

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### JUDGES V. 8.

“THEY chose new gods; then was war in the gates.”

The elect of God are the only people to whom it is given to know the only true and living God. It is written, They shall all know me, from the least of them unto the greatest of them, saith the Lord. In order to have this knowledge of the Lord there is life. How shall they that are dead in trespasses and sins ever attain to the knowledge of God? The dead know not anything, and the sinner dead in his sins has no knowledge of the most high God. He is alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart. But to Christ Jesus power is given over all flesh, that he should give eternal life to as many as the Father hath given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I will give them an heart to know me. (Jer. xxiv. 7.) The apostle John saith, And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, even in his Son Jesus Christ. This is the true God, and

eternal life. (1 John v. 20.) Therefore ye are my witnesses, saith the Lord, that I am God. Beloved of God, have we not some hope, most precious to us, that we are not altogether strangers to what is recorded of his people? The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, in a waste howling wilderness. He led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him. In the day when first we felt his tender love, his sweet mercy and his great salvation, O what love, what praise, what worship were we constrained to render to our glorious God. Truly there was no strange god with us. Like Manasseh, we knew that the Lord he is God. Shall we continue reading about his people? What is this in Deut. xxxii. 16, 17? They provoked him to jealousy with strange gods; with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not; to new gods that came newly up, whom your

fathers feared not. Can it be true, dear child of God? O what a shame! O Lord, righteousness belongeth unto thee, but unto us confusion of faces. When Israel had been delivered from the house of bondage, at the Red Sea they sang praises to the Lord, saying, I will sing unto the Lord, for he hath triumphed gloriously. But how soon it is said, They tempted the Lord, saying, Is the Lord among us or not? Before long the people gathered themselves unto Aaron, and said unto him, Up, make us gods which shall go before us. And presently they were dancing before the golden calf. How often did they provoke God in the wilderness! And when the Lord had brought them into the land he had promised to give them, they forsook the Lord and served Baal and Ashtaroth. But the Lord was gracious, for his own name's sake, and delivered them from their woes. He sent them saviors, who saved them out of the hands of their enemies. (Neh. ix. 27.) Yet they would not hearken unto their judges, but went a whoring after other gods, and bowed themselves unto them. (Judges ii. 17.) Are we not better than they? No, in no wise. "They chose new gods;" so have we been guilty. How often have we found the word most needful to stir up our pure mind by way of remembrance. Neither be ye idolaters, as were some of them. Little children, keep yourselves from idols. After that we have known God, or rather are known of God, how could it ever be that we have chosen new gods? Is not the Lord of hosts sufficient? Is he not almighty, merciful, gracious, abounding in goodness, with whom is no variableness, neither shadow of turning? Why and how is it that of Israel it is recorded, "They chose new gods"? To typical Israel it was promised that in their obe-

dience to God they should be plentifully blessed in all things pertaining to this life, but if they failed to render to the Lord that obedience which was meet, they should meet with reverses. The Lord would bring upon them a nation of fierce countenance, and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout thy land. Thus the Lord would accomplish his pleasure in chastening his nation, in visiting their transgressions with the rod and their iniquities with stripes. (Deut. xxviii.) How often did this occur, and with spiritual Israel, with those who are Jews inwardly, when first we realized the grace of God, how low, how sinful and utterly helpless we felt ourselves to be! In this time of our distress the Lord answered the cry which the Spirit of Christ Jesus sent forth in our hearts. O, we were moved unto the Lord our God, and Christ was revealed unto us as our tender Shepherd and glorious Deliverer. He led us about, and though the way was rough, and many a sigh and complaint we made, yet we received instruction. Some of it was sweet, reviving our drooping soul, and there were bitter and humbling things we learned. But have we not felt it was all for our good? Who teacheth like him? He revealed his great salvation to us, and we felt that in the crucified Lamb of God was all our hope of eternal life. Christ Jesus was all our desire, and our spirit exclaimed, Whom have I in heaven but thee? and there is none on earth that I desire beside thee. We did not halt between two opinions, we had but one, and that was, The Lord he is God. There was no strange god with us. Had the thought been suggested that one day we might choose new gods, how indignant we would have felt, and in all the warmth

of our soul's affection for our dear Lord Jesus we would have said with Peter, If I should die with thee, I will not deny thee in anywise. Likewise said they all.

"They chose new gods." Does the divine nature, the Spirit of Christ in the saints, move them to choose new gods? O no. It is the carnal, fleshly nature in the people of God, greatly aided by the devil, that is in subtle war with the Spirit of Christ in them, in all the deceit of our desperately wicked heart, suggesting and alluring us into departures from the living God, to serve other gods. How gracious is the counsel of the Holy Ghost, by the pen of the apostle to the Hebrews: Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. This evil heart of unbelief is the foul nest in which all treason and rebellion is hatched and nursed against our God and King and Savior. How silently and cunningly is its vile plotting done! The children of God, in their early experiences, are little aware of the devices of Satan or the deceitfulness of the human heart. Satan is transformed as an angel of light, and is ever ready to insinuate his delusive and hurtful counsels, and our flesh is ever ready to war against the Spirit. The work of the flesh is idolatry. (Gal. v. 20.) What comfort the Lord oftentimes indulges his people in while in prayer and in reading the Scriptures, so that we have longed to be often so engaged. But after a time we began to think and act as though there were some merit in these exercises, and that if these exercises were constantly maintained we should never see want. Some professors may sneer at such things, for they were never babes, foolish or weak. But you poor, simple ones, you have found before you were aware of it that you were looking to your

own performances of these things as the fountains to minister to your souls' needs. And though in word we might deny it, yet in fact, in spirit we were saying to the work of our hands, Ye are our gods. (Hosea xiv. 3.) Have you known your fleshly mind to become very religious for a season—to make an inspection of the city in which you dwell, and suggest how we ought to be fortified in readiness for future conflicts? Yes, that we might have very judicious precautions on hand to withstand the onslaughts of error and safeguards against temptations. We became most industrious in preparing our defences, endeavoring to store our minds with certain texts of Scripture, which we thought would repel and overthrow all errors. We endeavored to make a study of this and that doctrine, that we might be able so clearly to present the truth that none of the enemy could stand before us. Now and again we reviewed what we had wrought, and deemed ourselves almost impregnable, and in fancied security we seemed eager for the foe to appear, that we might fire a few shots at him; for, relying upon our accumulated stores of sound doctrine, we presumptuously imagined we were quite prepared to earnestly contend for the faith once delivered unto the saints and for the defence of the gospel. A head full of texts of Scriptures and unanswerable arguments is not the living God, but some of Israel have made a god of it, a private god; we worshiped our accumulated funds of Scripture knowledge, we became self-sufficient, our dependence upon the ministrations of the Comforter, the Holy Ghost, declined; we made and chose a new god, our stored up knowledge, but it proved to be only an idol, and such we have found it to be in adversities. Again, dear children of God,

when we have been in various difficulties, when the enemy has invaded the land, we have been sorely perplexed. We have waited upon God, we have cried unto him for succor and to grant us enlargement. Have we become impatient for deliverance? Then our fleshly mind began to lift up its head, and to insinuate that the Lord was tarrying, that his help was so slow, that a little foreign aid might be of advantage to facilitate deliverance from our embarrassments. If we had a few horses and chariots we should not be far from salvation. We went down to Egypt for help. (Isaiah xxxi. 1.) Herein we did foolishly, (2 Chron. xvi. 9,) resorting to carnal notions, putting our trust in an arm of flesh. We became rebellious, and took counsel, but not of the Lord, and in our vain help thought to experience relief sooner than the Lord seemed willing to grant it to us. We chose new gods. O what a gracious, glorious God is the true God, the God of our salvation. Who is a God like unto thee? that pardoneth iniquity and passeth by the transgression of the remnant of his heritage. He retaineth not his anger forever, because he delighteth in mercy. When the Lord was revealed as such unto us, and we were delivered from the powers of darkness and translated into the kingdom of his dear Son, how we delighted in the law of Jesus Christ, our heavenly King! We were his willing people in the day of his power, our souls yearned to follow his gracious instructions, to run in the way of his commandments, and thus in our grateful obedience show forth the praises of our God and King.

“They chose new gods.” We were ensnared to listen to other voices than Christ, our Lawgiver. We might still speak of the church being subject unto

Christ, yet the thought would arise, What harm could there be in this or that? It may be we have derived much pleasure in reading the writings of certain gracious men, or we have become so attached to some of the Lord’s dear children that our very souls have been knit to them in love. Then our carnal mind might suggest and tell us that what they might write or speak could not be wrong, and we have looked to them as authority. In this way how many have been the customs, usages, rules and traditions which have become gods to us of our own choosing. Though we still profess Christ Jesus, our glorious Redeemer, to be our King, and as his subjects to be subject to his laws alone, yet something would say to us, Would not the doing of this be just as well? and our flesh has responded, It certainly would be more easy, less troublesome. But in vain is it that we think we worship God when we are disobedient to the law of Christ, our precious Savior, that we may keep our own traditions, (Mark vii. 7-9,) which are ever most dear to our carnal minds. The mind of Christ in the elect of God is ever in the most sacred subjection to the law of Zion’s King, and the called of God according to this mind in them find in the law of Christ delightful meditation. But the carnal mind is ever at unrest, ever manifesting deep-rooted enmity against the Lord, ever devising inventions, thoughts, imaginations, heresies, and whatsoever is contrary to sound doctrine, some of which are so cunningly fashioned, are so cloaked in pleasing attire, that we have been deceived, and have gone a whoring with our own inventions. (Psalms cvi. 39.) We have been allured by that heart which is deceitful above all things and desperately wicked to suppose that gain is godliness. O what a dreadful

plague unto Israel is this vile, deceitful heart! Truly the child of God has need to come unto God often with prayer and supplication, because of the havoc and miseries experienced from his sinful, deceitful heart. (1 Kings viii. 38.) Gain is godliness. How many suppose it is so. To die is gain. (Phil. i. 21.) How few understand and are in accord with the apostle. To vast multitudes, who only have their portion in this life, to die is to lose all. (Psalms xvii. 14.) As for me, (says David, and my heart is in accord with his) I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness. But how delusive are the thoughts and emotions of the flesh. We would be rich, we have coveted the estate, the prosperity of others. Our desires have gone forth after the smiles of men. Have we not coveted the good opinion and praises of men? We have felt it would be so pleasant, wherever we went, to have the worship of our fellows, and somewhat of the same spirit that was manifested in those who loved to be called Rabbi, who prayed at the corners of the streets, who did their alms in the sight of men, has been manifested in us, and if in any measure our fleshly mind has had its reward, and we have imagined to ourselves that men thought we were something, that on account of our wealth, our gifts, our religious walk, we had gained some notice, we have thought this gain was godliness; we have coveted the honor that cometh from men. Child of God, are you in any degree guilty? What is all this desire of gain but that covetousness which is idolatry? (Col. iii. 5.) The Lord our God is a jealous God, and when we choose new gods these are images of jealousy. (Psalms lxxviii. 58; Ezek. viii. 3-5.) It is sacredly, blessedly true his loving-kind-

ness he will not take from us. He will forgive our iniquities, but he will take vengeance on our inventions. (Psalms xcix. 8.) Our idols he will utterly abolish, and cleanse us from them all; and this humbling but gracious work of God with us is being repeated again and again all our pilgrimage, for we are

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

"They chose new gods." They ceased not from their own doings, nor from their stubborn way. (Judges ii. 19.) "Then was war." The Lord will bring upon his people his army, the Assyrian, the rod of his anger, the palmerworm and cankerworm, blasting and mildew. Prepare ye war against her. For thus hath the Lord said, Hew ye down trees, and cast a mount against Jerusalem. This is the city to be visited. (Jer. vi. 6.) In our idol worship we thought ourselves secure. The new gods cried, Peace, peace, but suddenly war is in our gates. The Lord has given commandment, Take away her battlements, for they are not the Lord's. (Jer. v. 10.) Ah, we had foolishly erected battlements which we thought no enemy could scale; they would prove to be equal to every assault. But what are all our fleshly defences, all our head knowledge of the truth, sound arguments, all our devices, our precautions to prevent the inroads of hellish temptations, the invasions of error? Beloved of God, have you known something of the fierce attacks of infidelity, when every vestige of the doctrine of Christ has been brought into question, and our hope therein assailed? We have run into our towers, have taken refuge in our strongholds. But what availed all our words, all our arguments, all our fleshly knowledge of the letter of the doctrine of Christ? It could not stand before the spirit of infi-

delity, the fierce assaults of the devil. O child of God, thy only salvation is that our gracious, merciful, covenant God shall arise to our help and bring again Christ's gospel into our hearts, not in word only, but in power, in the Holy Ghost, and in much assurance. Did you ever hear that dreadful challenge in your soul, How do you know there is a God? What breath was there in any new gods? Could they declare? Could all the religion accumulated by the efforts of the flesh make known and say, Thy God reigneth? Vain was all our confidence in what we esteemed sound arguments, texts of Scripture, our head knowledge of the Bible. The enemy gained ground upon us, wrested from us all our defences, demolished our self-erected towers and battlements. We were filled with dismay, with questionings, tossed to and fro by the enemy, and we found these new gods could not arise and save. Hellish temptations encompassed us, all our safeguards, our fleshly, pious resolutions, were valueless in their resistance to the temptations of the wicked one. Now did the enemy come in like a flood, and we felt ourselves swept along by the incoming billows of evil. "Then was war in the gates." Though we had multiplied horses, and sent down into Egypt for help, and trusted in them because they were many, yet thus saith the jealous Lord God, I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. (Micah v. 10.) Egypt did help in vain. Ah, when the conflict was sharp, and the battle long, and difficulties multiplied, did we become fretful under our soul-sickness and wounds? Did we forget to trust in the Lord alone? Did we send to King Jareb? (Hosea v. 13.) "Then was war in the gates." The Egyptians and every foreign aid to which

we appeal are not God, and this to our sorrow we have proved. Though the wisdom and devices of our fleshly minds cried, Peace, peace, what health could we find? what release from our woes? We found our trust in an arm of flesh to be our shame and confusion. The rod of the Lord's anger smote us, we were broken under his chastening, and in deep humility of soul confessed our shame in departing from the living God. "Then was war in the gates." The Lord shall utter his voice before his army, for his camp is very strong. He sends sore afflictions and trials. He calls for blasting and mildew, and all our pleasant plants are withered. We looked for peace, but thou hast heard, O my soul, the sound of the trumpet and the alarm of war. Destruction upon destruction is cried, the whole land is spoiled, the invasion of the enemy, the world, the flesh and the devil, eat up our pleasant things. O, it is dreadful to find that our heart's vilenesses are as mildew to our joy and peace. The Lord has brought upon us a time of famine. He has commanded the clouds that they rain no rain upon us, (Isaiah vi. 6,) and we are made to feelingly cry out, O what a barren time! my leanness, my leanness! Woe is me. Where are the new gods? Can they arise and save us in the time of our trouble? (Jer. ii. 28.) A time of drought in the soul of a child of God is the time when all the new gods that we have chosen and worshiped are put to the test. Can any of these vanities cause rain? (Jer. xiv. 22.) Do we seek to cisterns that we have hewn out? They are broken, and afford us no supply. Our thoughts had been that we were rich, and increased with goods, and had need of nothing; but now in war, with enemies many, our necessities are deep, and of what utility are all the gods, all creature

doings? The idols have spoken vanity, miserable comforters are they all. (Zech. x. 2.) Of what value is all the wealth of the world, the smiles and worship of men, when our gracious God hideth his face from us, and has brought afflictions to our gates? He will famish all the gods of the earth. (Zeph. ii. 11.) Not all the customs, rules and traditions that we have worshiped are able to bring plenty. We are minished and brought low through oppression, affliction and sorrow. The Lord will plead with his people: Have I been a wilderness unto Israel, a land of darkness? No, dear Lord, thou hast not. O my soul, clothe thee with sackcloth, put thy mouth in the dust, if so be there may be hope. In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats. Sometimes the Lord has so chastened us that we have been carried away to Babylon. O what confusion and distress we have experienced! Then we were subdued, then we were mercifully instructed, we mourned our folly in choosing new gods. How we longed once more to dwell in the land of gospel rest. We wept when we remembered Zion, and with Jonah we could exclaim, I am cast out of thy sight, yet will I look again toward thy holy temple. In all the chastenings the kindness and love of our heavenly Father appear. Even when we are in Babylon it is for our good. (Jer. xxiv. 5.) We are weaned from our idols, and become ashamed of our confidences, and mourn over our departures from the Lord. When the Lord our God has dethroned all the new gods, and he seeth that our power is gone, (Deut. xxxii. 36,) will he be favorable no more? Hath he in anger shut up his tender mercies? O no, he abideth faithful, the same gra-

acious, unchanging God, therefore we are not consumed; and when the set time to favor Zion is come, and he saith unto her, Thy God reigneth, then though the heavens have been shut up, and it rained not by the space of three years and six months, thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Who can stay the bottles of heaven? Who shall prevent the showers of blessing? We have proved his doctrine to drop as the rain, his speech to distil as the dew. The blessed Comforter has taken the things of Jesus our Savior and has again nourished and cherished our souls. We have found that he alone is the fountain of living waters, the source of all pure delight; he alone is our strength. It is the Lord who teacheth our hands to war and our fingers to fight, and we learn that except the Lord keep the city the watchman waketh but in vain. O, we have learned, and we still are learning, that peace and righteousness are only found in the old paths, the good way, the footsteps of the flock. All speculations and false doctrines are new gods, lying vanities, and the child of God who for a time has been enticed by them forsakes his own mercies. What improvement can any false gods make upon the gospel of Christ? In walking according to the rule of Christ our King we experience peace and mercy to be our heritage. How prone we are to make gods to ourselves that are not gods, (Jer. xvi. 20,) and should the Lord at any time say, Ephraim is joined to his idols, let him alone, (Hosea iv. 17,) a sad and woeful time will be experienced by us. But when our gracious, covenant God shall heal our backslidings, then shall we exclaim, What have I any more to do with idols? Asshur shall not save us; we will

not ride upon horses, neither will we say to the work of our hands, Ye are our gods. (Hosea xiv. 3-8.) Are these experiences of soul thus portrayed in some measure yours? You perhaps, dear child of God, are both troubled and comforted, but it all is a pathway untrodden by those who fear not God and love not our Lord Jesus Christ.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

CASEY, Iowa, Oct. 8, 1915.

DEAR EDITORS:—"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. The first is of the earth, earthy; born of the first Adam, and like begets like. In nature, from trees to everything that grows out of the earth, all animals, from the least to the greatest, bear after their kind. "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." In the next world, when we awake with Christ's likeness, and see him as he is, and as he arose from the grave, and in the presence of over five hundred witnesses, ascended, as he said, to his Father and our Father, and to my God and to your God. (John xx. 17.) The children of God while here in the

flesh have two minds: a carnal mind, that is natural, belonging to our fleshly nature, and a spiritual mind. Paul by the authority of God says, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "As it is written [alluding to Isaiah], Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? [The natural, fleshly, carnal mind.] Even so the things of God knoweth no man, but by the Spirit of God. Now we have received not the spirit of the world [from the carnal mind], but the Spirit which is of God, that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, [Why?] because they are spiritually discerned."—1 Cor. ii. 9-16. "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 63. Not natural life, but spiritual life. "That which is born of the flesh is flesh." Not part flesh and part spirit, nor as some have it, the soul born over again and made spiritual. "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." "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. "For the flesh [the fleshly mind] lusteth against the Spirit, and the Spirit [spiritual mind] against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17-26. Therefore if any man be in Christ he is a new creature; old things have passed away. "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 is the house of many mansions Christ spoke of in the fourteenth chapter of John.] For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. \* \* \* For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life [eternal life]. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, [speaking of the inner man that is born of God and is spirit, not the flesh and blood man,] we are absent from the Lord: for we [that are led by the Spirit] walk by faith, not by sight: [of the outer man,] we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 1-9. Solomon, speaking of the death of the saints, says that man goeth to his long home, and the mourners go about the streets. Then shall the dust return to the earth (as it was before it was formed into man), and the spirit (that is born of the Spirit, the only Spirit that ever came down from heaven, born of God), shall return unto God who gave it. (Ecc. xii. 6.) Lying spirits never came from God, then how can they return to a place they never came from? David said, A seed shall serve him, it shall be accounted to the Lord for a generation. (Psalms xxii. 30, 31.) Christ said, The good seed are the children of the kingdom. (Matt. xiii. 24-31, 37-44.) Christ said, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall (not may if they wish and will consent) hear the voice of the Son of God, and they that hear shall live (eternally live). Christ said, It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life (eternal life). (John vi. 63.) My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish. (John x. 27, 28.) If he had not given them eternal life they would have perished, would they not? Read the second chapter of Ephesians. I believe that all Scripture is given by inspiration, and God always means just what he says. I believe that God inspired the prophets and apostles to write what he told them to write, and Christ said that there must not be anything added to or taken from the book; so let us prove all things in Scripture by Scripture, not by what uninspired men say or write unless they prove what they write by the Scriptures; prove all things by a "thus saith the Lord." 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, so they that are in the flesh cannot please God, but ye,

(the saints) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in 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. (John vi. 63.) As I said before, from the earthy Adam we get natural life that must die. Adam lived to be nine hundred and thirty years old, Jared lived to be nine hundred and sixty-two, Methuselah nine hundred and sixty-nine, and Noah nine hundred and fifty. These are the oldest that are mentioned in the Scriptures, but they, as are we, were like Adam and had to die. All that are born of the Spirit are born of God, they are Godlike, immortal, eternal and can never die. There is nothing that comes from God but returns to God; the spirit at the death of the body returns to God who gave it.

Yours for God's eternal truth,

R. S. BANKS.

RUSSELLVILLE, Ky., Oct. 17, 1915.

DEAR BRETHREN EDITORS:—I feel impressed to write a few thoughts upon the great plan of salvation, and how I understand sinners are saved. There is no subject that is more calculated to interest and build us up on our faith in God than this, If we can see eye to eye and speak the same of the things embraced in this plan. If I know my poor heart, I desire to praise, magnify and glorify God at all times for his wonderful works to the children of men, and I am fully convinced that I cannot do this unless I am in possession of the Spirit of God to teach me, and take the lead of my mind, for we read that God is a Spirit, and he seeketh such to worship him as do worship in the spirit, and if we have not the Spirit of Christ, we are none of his. This is the truth, and I believe it with all my heart.

We read also that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. This, too, I believe is the truth, and it is encouraging to me to believe it, for, if not deceived, I have the witness within myself, testifying to it, and I am convinced that I did not receive it of man, neither was I taught it of man, but it was revealed to me, and to all of God's dear children, by the Holy Spirit of God. There is another thing I am thoroughly convinced of in my own experience: if we are God's children, and belong to his family, we were born into it, and we had nothing more to do with this birth than we had in being born into our father's family here on earth. I care not what man may think, or what he believes, or how much faith he professes to have, the only thing that will constitute man a child of God and make him an heir of heaven is to be born again, born from above and have the love of God in the soul. This is my experience in regard to it, and it is encouraging to me to believe this way, because I have a "thus saith the Lord" for my belief. Paul also comes in here, testifying to the truth of it in his own experience; hear him on this line of thought: Now abideth faith, hope and charity, these three, but the greatest of these is charity. To my mind, charity here signifies love, and unless man has it in the soul he does not belong to God's family. Paul says, "Though I speak with the tongues of men and of angels, and have not charity [or this love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He does not stop at this, but says, "Though I bestow

all my goods to feed the poor, and though I give my body to be burned, and have not charity [or this love], it profiteth me nothing." O, say some, this sets the sinner down on the stool of do nothing, and does not give him any chance for heaven. I would be glad to know that you all had an experimental knowledge in the soul, then I could call you brother, and could give you the right hand of christian fellowship in our travels from nature to grace; but unless you do have an experimental knowledge of the truth in the soul, then it is we will have to separate, for we cannot walk together except we be agreed along this line of things. Paul's way is the way I see it, and it is the way I hope I have experienced it in my soul. Some may say that if what I have written be the truth, the blame rests upon God for man not being saved; and He is unjust. You may see it in that light, but I cannot agree with you. I am not going to say that he is to be blamed or is unjust in anything he does, for if he were to send our souls to hell, I can but say his righteous law approves it well. There is nothing new nor anything old with the God I profess to worship, for known unto him are all his works from the beginning of time, therefore he hath mercy upon whom he will have mercy and whom he will he hardeneth. Who art thou, O man, 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 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, endureth 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, even us, whom he hath called, not of the Jews only, but also of the Gentiles? Well, some are ready to say, I believe in giving the sinner a chance to be saved. I have no objection to your belief, but I would rather you would talk to some one else who believes as you do about it. I have no confidence in the chance system of works, especially when it comes to our eternal salvation. I want it secure and hinged upon God's decrees and purposes and his foreknowledge and predestination, then I feel safe about it. I might say, I have had a chance to be a good man, but I know that I am not; there is but one good, and that is God. Again we might say, Our federal head, Adam, had a chance to keep the law, but we know he failed. Now why did he not keep it? He knew what would befall him if he did not, for God told him he should surely die if he did eat. I take the position that he could not, for he had not the ability within himself, hence he fell and involved all his posterity in death and sin, and men have been dying and having trouble ever since, and will continue to do so until the end of time. You see his chance or my chance to be good did not help us. Now I will cite you who believe so much in chance to a portion of God's word, and let you decide whether there was any chance in that, and leave you to ponder it over in your minds. You will find it recorded in Paul's letter to the Romans, ninth chapter, beginning at the eleventh verse and continuing through the sixteenth verse, in fact, I think it would do you no harm to read the entire chapter. I will quote from the eleventh through the sixteenth verse: "(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. What shall we say then? Is there unrighteousness with God? 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." So you see that neither of the children was given a chance to act for himself, neither were they consulted as to what they should do. Please tell me if God was unjust in this, and who the blame rested upon? You dare not say it rested upon God, neither can you say the children were to blame for it, for they were not yet born, neither had done good or evil, but God said that he did it that his purpose according to election might stand, and I believe it this way, not of works, but of him that calleth. If I were asked what I think about it, I would say it was because it seemed right in his sight, and was according to his purpose and foreknowledge before the world began, and leave it there, for it is said that secret things belong to God, and revealed things to us and our children, and I want to be satisfied with what the Lord reveals to me.

Brethren editors, please cast the mantle of charity over my weakness and imperfections, for if I am a child of God's family, I feel to be the least of all. If in your judgment you think it would be profitable to the household of faith publish this, if not, consign it to the wastebasket, and it will be all right.

Your poor and afflicted brother, I hope, in much tribulation,

J. B. JONES.

Mt. VERNON, Texas.

TO THE CHURCH OF CHRIST AT MT. OLIVE—DEARLY BELOVED:—I am writing to you this epistle of love through the tender mercy of the covenant-keeping God. I am thus far permitted to remain in the land of the living, a poor, wretched sinner, saved by grace, if saved at all. I shall not try to write much, but only to let you know that I am still trying in weakness to preach Jesus the way, the truth and the life; am still contending for the faith that was once delivered unto the saints. In doing this I hope I have no confidence in the flesh, feeling to realize that there is no good thing dwelling in the flesh, nothing but the divine life revealed in us profiteth. I am glad to believe that I am numbered with the dear saints of God on earth, but O if I only knew that I am truly one of them. We know that all things work together (not separately) for good to them that love God, to them who are the called according to his purpose, called out from the world to all eternity. Moreover, whom he called he justified, sanctified (set apart) to the adoption of children by Christ to himself according to his own eternal purpose, which he purposed in himself before the foundation of the world, and he predestinated us to the inheritance of glory through Jesus Christ his Son, and he will be everlastingly glorified in us. No weapon that is formed against us (by the devices of Satan) can stand. Jesus is our Mediator, forever seated at the right hand of God, there as our advocate to intercede for us. Satan can never bring any charge against us to the Father but our Advocate is there pleading our cause with, Father, I have redeemed them, I have satisfied the law, therefore, holy Father, keep them in thine own name. O what a wonderful Savior! Jesus was

born a Savior, as the angel said unto the shepherds, Fear not, for, behold, I bring you good tidings of great joy which shall be to all people (covenant people), for unto you is born this day in the city of David a Savior, which is Christ the Lord. Here in a stall we see a child is born, a Savior (not a part, but a whole Savior), a Savior from the cradle to the cross, from the cradle to his throne in heaven he redeemed us all the way, including all the election of grace from infancy to old age. O hear him exclaim on the cross, It is finished. All that the offended law demanded was satisfied. He was delivered by the determinate counsel and foreknowledge of God and was by wicked hands slain, for the Lord pronounced death at the beginning on the one that transgressed his holy and righteous law, In the day thou eatest thereof thou shalt surely die, being the penalty. As by the disobedience of one man sin entered into the world, so death, as the consequence of one man's disobedience, is pronounced upon all that were represented in the one who transgressed: Adam. Then we hear the Lord speaking in the garden: "And I will put enmity between thee [Satan] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Jesus (the head) is bruised, here his heel (we, the church,) is bruised. The heel represents the lower extremity of the body. Our experience every day feels to be bruised. The Lord spake by his prophet Isaiah, saying, "But he [Jesus] was wounded for our transgressions [our sins], he was bruised for our iniquities: the chastisement of our peace was [not going to be] upon him; and with his stripes we are healed." Now we see in all this that Satan is bruised under his feet; and when Jesus was delivered in accordance with

what God predestinated, he was delivered for our offences and was raised again for our justification. Here we see where justification comes in. Then we have the language of Paul: "Therefore by the deeds of the law shall no flesh be justified." Again, Paul said, "But of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Brethren, and all the church, these are some of my reflections. Pray for me and mine.

Hoping that you will cast the mantle of charity over my imperfections, and forgive all you see amiss in me, I am, as I trust, your brother in gospel bonds,

J. B. BOWDEN.

HAVANA, Kansas, Dec. 15, 1915.

DEAR BROTHER KER:—In sending my remittance for the SIGNS OF THE TIMES I feel that I want to write you a few thoughts as they may occur. When I read your editorial in the December 1st number I was made both sad and glad. Sad because of your truthful statement of the condition of the Old School Baptists at this time in our country. So very many, forgetting the scriptural admonition to keep the unity of the Spirit in the bond of peace, follow after those things which cause divisions, contentions and bitterness. The influence of the spirit of love and fellowship seems to be passing into obscurity, under a cloud of discontent. Divisions arise from questions and themes that have no place in the gospel which all profess to believe. I was pleased with your remarks about the resurrection of the saints. The eternal and everlasting destiny of God's people should be the central theme of their faith and hope. As Paul so earnestly declared, If by any means I might attain unto the

resurrection of the dead. That is an important question with every humble believer in Christ. Am I worthy to obtain so great a price? is an anxious thought in his mind. How they shall be raised up from the sleep of death should not be an absorbing query. The beloved John settled that question: "Beloved, now are we the sons of God; [his great spiritual mind was secure upon that point] and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." He was very sure of that. I was truly pleased in your refutation of the theory, so largely taught, that our mortal bodies shall be raised from the sleep of death. Why will not people follow the plain teachings of the Scriptures upon this subject? Paul termed a man a "fool" that would claim the mortal body shall rise from the dead. "Thou sowest not that body that shall be, \* \* \* but God giveth it a body as it hath pleased him, and to every seed his own body." "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption," &c. The grain of wheat is sown and dies, but the germ of life does not die, but is quickened by the natural elements and bringeth forth a body in no way resembling the body planted in the ground. So with the believer in Christ, his natural body dies, and goes into corruption, because it is natural and sinful. The Spirit life manifested in the spiritual birth cannot die, because it is born of God. It is the life that shall quicken the mortal body and raise it up a spiritual body. Paul had that thought in view when he wrote the following words to his Roman brethren: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your

mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. So the mortal or natural bodies of the saints shall not rise from the dead, but their spiritual bodies shall. Probably Paul anticipated that there would be much and varied theories advanced, and taught to show how the dead should rise, so wrote, "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 [the sleeping dead], and we shall be changed [those who shall be living upon the earth at that time shall also be changed from mortal to immortal]."—1 Cor. xv. 51, 52. "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 be ever with the Lord." Thus the apostle was given to unfold that much of the mystery of the resurrection. No mortal is able to grasp more. In what form the risen ones shall appear is known only to God. Vain man, why attempt to lift the veil?

T. R. PITTMAN.

DUNKIN, Texas, Oct. 1, 1915.

DEAR BRETHREN EDITORS:—I am a stranger to you in the flesh, but I humbly hope not in the Spirit, for I know that known unto God are all his works, so known unto him were all the chosen in Christ before the world began, from the rivers even unto all the ends of the earth. I know that the redeemed in Christ Jesus are scattered throughout the waste howling wilderness, but thanks be to our God, who rules in the army of heaven and among the inhabitants of the earth, he knoweth those who are his. Herein is sweet comfort: the old apostle sayeth, The foundation of the Lord standeth sure,

having this seal, The Lord knoweth them that are his. But the great important question with me is, Am I one with them? Can there be found room with that blessed number for one so poor and unworthy, and as helpless a creature as I see myself to be? I came an empty blank into the hands of the great I AM, a poor, helpless, naked beggar, lying at mercy's door, begging to be clothed with that robe of righteousness that only Christ Jesus can give, for he says, I will have mercy on whom I will have mercy, and whom I will I harden, and, Who art thou, O man, that repliest against God? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another vessel unto dishonor? Shall the thing formed say unto him that formed it, Why hast thou made me thus? We have no right to murmur, for he worketh all things after the counsel of his own will, declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. I believe God to be the God of purpose as well as of mercy, for according to his own purpose and grace, given in Christ Jesus, the bride, the Lamb's wife, was redeemed from under the curse by his own blood.

Beloved in the Lord, pardon me for writing so much in my very weak and stammering way; I did not intend to write so much, but just wanted to speak to you all and beg an interest in your prayers while I am to remain here in this lonely life. I live twenty miles from the church where my membership is, and am hardly ever able to attend, so do not often hear preaching, or even see any of our people, if one so unworthy as I can claim that dear relationship with the blessed kindred in Christ.

I have just been reading some good

and precious letters in the dear old SIGNS, and have been feasting with joy unspeakable and full of glory. While I am not a subscriber to the paper, I dearly love it, and the reason I am not a subscriber is because I cannot afford it, if I could I would never do without it, for it is indeed spiritual food and drink to the poor, lonely, tempest-tossed few. I have a few copies that the dear saints have sent to me, and they are as treasures to me, and are always new. I read them and lay them away for a week, and then read them again with renewed interest. The SIGNS is of sweet comfort to the lonely pilgrims in the waste howling wilderness in spiritual Israel. Write on, dear brethren and sisters, and do not get weary, for you are filling the mission your heavenly Father intended you should, and you who are not in the thorny valley know not the comfort you are to the little ones as they are passing through. Comfort ye one another, and so fulfill the law of Christ. The SIGNS is a sweet and solid medium of comfort to Jerusalem, containing thoughts upon Zion, and the Comforter flows among the people of God and they comfort each other with the comfort wherewith they themselves are comforted, just as the Lord our God is pleased to send it.

I now must surely stop, though I would love to write more, for it seems I have just commenced, but when I look at myself and all that I have written in my weak and blundering way, it makes me almost ashamed of myself for writing so much, especially for my first letter, but I hope you will pardon me, for I have to-day read so many God-honoring letters that my soul is stirred within me, and I wish I could shake hands with you all. The Lord's people think daily, yes, hourly, upon his name, and speak often one to

another of him and his wonderful works to the children of men. May we be found praising Elijah's God.

Your little sister, in lonely afflictions,  
JENNIE LOYD.

[AS the SIGNS is so much enjoyed by sister Loyd it affords us pleasure to send it to her free of charge.—ED.]

YAWKEY, W. Va., Nov. 19, 1915.

DEAR BRETHREN EDITORS:—I feel my unworthiness to address you as brethren, for this word means more to my understanding than my tongue or pen can express. It has been my desire for a long time to write, but my imperfections in the flesh have made me backward about it, but just now the words come to me: "Greater is he that is in you, than he that is in the world." This greater within is Christ, who has all power over the flesh, and I hope it is by his Spirit within that I am given a mind to try to express the feeling of love I hope I have toward all lovers of truth. I love the people who uphold the SIGNS, for I feel it is published in defence of the pure and unadulterated doctrine of Jesus Christ, and is upheld by the Lord himself, for when dear Elder F. A. Chick was called away the mantle was cast upon another, who has filled the place well. I feel that the family of Elder Chick must greatly miss him, and my desire is that the Lord, who has all power, will comfort them. I have no doubt but that he fell asleep in Jesus, from which sleep none ever wake to weep. It gives me a feeling of deep solemnity when I see those older ones at the battle front falling, and I feel it is the duty of the younger ones to treat them with great respect. Remember, young brethren, that while the older ones are passing away at the battle front we are being pressed toward the front of the battle, as they

were, by the same God who worketh all things, and it is a great calling to press forward toward the mark of the higher calling, which is in Christ Jesus our Lord. Although we must suffer tribulation, tribulation worketh experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in our hearts. These are they which came up out of great tribulation, having their robes washed and made white in the blood of the Lamb. It was not by our works that these robes were made white, but by his blood, which was his life that he gave for the elect, chosen in him before the foundation of the world. All Babylon says God is not a God of choice, but I do not expect any truth from Babylon. God is a God of choice, and it was his choice to make the world and all things that are in the world as they are, and in his choice he created all things for himself, yea, even the wicked for the day of evil. He chose the church in Christ Jesus before the foundation of the world. Then he said by the mouth of Solomon, My dove, my undefiled, is but one; the choice one of her that bare her; the bride, the Lamb's wife, the church of the living God, in spirit and in truth, which cannot be defiled; and this church, the bride, the Lamb's wife, is not going after others, for she only loves one, the man Christ Jesus. I believe that when he died upon the cross the debt was all paid for the bride that the law demanded, for without the shedding of blood there could be no remission of sins. So then it is not by works of righteousness which we have done, but according to his own purpose and grace, given us in Christ Jesus before the world began. I cannot believe in a part way God, for when the Lord made all things he made whole things. He made a way for the water to run into the



seas, and the water runs all the way to the seas. Christ is not a half Savior, but he is a whole Savior, and I am truly glad that he is, for if there were any part for me to do I would fail. I am the corrupt man, the same as the corrupt tree, and cannot bring forth good fruit. I believe that in the end of this time-world all the graves will burst, and the dead shall come forth; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Job says, Though after my skin, worms destroy my body, yet in my flesh shall I see God, and I hope to believe the same thing. There is plenty of proof in the Scriptures that the dead shall be raised, and no proof against the dead being raised.

I must close this poorly written letter. I know that I am not an able writer, yet felt impressed to write, but hope I have not written anything contrary to the teaching of the Bible. Do with this letter as you think best.

A sinner saved by grace, if saved at all,  
W. C. PENNINGTON.

CORNING, Ark., Oct. 5, 1915.

DEAR BRETHREN:—You will find inclosed check, in payment for one year's subscription to the SIGNS OF THE TIMES. My subscription expired the first of last March, but you continued to send it to me, for which I wish to tender you my sincere thanks. Now, brethren, I am in my sixty-ninth year of age, and my right hand and arm is paralyzed. The main cause of my failure to keep my subscription paid up was my inability to labor; I have not been able to do a day's work

since last January, and fear I shall never be able to work again. If I had not been blessed in getting a small pension from the State of Arkansas as a confederate veteran I would not have been able to pay up this time. It does seem that I am being chastened severely, but I know my afflictions are light when compared with my sins. I have been a sufferer for more than fifty years, and a sinner for sixty-nine years, yet I have been wonderfully blessed, much more than I am worthy of. I have been deaf for fifty-one years, and am now so deaf that I hear conversation with great difficulty. I have not heard a sermon preached in several years. I have been here for more than twenty-two years, and doubt if there has ever been a true, spiritual, doctrinal sermon preached in this town of about three thousand inhabitants of pretty good moral people, such as are boasted of in this country. They have four so-called churches here. I cannot hear their preaching, but I know they are all founded on works. Well, they all have their own way, which is a strange way to you and me, but I suppose our ways are equally strange to them. Poor, benighted souls! I have been greatly interested of late concerning the types, &c., the antitypes that we read of in the holy Bible, even the type and antitype of national Israel. As I have never heard any one speak or read any writing on the text in Joshua vii. 16-26, I would be glad if brother Ker or brother Lefferts, or some one, would write through the SIGNS, if they feel to do so, and give their views, especially on the antitype of Achan, if you can see or know of an antitype of him and his sins, as I am sometimes made to wonder if I, even I, so little and worthless, shall at last be found the antitype of Achan. I fail to see clearly the antitype of Job

or Jonah in myself. O, could I see myself a child, even one of the least. Brethren Ker and Lefferts, be sure one or both of you write. I consider you both as the qualified servants of the Most High, even the God of our salvation, the God of all things. I am sure you will send me the SIGNS, and I hope I may be able to keep it paid for hereafter.

Unworthily your brother in hope of eternal life,

R. C. SMITH.

LEXINGTON, Ky.

DEAR BRETHREN EDITORS:—While reading the inspired record by Matthew, John, Luke and Mark, the fact stands out plain and prominent that of all the vast multitudes that Jesus healed, of the blind, the maimed, the leper, the dumb and the halt, he never said to one of them, Thy merit and thy good works have saved thee, but several times, as when the blind man asked of Jesus as he passed by, Jesus, thou Son of David, have mercy on me, Jesus commanded him to be brought unto him, and when he was come near he asked him, "What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee."—Luke xviii. 41, 42. Even the faith that Jesus gives to his people, for faith is the gift of God, and none of the fallen sons or daughters of Adam have the faith of God's elect until God is graciously pleased to bestow this unspeakable gift upon them. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."—Eph. ii. 8. When Jesus healed the woman who was bowed down and could in no wise lift herself up, whom Jesus healed on the sabbath day, and the Pharisees murmured, and called it the

breaking of the sabbath, Jesus said to the hypocrites that they loosed their ox and ass from the stall and led to water on the sabbath day, and ought not the woman be loosed from her bondage, whom Satan hath bound to these eighteen years? and all his adversaries were ashamed. We have the same class in the world to-day, who are sticklers for keeping the sabbath, who strain at a gnat and swallow a camel, who teach for doctrine the commandments of men, who are drunk with the wine of Babylon, ritualism and formalism, who teach men that the essential thing is to go through the form and then you can go on as you please. The so-called leading denominations in the world to-day are not the church of Jesus Christ, for they keep careful tab on their numbers and their wealth, and their house is a house of merchandise. They are simply a vast collective agency, to collect all the filthy lucre they can persuade the people to give; they are of the world, and speak of the world, and seek to please men, and the world heareth them; all will fall into their net but those whose names are written in the Lamb's book of life. (Rev. xxi. 27.) For the church of Christ is hid from the wise and prudent, and constitutes that innumerable company redeemed out of every nation, kindred, tongue and people under heaven, whom no man can number; and the command to his people who are in Babylon is, Come out of her, that ye be not partakers of her plagues. The conditional or effort system has been condemned by the Lord Almighty several thousand years ago, even in the day of that eminent patriarch Job, when the Lord commanded his three friends to offer sacrifice, and told Job to pray for them, lest he should destroy them, for they had not spoken that which was right, as his

servant Job had. Surely they are blind leaders of the blind, and will certainly fall into the ditch. So God's people are warned by Jesus to go not after the lo heres and the lo theres, for by their fruits ye shall know them. For the devil is as a roaring lion, seeking whom he may devour; the roaring noise of antichrist is to give his people warning to keep out of the clutches and beware of the wolves in sheep's clothing. For thine eyes shall see Jerusalem a quiet habitation. In the church of Jesus Christ is peace and rest, and steadfast trust in our Lord and Savior Jesus Christ, who hath saved his people with an everlasting salvation.

The grace of our Lord Jesus Christ be with you all. Amen.

WM. F. SLOAN.

INDEPENDENCE, Mo., Dec. 14, 1915.

DEAR EDITORS:—It is time to renew my subscription for the SIGNS. I do not want to miss a number as long as I can see to read and can get the money to pay for the paper, for I have read it nearly ever since I could read, and some of my family have been subscribers and it has come to my own home most of the time for forty-six years or more. Twice we gave it up, for no other reason than lack of money to pay for it, but since I am alone it is doubly dear. Last night I finished reading December 1st number, and each letter seemed the best, and the editorials are always good and full of truth, if I know anything about the truth of God. Surely Elder Ker's closing remarks in the last SIGNS brought sadness to my old, sinful heart. The thought came at once, No, he cannot quit the field when he is so much needed. Many times to-day Isaiah xl. 1, has been in my mind: "Comfort ye, comfort ye my people, saith

your God," &c. Surely many have received not only a cup of cold water, but a feast of precious crumbs from the Master's table while reading your able editorials. If an ignorant old stranger may be allowed to speak a word of admonition to those whom God has called and placed upon the walls of Zion, I would say, Cry aloud and spare not. These are perilous times, but we have the consoling thought that the Lord will provide. This we poor, forgetful mortals have to learn over and over; at least I find it so. If I am allowed once in a while to sit down with the dear brethren and sisters and partake of the loaves and fishes, soon I am trying to provide for myself again. While I grasp at the few floating straws the chilling winds of disappointment drive them out of my reach. It is then I am made to cry, Lord, cast me not off in the time of old age, forsake me not when my strength faileth. May God's blessing be with all connected with the SIGNS and with all who call upon his name through the coming year, yea, and evermore.

If this is cast aside no one will be disappointed.

LAVINIA MORGAN.

NEW YORK, N. Y., 1915.

DEAR EDITORS:—Please find inclosed a check, in payment for the SIGNS. We truly have great reason for thanksgiving, as we are so much better off than many at the present time. One of our greatest blessings is being able to go each Sunday to hear the pure, unadulterated truth, and dear Elder McConnell has been greatly blessed in being able to keep the little flock well fed. I presume you know of the baptisms there. How beautiful it is to see His children coming out from the world, willing to take up their cross and bear his yoke, which he says is easy, and

follow him in meek obedience, and his promise is, Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. And he adds, But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He also says, He that taketh not his cross and followeth after me, is not worthy of me. So I, as do all God's children, rejoice to see strength given to the little ones to acknowledge him before men. In reading the twenty-sixth chapter of Matthew I began to wonder if in not confessing him we, too, are denying him, as poor Peter did. The damsel said to him, Thou also wast with Jesus of Galilee, but he denied before them all, saying, I know not what thou sayest. And when again it was said to him, Surely thou also art one of them, for thy speech betrayeth thee, he again denied his Savior. How often the speech of a stranger assures us that he or she is of them, one who has been with Jesus, one who speaks the same language, and if they have been with him their nonacknowledgment and silence when accused of being with him, or being one of them, is it not the same or similar to Peter's denial?

But I must stop. I hope you will forgive my thus forgetting myself, but you see after reading the chapter my ideas or thoughts have simply run away with me, for from the fullness of the heart the mouth speaketh.

I remain, I hope, your sister,  
ADELA JONES.

VETO, Ala., Dec. 14, 1915.

DEAR BRETHREN EDITORS:—Inclosed please find post-office money order for two dollars, for which continue to send me the highly appreciated SIGNS OF THE TIMES, which is laden with sound doc-

trine. I have been a reader and subscriber for a little over a year, and cannot express my appreciation of its contents and the comfort derived from the able writers. It is grand, because it advocates the true doctrine of the Bible; it strengthens and edifies those who, like myself, are deprived of hearing the gospel preached. I am often in the vale of tribulations, both in body and mind, but hope these are only blessings in disguise, realizing that all things work together for good to them that love God, who are the called according to his purpose. I often think of and try to pray in my weakness for the afflicted in mind and body, the widows and orphans, the household of faith (the helpless class) the world over. If it be His will, may he guide, direct, protect and keep us humble and obedient. I will some time write my experience of grace (if I have any) the Lord willing.

I will now close this already too long and imperfect missive. Feeling the need of all spiritual petitions for myself and little family, I ask to be remembered by all when at the throne of grace.

From the least of all,  
(MRS.) A. W. HAZLEWOOD.

HOT SPRINGS, Ark., Dec., 1915.

DEAR BRETHREN:—Inclosed find one dollar for our dear family paper. I am seldom able to go and hear the gospel preached in its purity, for the nearest church of our faith and order is fifteen miles from here, and the only way to get there is to drive, and as I live alone, and am seventy-one years old, I cannot get there often, so it makes the SIGNS still more dear to me, and it is nearly all the preaching I have.

Please insert this in the dear old paper, so my many friends can hear from me again.  
MARY F. ADAMS.

PALESTINE, Texas, Nov. 22, 1915.

DEAR BRETHREN:—As my subscription is due, find inclosed two dollars to pay for 1916. I am thankful for such a medium of correspondence as the SIGNS; it comes to me laden with the truth as I feel it is in Christ Jesus, and I enjoy reading the many good letters from the brethren and sisters. If I could write such letters as sister Runkle I would write often. Her article in the 15th number was worth the price of the paper to me, as were many others, from north, south, east and west. I feel that I have been blessed this last summer and fall, for I have been given health to go to the Union Association in its seventy-seventh annual session, at Shilo, three miles east of Grapeland, Houston Co., Texas. O we did have a fine meeting; all was love and peace. I never attended a more glorious meeting in my life. The next Union Association will be held with Corinth Church, five miles south of Athens, Henderson Co., Texas, Friday and Saturday before the second Sunday in October, 1916. The Lord willing, I hope to meet the dear brethren and sisters there. Holly Springs Church is here within three miles of me, and is blessed with Elder M. T. Pace as pastor. He comes laden with the fat things of the kingdom. While I am alone, my husband having died four years ago last April, I feel to say, I have been blest with power from on high to bear my deep sorrow. I feel that He doeth all things right, and all things work together for good to them that love the Lord, to them who are the called according to his purpose, and we must be still and know he is God.

I just thought I would write a few words, and renew my subscription. I hope all the good writers will continue

writing, for it is a feast to me. I have seen but few of them in the flesh, but feel sometimes that we are related in Christ. Brother J. R. Hardy, come again with your good letters, for they are always good to me.

Do as you wish with this, and all will be well with me.

Your little sister in hope,  
SARAH E. COOK.

NEW YORK, N. Y., Dec. 9, 1915.

DEAR BROTHER KER:—As it is time for me to forward my yearly subscription for the SIGNS, I feel constrained to write and let you know that we appreciate it very much, and have derived both pleasure and profit from reading the excellent editorials by yourself and Elder Lefferts. My wife and I had noticed with regret that you were not writing as you were wont to do, and we were very sorry to see your reasons in your editorial for December 1st. We thought it was very plain, and to the point, and sincerely hope that in the future your work will not be hindered nor your patience exhausted by dear brethren. There are many of God's dear children who eagerly look for each issue of the SIGNS to whom the editorials (along with so much other good matter) are rich food, and perhaps the only preaching they get, and I feel it would be a great pity to deprive those of the benefit just because of the spirit of contention manifested by a few. I have never felt anything but sadness when I have heard brethren contending for what they think is right about the resurrection, and if I have taken part I have felt a loathing of myself for doing so. For some time it has been a great source of comfort to me in the solemn position of speaking to God's dear children to feel that I have only to witness to the things

I have seen, and I do hope my Lord will reveal other things to me and then I can witness to them. There are many things that are mysteries to me. I cannot understand why my brethren have always shown such love for me, and yet I do not know any one so ready to question their love as I, and I am often in such a state of mind that I am led to question my right to be counted with them. When the Lord gives us a view of ourselves by the light of the living Word we do find enough at home, and are made to feel tender towards others.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

Excuse my writing to you, Elder Ker. I just thought I would like to give a word to encourage you. I think the SIGNS is very well printed, and seldom does one see a misprint. As we shall soon have a new year here, I hope you will find subscribers increased and conditions more favorable. My wife joins me in love.

Your brother in hope,  
GEORGE RUSTON.

NEW YORK, N. Y., Dec. 25, 1915.

DEAR EDITORS:—On this Christmas morning I am reminded of my duty toward those who labor day after day to minister to the needs of others, and among those whose labors are most to be appreciated are those who publish the "glad tidings of great joy" in the dear old SIGNS, which comes to us regularly, bringing encouragement and comfort to those who are "weary and heavy laden" and whose God is the Lord, almighty to save, even unto the uttermost, all those who call upon his name. I know of a truth that I am unworthy of a name and place among his chosen people, but I am

sometimes made to hope and trust in his mercy to one even so unworthy as I.

With all good wishes for your well being, temporally as well as spiritually, I am the least, if one at all, of God's children,

JAS. C. BEARD.

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### CORRESPONDING LETTERS.

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*The Juniata Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., October 8th, 9th and 10th, 1915, to the associations and churches with which we correspond sendeth greeting and love in the Lord.*

DEARLY BELOVED IN THE LORD:—As another year has passed away, 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, each one giving God all the glory, and not man, for his wonderful works to the children of men. Our preachers have come to us with sound doctrine, and have preached the word in all fullness of the gospel, proclaiming salvation by grace only, which is music to the poor sinner's ear.

Our next association will convene with the Fairview Church, Fulton Co., Pa., commencing on Friday before the second Sunday in October, 1916, where we hope to meet your messengers again.

J. M. FENTON, Moderator.  
MOSES STARR, Clerk.

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### NOTICE.

As we have received an unusual number of obituary notices recently for publication we have not had room for all of them, and have been compelled to delay the publication of those last received, but will do the best we can, and will publish them as soon as possible.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**NEW YEAR'S GREETING.**

DEAR BRETHREN:—We are glad to greet you at this the beginning of the year 1916. With this number the SIGNS enters upon its eighty-fourth volume, the first, hence oldest publication of its kind in the United States. Many have been its blessings from God, whose doctrine has always been advocated through its columns. All its readers have reason to believe that it is sustained by the Lord, who prompted his servants in 1832 to found it, giving it the appropriate name, the SIGNS OF THE TIMES. The "signs" of God have never been understood and read by worldly minds. The king could not read or understand the handwriting on the wall, but Daniel, of the Hebrew children, could read and interpret it for the king. The coming of Jesus and the works he did were "signs of the times" understood only by those to whom it was given. Those things were hid from the wise and prudent, but revealed unto babes. So also the same doctrine of God set forth in this medium of correspondence is known and loved by those who have the secret of the Lord.

The year 1915 brought with it many changes; death on every hand did its work, many homes have been made des-

olate, many hearts have been made sad, disappointments of life have overtaken many, cares and burdens have been multiplied, and what 1916 holds in store for us He who rules and reigns only knows. We can but look forward with anxiety and apprehension, as every year brings its changes. Yet we must go on day by day asking for strength and guidance. He who never slumbers nor sleeps has been the stay and refuge of his people in all generations, and as their day so has their strength been.

We acknowledge and confess the great losses sustained by the SIGNS during the eighty-three years of its existence. Editors, writers and correspondents have fallen, and at times the managers have almost felt the foundations shake. Sorrow has been deeply felt by all connected with the publication of the SIGNS, not only in the sufferings and death of their own loved ones, but because of that of the supporters of the SIGNS, until real happiness seems to have taken the wings of the morning. Yet comfort comes from time to time with the words, The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

Many have been the words of commendation during the past year; very little criticism indeed have any of us had to bear regarding our writings or the general conduct of the SIGNS. The brethren have been kind, forbearing and loyal to us all, and we assure you of our appreciation. When speaking of criticism and unbrotherly acts in our article of December 1st, 1915, we did not mean that either Elder Lefferts, ourself or the publishers had been personally criticised to any great extent, but meant to speak of the general conditions throughout the land among Old School Baptists. Having between

twenty-five and thirty exchanges coming to the office we are perhaps in a position to know what is going on in the different States and localities that is not afforded many readers of the SIGNS. Since that article appeared we have received many letters from different parts of the United States and Canada encouraging us to continue on the editorial staff and to write as often as impressed. We thank each one for their words of comfort and commendation. It is, of course, with the Lord how long we remain in our present position and how often we write; there we all must leave it. We have felt glad to know that the writings of Elder Lefferts have been so universally enjoyed and indorsed. Surely the SIGNS is blessed in having him as an editor, and we all trust that he may be given grace and strength, as the years come and go, to wield the pen of a ready writer. Truth will help poor sinners to hope in the blood of Christ; truth makes them free; truth builds them up on their most holy faith; truth is what we all need, and this Elder Lefferts ably yet humbly declares, both by pen and from the stand.

We ask the forbearance of our many readers during the year; we shall all endeavor to do our best to make the SIGNS pleasant and profitable in every way, shall avoid all controversy and unkind expressions. We also ask all who have contributed to our columns during the year past to write again this year, and those who have not written, as in former times, we ask you to help us by sending on an article now and then.

Let us all pray for the peace of Zion and the upbuilding of the cause of Christ. May he in all things be honored and his grace magnified.

K.

### "THE VERY ELECT."

DEAR BROTHER LEFFERTS:—I would be pleased if you would give your views in the SIGNS OF THE TIMES on the language of our Savior as recorded in Matt. xxiv. 24, and Mark xiii. 22. What I want to know in particular is, do the words of the Savior, "the very elect" that shall not be deceived, show or prove they are a special favored few taken from among his elect, while the greater numbers of the election of grace are left to be deceived, and led in the broad way to destruction? Matthew reads: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Mark says, "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." Mark says "even" instead of "very" elect, as Matthew does, and I have always thought the Savior meant to teach that none of the election of grace should be deceived to their destruction, for do not the words of the Savior mean this: "If it were possible?" which shows it is not possible to deceive the elect, and the elect include all God's people. I do not believe he has "preferred stock" and "common stock" among his people, and that he saves his "preferred stock" while he lets his "common stock" run at large and go in the broad way to destruction. Now, brother Lefferts, I hope you may have a mind to give us your views on this subject. I have not written this for publication, but just to give you an idea of what I would like for you to notice.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon.

WE feel that brother Mayfield could write on this subject much better than we can, but as he requests our views he has a right to them, that is, such thoughts as we have upon this subject. This language of Jesus from which our brother quotes in the narratives of Matthew and of Mark relates to the events and signs portending the end of the dispensation then fast drawing to its evening time. All these things spoken of by Jesus were to be fulfilled in the end of the legal dispensation and in the final windup of Jewish nationality. At that time false Christs and false prophets were to arise, showing signs and wonders that would, if possible, deceive the very elect, or even the elect. Let it be noted that the words



"it were" in the phrase, "if it were possible," are written in italics, and thus show that they have been inserted by the translators, and are not in the original Greek manuscript. Thus, the deception of the elect would seem to depend upon the possibility of their being deceived. They would be deceived by these false Christs and false prophets if possible, and the possibility of their being deceived would not depend upon their own acuteness of perception, nor upon the sharpness of their wits, but upon whether they were kept from deception by the grace of God. It would indeed be a bold assertion, unwarranted by Scripture, to say that the elect of God cannot possibly be deceived. They can be deceived as well as any one else if the Spirit of truth by its guiding and teaching does not keep them from it. The whole safety of the elect is in the grace of God, not in any sense in themselves, or in their own astuteness. It is worth while to note that in the narratives, both of Matthew and of Mark, Jesus follows his statement of the danger threatening the elect by saying, "Behold, I have told you before." To be forewarned by such an one as Jesus is to be forearmed. One cannot be deceived by that against which the Son of God has previously warned him. The warnings of Christ in us the hope of glory will prevent deception, and nothing but that can. Without this intuition of the Spirit, this discernment of the spiritual mind, any of us can be deceived. There may be times in our experience when this spiritual discernment is lacking in us, times at least when it is dormant, then is when we are in danger of being deceived. Such an experience when it comes to one is very useful, for it proves that we cannot afford for one instant to have faith relax its hold upon us, else we become entan-

gled in the cunning craftiness of men. But here is a point that must be emphasized, and not lost sight of: no matter how much one of the elect may be deceived and carried away by it, that does not at all affect his salvation in Christ Jesus. Once a child of God always a child of God. They shall never perish, neither shall any (man) pluck them out of my hand. My Father, which gave them me, is greater than all; and no (man) is able to pluck them out of my Father's hand. (John x. 28, 29.) The salvation of the elect of God is secure through the work of Jesus against the possibility of a single one of them ever being lost. No matter to what lengths they may wander, to what limits they may stray, they cannot be lost nor shall they perish. Philosophy, science and man-made religions may entangle them for awhile, and may deceive them, even though they are the elect, yet God their Father is greater than all philosophy, science, creeds and dogmas, so that nothing, not only no man, but nothing, shall or can ever pluck them out of his hand. But that even God's own people may be deceived at times is evident. Did not some one bewitch the Galatians that they sought again to entangle themselves in the yoke of the Mosaic law? That the "churches of Galatia" were deceived for a time is evident from reading Paul's letter to them, yet we have not a doubt that they were the elect of God, and are sure their salvation was not a whit affected by their being bewitched. Whenever two brethren hold directly opposite and contrary views of some portion of Scripture both cannot be right, one must be mistaken, and to the extent that he is mistaken, provided he is sincere, he is deceived, yet this does not argue at all that both are not children of God and secure in the salvation which Jesus has

wrought for them through his life and death. It is true that the visible organization of the church here in the world does not by any means include all of God's elect. God has a people in every nation, kindred, tribe and tongue under heaven. Not all persons everywhere are God's elect, but that God has his elect among all people everywhere, the Bible does plainly teach. We believe God's people are scattered in all parts of Babylon, they are among all creeds and sects and denominations of men. They are scattered among the Hindus, Mohammedans, Catholics and Protestants. Membership in an Old School Baptist Church is no guarantee that one is a child of God. In all times there have been those who crept in unawares who had no heart-experience of grace, however much they may have had it in the head. There are those, many of them, outside the visible organization of the church who are the elect of God, and there are occasionally those in the membership of this visible organization who have no knowledge of grace, and are not the elect of God. In the third epistle of John we find the apostle writing to a church in which there was a member by the name of Diotrephes. Read what John says about this man: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God." This Diotrephes was doing evil in this church to which John wrote, He that do-

eth evil hath not seen God; therefore Diotrephes had not seen God, yet Diotrephes was a member of the visible organization of the church. This is by no means the only instance of this kind in the New Testament, but enough to show that simply being a member of an Old School Baptist Church is not a sure passport into the favor of God. There are many of God's elect who never heard of the name Old School Baptist, and do not know what the name represents. Doubtless there are many who never even heard the name "Jesus," but have the substance of Jesus within them, and then, too, there have been occasions when one of the nonelect has crept into the visible church. So, you see, a mere name is no guarantee of safety; the substance of Christ himself in the soul is the very essence of true religion. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19. This is enough to prove that the visible organization of the church has stood in need of being purged from the days of the apostles until now, and that which made the purging inevitable was the presence in this visible organization of such as God knew did not belong there. Now certainly the brethren must have been deceived when they admitted these into membership with them. They certainly must have thought they saw something in those impostors that caused them to be willing to receive them as members among them. Here was deception of the very elect certainly. But this deception, though it bring numerous ills in its wake, will eventually turn out to be for the good of the church and for the glory of God. It never can

ultimately end in the destruction of a single child of God. Now the question that brother Mayfield asks is: Is "the very elect" a special favored few, taken from among the elect, while the greater numbers of the election of grace are left to be deceived and are led in the broad way to destruction? From what we have already said it will be seen that our answer is, No. "The very elect" means all God's elect, whether in the church militant or not. All, whether in the visible organization or out of it, are possible of deception, unless kept from it by the gift of spiritual discernment. The safety of every one of the elect, wherever they may be, is alone in grace. Mere intellectual ability or sharpened reason, mere human prudence or carefulness, will not guarantee the safety of any child of God against deceit. Sometimes we have heard brethren say that they were not afraid to attend Arminian meetings, for they were not afraid of being contaminated with what they might hear there. Such absolute certainty looks as though one had a lot of confidence in his ability to stand. For ourself, we had rather not play with fire. We might possibly get burnt. When Paul was shipwrecked on the island of Melita; and while he was warming himself by the fire kindled by sticks which his own hand had gathered, a viper came out of the heat and fastened on his hand and he shook it off into the fire and felt no harm; but there is vast difference between our voluntarily taking up a viper and having one fasten itself upon us uninvited. In the latter case one might feel that God would protect him, but we have no right to expect God to ward off the results of our own foolhardiness in voluntarily running into danger. We understand brother Mayfield to want to know if the words, "the very elect,"

mean that there is a special little number signified which are meant by Jesus, instead of the whole number of the chosen of God. We have not thought that Jesus meant any such thing, but that he meant that even the elect themselves, notwithstanding they are the children of God, are in danger of being deceived by the false Christs and the false prophets that were to arise. Their only safeguard against this evil is in being kept by the power of God through faith unto salvation, ready to be revealed in the last time. Therefore, "Watch and pray lest ye enter into temptation." This watchfulness against deceit is just as necessary to those who are in "the little flock" as to those that are scattered in Babylon. God has no preferred and common stock among his people. First of all, stock, whether common or preferred, is expected to yield dividends to its possessor, and not one of us will ever yield any returns to the Almighty who owns us. After all, we are unprofitable servants. If you had a servant working for you, and you never saw any returns from his service, you would dismiss him as being unprofitable, would you not? Well, just so are we unprofitable servants unto our God, for what can we render unto him that is not already his? The earth is his, and the fullness thereof, so that whatever we might take to give unto him is already his before it is ours. After all our service, have we made God any the richer, have we added anything to him whatever? Certainly not. Then are we unprofitable servants. So we cannot compare any of God's people to preferred or common stock. Then, too, the terms, "common" and "preferred" signify two classes, the one excelling the other. Now, there are no classes in the church. We use the word "church" here in its broadest sense, as

comprising all the people of God, not as simply meaning the visible organization. Among the people of God there are no classes, all are one in Christ. Whatever may be the social distinctions that exist between them in the world, whatever the circumstances of poverty or riches that divide their lot, all are one in Christ. All are alike sinners saved by grace, and no one has any room to boast over any other one. Jesus has no pets, no favorites, he loves them all alike. The wisdom that is from above is without partiality, so says James, and Jesus is the personal embodiment of that wisdom. So the expression, "the very elect," does not simply mean the kernel in the nut, but means the whole family of God, all his people. That many cunning things, many plausible schemes, great and far-sounding professions, are abroad in the land in this our day, is evident to any that watch the signs of the times. That our own mental perspicacity is not sufficient to make us errorproof is also very evident. May the good Lord, therefore, by his grace and by the training of his Spirit, enable us each and all to winnow the chaff from the wheat and to cast the filth away from us, that we be not deceived by the craft and cunning of men that lie in wait to deceive.

L.

#### TO OUR SUBSCRIBERS.

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

#### OBITUARY NOTICES.

**Elder George M. Hite**, our pastor, brother and dear friend, was born Dec. 8th, 1858, died Oct. 21st, 1914. He was married Nov. 18th, 1884, to Miss Sue M. Harvill. To that union were born three children. After her death he was again married, July 2nd, 1902, to Miss Stella Harvill, and to that union seven children were given. Elder Hite was baptized Nov. 14th, 1893, by Elder Samuel Kirkland. He was ordained to the ministry July 31st, 1909. The presbytery were Elders B. D. Clark, C. K. Haines, James F. Kinkade, J. W. Womack and C. M. Hood; deacons Calvin Watkins and J. Hunt. Elder Hite, beside being a minister of the gospel, was a physician of some note. At the time of his death he had built up a large practice. He was a faithful husband and father, a good neighbor and a useful citizen. The Primitive Baptists everywhere who knew Elder Hite loved him for the truth's sake. The North Nashville Primitive Baptist Church, of which he was a member and faithful pastor, greatly feels the loss sustained by his death. We all miss him more than we can express in words. He was always present at our meetings, and ever ready to speak in the name of Him who had called him by his grace to preach the gospel of the Son of God. Elder Hite in all of his talks, both in and out of the pulpit, was most instructive. He taught the church as the Lord taught him from the fullness of the truth of God as it is in Jesus. We cannot say too much for the work done in him, as we most humbly believe, by the Spirit of the living God. He knew the truth from experience. The church will ever remember his words of comfort and consolation. Elder Hite did not seek popularity or publicity, but rather chose to dwell isolated from the world and live humbly and lowly, in company with the poor, who sought refuge under the shadow of the great Rock. When we say that we loved Elder Hite because we could see the very image of the dear Lord in him, we will never express our meaning. But now he is gone from us to return no more to earth, and we sensibly realize that our loss is his eternal gain; he has made a happy exchange, and his spirit has gone to God who gave it; his mortal body has been consigned to the tomb, there to await the resurrection call.

The writer at his request spoke at his funeral from the text found in Romans iv. 13: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." With the ability that the Lord gave I tried to show that Elder Hite entertained a good hope through grace, founded on the faith of God's elect, as shown in the father of all the faithful in the experience of Abraham, who against hope believed in hope, that he might become the father of many nations; according to that which was

spoken, so shall thy seed be. We are fully persuaded that Elder Hite lived and died in this faith, hence we say that our dear brother and fellow-laborer in the gospel of the grace of God died in the full triumph of living faith. I do not want to make this article too long, but feel to say as I write that the half has not been told. He was a reader and lover of the SIGNS OF THE TIMES. Often he and I have taken the paper and sat down together and read and rejoiced with great joy, being fed and consoled by the sweet words which fell from the pens of those who contribute to its columns. Let us look away from earth to heaven, by the faith which God alone can give, and view him happy with Christ.

He leaves to mourn his absence his widow and ten children, with the little church, beside a host of friends. We rejoice to know, as we feel that we do, that the widow and children who are old enough to know, know that whatever God does is best, and are fully reconciled to his holy will. God be praised. Amen.

CHARLES M. HOOD.

BROTHER **Andrew J. Stout** was born in Hamilton County, Ohio, Nov. 30th, 1828, and died Oct. 8th, 1915. He was married Jan. 19th, 1858, to Mary Blackburn, who preceded him in death Jan. 3rd, 1895. To that union were born five children, two of whom survive him. He was married to Mrs. Elizabeth Oliver, nee Bundy, May 20th, 1902. He leaves to mourn, his companion, two children, John and Ida, four grandchildren, Elmer, Frank and Chester Stout and Edith McCormick, and two great-grandchildren, Warren and Ralph McCormick. Brother Stout was born and lived on the farm where he died. His mind became much concerned on his state as a sinner before God's mercy years ago. He found by trying that he could not satisfy the just and holy law of God, and knowing no other way to escape eternal vengeance he was left a justly condemned sinner, without God and without hope in the world. To his astonishment, one day while either reading or singing the hymn, "Rock of Ages, cleft for me," he came to the sentence, "Thou must save, and thou alone." A little hope sprang up that he could hardly rely on, but could not throw it away. From that time until his death he was a firm believer in the doctrine of salvation by grace alone. It was my privilege to form his acquaintance about twenty-eight years ago, and I ever found in him a true friend indeed. He never made a public profession until last fall. Some two or three times in the last twenty years, he was almost ready to come to the church, but when the time would come his heart would fail him through a sense of unfitness on his part. Last September he wished to follow his Lord in baptism, and it was my privilege to bury him and his only son, John, in the liquid grave. His home for many years had been a home for the Baptists, as

many will testify. His teams were at their service at all times. We shall miss him, but our loss is his eternal gain. We extend our heartfelt sympathy to his dear wife, who so faithfully cared for him in his illness; also to each member of his family, who did all in their power to make him comfortable in body and mind.

There was a large attendance at the funeral, which was held at his residence, showing the high regard in which he was held. The writer spoke of the riches of God's grace.

JOHN G. EUBANKS.

**Mrs. Willard Empey**, my beloved sister, of Malahide township, Ontario, died June 6th, 1915. She was the daughter of the late Thomas and Eliza Hamilton, formerly of the township of Ekfrid, Ont. She was born in Ekfrid in 1863, and lived in Ekfrid until 1878, when she moved with her parents to Bayham township, Ont. Dear sister Matilda received a hope in the dear Savior before she was married. She wrote to me and related her experience, and I never will forget how the tears flowed with joy and love when I read it. She was not enabled to unite with the church, but salvation by grace was all in all to her. She selected the text she wished to be preached from at her funeral: "For by grace are ye saved," &c. She also selected the hymns, "Rock of Ages" and "Asleep in Jesus." She told us several times not to mourn for her. She was loved by her neighbors and acquaintances, a friend to help any one in need. Ill health prevented her the last two years from helping others, as she suffered from chronic bronchitis and asthma. She leaves four sisters: Mrs. Lottie Stevens, of Chatham, Ont., Mrs. John Campbell, of Harwich, Ont., Mrs. John McGregor, of Chicago, Ill., and myself.

(MRS.) THOMAS LEATHERDALE.

**Mrs. Christina Murray**, my dear mother, departed this life October 16th, 1915, at the age of 71 years, 3 months and 4 days. She was sick for three years, and suffered great pain, but was patient to the end. She was a daughter of the late Duncan and Nancy Leitch, a first cousin of sister McWilliams and brother Duncan McAlpine. She received a hope in Christ many years ago. The words which delivered her were: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Hob. viii. 12. She was one of the oldest members of the Covenanted Baptist Church, and was baptized by the late Elder Pollard, whom she dearly loved, and she dearly loved Elder Carnell also. He visited her two weeks before his death. The week she died she said: "O children, I want to go home; I am tired of myself and tired of the world," and sang one verse of the hymn, "Jerusalem, my happy home." She dearly loved all the saints for the work of grace in them. She would say, "The flesh profits nothing."

Many times she would read an article Elder Ker wrote in the SIGNS, and would say, "That is my experience." It was: I muse on the years that are past. At the end she could not speak, as she had a stroke of paralysis, but when my brother said, "O Annie, her pulse has stopped beating," she opened her eyes and closed her mouth and smiled and watched us I believe as long as she could see, then closed her eyes and was gone. It seemed to me like the passing of a shadow, so soon gone forever, but it is her gain. Our father died forty-three years ago, and a sister thirty-five years ago. My brother and I are left alone, and O how we miss our dear mother. She was always young, but not frivolous. She was dearly beloved by every one.

Her funeral was the largest ever attended in the township. Our members came from London, Muirkirk, Duart, Dunwich and Dnttou. Elder Slauson spoke from Hebrews viii. 12. She leaves to mourn, one son and one daughter, one sister, Mary McAlpine, of Cass City, Mich., with the church and a host of friends and neighbors.

ANNIE C. MURRAY.

**George Swinford** was born in Smith County, Texas, Sept. 21st, 1852, and died Nov. 14th, 1915, aged 63 years, 1 month and 24 days. He united with the Old School Predestinarian Baptist Church in his young days, and continued faithful in the doctrine until the end, always contending for the faith and the perseverance of the saints, giving God all the praise, power and glory. He often said the bounds of a man's habitation are set, and he cannot go beyond them, believing our days are numbered and our names written in the Lamb's book of life before the world was; that Jesus died for us, and did not die in vain. He was loved by all who knew him, for his kindness, honesty and charity toward his fellow-men, always giving cheer to the sad and bereaved. He visited the writer some months ago, and while here said that when his days were filled he hoped that he could go quickly, and so he did. He awoke about his usual time of getting up, spoke to his loving companion once and never spoke again. She called her son, but his father only breathed a time or two and was gone. The night before retiring he took down the SIGNS and said: "I will get another SIGNS this month, but these seem new to me every time I read them." He then read some in his Bible, and when he went to put them up he sang a part of his favorite old hymn: "How firm a foundation." This was also sung at his funeral. He leaves a loving wife and nine children, all grown, also one brother and a host of friends to mourn their loss. He was laid to rest in the Mill Creek Cemetery at Mill Creek, Okla., where his home was. The bereaved have the sympathy of all who knew him. O, death, where is thy sting? O grave, where is thy victory? He has

gone to meet his God and receive his reward. The Lord's will be done; our loss is his eternal gain.

Written by his brother in a precious hope,  
J. R. COX.

**BROTHER Ira Slauson**, son of Hiram Slauson, died at Vega, N. Y., Nov. 18th, 1915, aged 82 years. Since the death of his companion he had made his home with his son-in-law, Mr. Lawrence, being with them most of the time. He was baptized by Elder Isaac Hewit about fifty years ago, uniting with the First Church of Roxbury. He was a faithful, firm Old School Baptist, and loved the brethren, proving it by being with them whenever he could. Pnenmonia was the cause of his death, from which he suffered about a week. He leaves one son, three daughters, several grandchildren, one brother, one sister, two or three half-brothers and many near friends and neighbors, with the church, to mourn his absence. Elder John Slauson, of St. Thomas, Ontario, is one of the half-brothers, and Prof. Samuel Slauson, of Connecticut, another half-brother. Brother Ira is with Jesus at rest. May God bless all who mourn with reconciled spirits to his righteous will.

The writer spoke to an attentive congregation at the funeral in Vega meetinghouse the third Sunday in November. Burial in cemetery near the meetinghouse.  
D. M. VAIL.

**Mrs. Mary E. Waterfill** was born June 11th, 1847, and died Sept. 21st, 1914. She united with Little Flock Church the fourth Sunday in June, 1872, and was baptized by Elder J. F. Johnson. We were united in marriage Angnst 27th, 1890, by Elder W. T. Ritter. She joined by letter the Salt River Church, Anderson Co., Ky., the second Saturday in December, 1890. She was a daughter of Josiah and Lucy Martin, who were members of Little Flock Church, Anderson Co., Ky. She leaves to mourn, the writer, three sisters, three brothers and a host of relatives and friends. We hope our loss is her eternal gain. She was loved by all who knew her. She was an affectionate wife and a loving sister.

The funeral services were conducted by Elder P. W. Sawin, and she was laid to rest in old Salt River burying-ground.

Her husband, J. J. WATERFILL.

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

Mrs. Maria Rees, Ky., \$2.00; Mrs. Harriett Underwood, Ky., \$2.00; Elder T. R. Pittman, Kansas, \$1.00; Thomas A. Ardies, Ontario, \$2.00; L. O. Garrett, Ky., \$2.00; Lavinia Morgan, Mo., \$1.00; Mary A. Barnett, N. B., \$1.00; Mrs. J. F. Gray, Texas, \$1.00; Hubbell Brothers, N. Y., \$5.00, given each year in memory of their father, Elder J. D. Hubbell.

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**OLIVER P. SPEIRS, Church Clerk.  
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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.**

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

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**HISTORICAL SKETCH.**

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**SEMMA E. CORDER,**

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

THE

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(ESTABLISHED 1832.)

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PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., JANUARY 15, 1916. NO. 2.

## POETRY.

### BE OF GOOD CHEER.

“In the world ye shall have tribulation: but be of good cheer: I have overcome the world.”—John xvi. 33.

Sinners can never raise their eyes  
To God's bright throne above the skies;  
Even angels veil their faces there  
While they his holiness declare.

No mortal eye could bear to see  
The brightness of his majesty,  
Yet from that brightness Jesus came  
To bear the world's contempt and shame.

Yet not in pomp and pride arrayed,  
To rule the world his hand had made—  
A stable was his place of birth,  
Though he was Lord of heaven and earth.

Rich in eternal glory, he  
Chose nothing here but poverty;  
Through life his daily work he found  
In doing good to all around.

He filled the hungry poor with bread,  
But cared not how himself was fed;  
The meat and drink he ever loved  
Was doing that which God approved.

Such mighty power was in his hand  
All nature bowed at his command,  
Yet men were found with hearts so hard  
They gave his kindness no regard.

And when he did their sins reprove,  
They paid him hatred for his love;  
With craft and rage from day to day  
They sought to take his life away.

They watched him in his daily walk,  
And tried to catch him in his talk,  
But all his words were found so good  
That silent and ashamed they stood.

The great deceiver of mankind  
In him no evil thing could find;  
By sore temptation pained and tried,  
The world and Satan he defied.

Sorrow and suffering well he knew,  
But holy patience marked him, too;  
Scoffed, hated and reviled by men,  
His tongue reviled not again.

And when it came that fearful time  
That filled a nation's cup of crime,  
When one who ate his bread betrayed,  
And wicked hands on him were laid,

Just like a lamb to slaughter led,  
He went to let his blood be shed,  
Nor opened he his mouth to call  
For vengeance on his foes to fall.

Deep sorrow compassed him about,  
Hope for a time seemed quite shut out,  
When once his heavenly Father's face  
Withdrew its wonted smile of grace.

My God, my God, he cried, O why  
Hast thou forsaken me? The cry  
Told all the grief his spirit bore,  
And men reviled and mocked the more.

Yet in that dreadful hour he felt  
His heart with love and pity melt;  
He marked his mother's look of woe,  
Her tears of bitter anguish flow,  
And gave her to the tender care  
Of One who watched in friendship there,  
He listened to the humble cry  
Of a repentant sinner nigh.

And spoke sweet promises to cheer  
His fainting soul and calm his fear.  
The men that wrought his cruel death  
He prayed for with his parting breath.

Then, as he bowed his dying head,  
He raised his voice aloud and said, 'Tis finished.  
His friends, who stood far off from fear,  
Again took courage and drew near,

The tear of deepest grief to shed  
O'er the loved friend, who now was dead.  
Close to the spot there was a cavo,  
But newly fashioned for a grave.

They laid him there as one asleep,  
And turned aside to pray and weep ;  
A stone did keep the grave secure,  
And it was sealed to make it sure.

A guard of soldiers watching stand ;  
They came at Pilate's own command.  
In vain they watch, the mighty stone  
Is rolled away, the Lord is gone.

He came to die, but death is o'er ;  
He lives, he reigns for evermore.  
Behold him as on earth again  
He shows himself alive to them.

Behold him as his friends draw near,  
Their Master's latest charge to hear,  
Till rising to the heaven of light,  
A cloud receives him out of sight.

Behold him now at God's right hand,  
The world is given to his command,  
And daily blessings still record  
The love of their ascended Lord.

Now he in heaven's bright court alone  
Sits on the Mediator's throne,  
Sharing with none that glorious name  
He won through agony and shame.

And holy angels him confess  
God over all, forever blest ;  
Still to his sacred place of rest  
He bids them come when sore distressed.

He will not turn from them his ear ;  
His children's cries to him are dear,  
But sends his love and kingdom down  
To cheer their spirit with his own.

He watches over them for good,  
And feeds their souls with heavenly food ;  
Within his arms he gently bears  
And soothes their sorrows and their cares.

This was composed and written by my stepfather,  
M. J. Stout, and he recited it just before he died. I  
send it to you to do with as you think best.

BERTRAM KINNER.

## CORRESPONDENCE.

### THINGS PRESENT.

THIS is one of ten things which the apostle Paul says he is persuaded shall never be able to separate the saints from the love of God. He names them thus: "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."—Romans viii. 38, 39. I am thinking now of one of these wonderful things in this most wonderful list: "things present," and am asking myself, Is there not a sense in which any one, or all, of these most remarkable things becomes to us "things present"? At whatever point in time or space we begin our contemplation of any one of this striking list of things we find ourselves engaged with "things present." Let us call up our powers of thought, and force our minds to take hold upon any one of these subjects presented to us, and we shall still be dealing with "things present." We cannot get away from this in any direction. It is only through "things present that we can think of anything. By "things present" only can we know of the past or touch the "things to come." One moment only is ours, and that is constantly with us, and yet always flowing by, never away from us. And what is beyond? "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psalms cxxxix. 6.

What a mystery is memory! By that peculiar power I am looking upon the dear faces of loved ones long gone from me, and listening to pleasant voices long since silent unto me. Memory is bringing unto me things belonging to my

spiritual childhood, youth and manhood, things and people connected with my early spiritual experience, which become sweet "things present" to me.

Just now, sitting here alone, I have been thinking of those who have been with me in the things of the kingdom of God, and have felt a desire to write something of my present condition and exercise of mind to the "brethren scattered abroad," with whom I have been associated and in correspondence for the past fifty-three years. How good and pleasant the thought of them seems to me at this time. I have always had some of those dear, exercised people of God in my mind when writing, as I do when speaking. But now how many are gone home of those I loved to talk with of spiritual things. So many I never knew, except through their letters, but whom I dearly loved. How kind and loving they have all been to me, from the very first of my poor and feeble efforts to preach, wherever I have been with them in all our wide country. I have always felt so unable and unworthy, and as "less than the least of all saints," it has really been very wonderful to me that I should have been made to feel such a kind and sweet reception among the dear kindred in Christ. Now as I meet them, and correspond with them, and try to preach, I feel the absence of so many to whom I have felt so near that I cannot but feel lonely. But wherever I meet with those who "know the love of Christ which passeth knowledge," it seems that I feel at home in a measure with them. But can I write anything that will be profitable or comforting to them? Of late I have written but little; it has seemed to me that I could not write, my mind has not been led that way. I have loved to write when I could feel the presence of the

dear Savior. I have not satisfied myself when preaching or writing, but have written out of my own heart, and that is why so many precious responses have come to me. That which comes from the heart will reach the heart.

I am looking back to the bright morning when I wrote to Elder Gilbert Beebe, a few days after he had baptized me, my heart full of gladness and rejoicing. My new life was just begun at that time. I lived that spiritual life, while my hands and my mortal powers were going on in my daily work. But this was only for a time. I seemed to be traveling rapidly in these new and glorious things. I appeared to be one with the people of God, and did not know or understand the new life I was living. If ever I have preached the gospel I must have been preaching then without knowing it. I had no thought of preaching, but was talking of the one thing all the time, when the thought came suddenly to my mind, and I spoke aloud while alone, after having heard a sermon of false doctrine: I must preach. I immediately wrote asking Elder Beebe what this exercise meant. He replied that the church had for some time thought I had a work to do, and were waiting until He would show it to me. It was surprising to me that the Lord would call one so unable and so unworthy as I to so holy a work, and I feel that very deeply to the present time. I have so often felt that I had to say, "I abhor myself." There is much pain and distress in that experience, and it sometimes causes doubt and fear, and yet when brethren have told me of such painful exercises I have been led out in love and fellowship to them.

In those early days I wrote much because I had to write; it was a relief. I cannot but feel lonely as I think of things

past, and the solemn mystery of memory causes them to become "things present" to me. Those who made up my congregations during so many years, and over so wide an extent of country, and especially the faces of those who manifested spiritual love and fellowship, surely it is a blessed and sweet memory that places them among "things present" to me. In memory I see them now, see them before me, and feel that we are one in the unity of the Spirit, and in the love of the dear Savior, in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore.

When I began to try to preach and serve churches there were few ministers who were over eighty years of age. Elders Thomas Barton, Samuel Trott and I think Thomas McColl are all I can think of now, beside one or two in the far west. There were many who were but little short of that age, who would not have objected to being called old. They seemed to me then much older than I seem to myself now. I will name a few: Elders Gilbert Beebe, Conklin, Hartwell, Rittenhouse, Dudley, Leachman, Grafton and Hassell. But I must not undertake to name them here, for I would be omitting some of the best and sweetest gifts, most dear to the brethren.

How I did love to hear those old and faithful soldiers of the cross preach the gospel, contending earnestly for the faith, and tracing out the exercises and experiences of the people of God. It was very animating and comforting to hear them preach and listen to their conversation, which, both preaching and conversation, was concerning the experience of grace and the beautiful order and ordinances of the gospel church. I am glad to say it is the same to-day by those dear brethren who are laboring among the churches

now. I love to think of them; it is a comfort to me to merely write their names as I think of their work and their steadfastness in the truth of the gospel.

Of those who were ordained at the time of my ordination, Dec. 8th, 1864, I do not think of any who are left with us at this time; but of clear minded, true and faithful ministers of the gospel we are favored with a goodly number, and for such gifts we have reason to thank the Lord. The wise man said: "Train up a child in the way he should go; and when he is old, he will not depart from it." To my mind this is true concerning the faithful work of the Elders in the church, the elder among the ministers of the gospel, and of the effect of their faithful work among the brethren and churches over whom they have rule. (Heb. xiii. 7, 17.) Members and ministers do not teach each other in regard to what and how to preach, nor can spiritual knowledge be given on these subjects, yet there is a sense in which the ministers and pastors have the rule over the churches, which is very important. See the last chapter of Hebrews. The churches of this country and of England, about the time of the division in 1832, were favored with most fatherly and profitable gifts, and were trained up in the order of the gospel. Elder Conklin was called among the brethren the "peacemaker." Elder Barton was another most fatherly and quieting and nourishing gift. Elder Trott had great learning (though never displayed), and he was as a little child in simplicity. When I was under great exercise of mind and in deep trouble I went about one hundred and fifty miles to meet him, of whom I had heard, to ask him some "hard questions," and I think the spiritual Solomon answered them. Elder Leachman

was a man of peculiar power in preaching. It seems to me now that I never heard a more powerful man in the pulpit. I would love to write more about these men, because they were "sons of thunder," and also "sons of consolation," and the latest of our ministers and churches show the effect of spiritual training up and instruction in spiritual things.

I count myself as one among the youngest and least of those among whom I am thankful to have a place. We surely have had most excellent examples and training, such as the apostles teach in all their epistles. We also have been favored with a periodical that has most clearly and unwaveringly presented and contended for the doctrine of salvation by grace during all the years of our standing as an organization separate and distinct from the doctrine and order that has not the inspired Scriptures of truth for the guide of their faith and practice. The SIGNS OF THE TIMES has a right to be known as the organ of the Old School Baptist Church, as its publication began about the same time as the separation of the church from all worldly doctrine and organizations. To me it appears that the present editors are following the example of all the former editors, and fully sustaining the gospel character of the SIGNS as it was under the work of the first editor and publisher, Elder Gilbert Beebe, in 1832. It appears to me that their work has been most excellent, and profitable to the churches and brethren, and I earnestly hope the Lord will be pleased to so uphold them that they shall not become disheartened or discouraged. So far I regard every assertion made in the editorial department upon important points of doctrine, order and experience as being fully sustained by the inspired Scriptures of truth. It appears to me

that the ordinary way in which the Lord feeds his flock is by the public preaching of the word. But the holy men of old wrote gospel truth to be read in the churches, and this form of administering the word was recognized by the apostles as edifying to the churches and brethren. I desire the welfare and good effect of all periodicals in which the unadulterated truth of the gospel is published.

In the love of the truth, and in the precious hope of the gospel, which was given me fifty-three years ago,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec., 1915.

GRAYSON, Ky., Sept. 22, 1915.

DEAR BRETHREN:—For some time I have had a desire to write a short article for your, to me, very highly appreciated paper, the SIGNS OF THE TIMES. Words fail to express the value of it. I will submit a few thoughts on the subject of the atonement, as I understand the doctrine of the atonement lies at the very center of the gospel; without it there could be no gospel at all. It has been said that unless a man has a right view of the atonement he cannot be right in his view of any other principle of truth. It is sure that he who has a right view of the atonement cannot be far wrong in anything else that pertains to the gospel. As is our view of the atonement, so will be our view of the justice of God, of the righteousness of his law, the condition of man in the sight of God since the fall, and the position of those who are redeemed and have come to believe in Jesus. Regarding many other things, one may not see clearly, and yet their faith in the Lord as their Savior not be affected. There have been, and are now, two views of the atonement of the Lord held among those who profess to believe

in him. These views have been, and are now, opposite to each other, and that fact, from what has been stated above, is apparent. Those who have differed with regard to the atonement have been, and are now, equally far apart with regard to every other principle of truth. Those who have and do believe in a general or indefinite atonement which was, and is, not of itself effectual in saving any one, have not and do not believe in the total depravity and just condemnation of man through the fall of our father Adam. They do not believe in the predestination of God, personal election, effectual calling and the final perseverance of the saints, but they believe that in the matter of salvation the final choice is left to man himself. Hence all that Christ has done amounts to nothing unless the man himself applies the remedy. All this is perfectly consistent with the theory of the atonement referred to above (indefinite). On the other hand, those who believe in a particular atonement have and do believe in the doctrine of predestination, election, total depravity, the just condemnation of all men before God, effectual calling, the final perseverance of the saints, and do not believe that the final choice is in man, but that the whole choice is of the Lord, who did not only provide the atonement, but also confers its benefits upon all who receive it by his own Holy Spirit. All this is perfectly harmonious with the doctrine of a special, definite and effectual atonement. It seems to me that it would be impossible for one who believes that Christ only died to emphasize the anger of God against sin, and not for sinners, to hold to the doctrine of predestination, election, effectual calling by grace, perseverance, and the doctrine of the total depravity of the children of the first Adam. There-

fore, seeing so much is involved, it certainly becomes vastly important that we know what the Bible doctrine of the atonement is. While I feel at this time that I can present but a small portion of the testimony, yet if I may make a few suggestions bearing on this all-important matter I humbly trust it may not be entirely profitless.

It seems very clear to me that the glory of God and the comfort and hope of his humble and poor people are involved in the right understanding of this matter. The glory of God is involved because he sent his only begotten Son into the world, that he should die for our sins, the Just for the unjust, that he might bring us to God, and as this is the special work upon which our Lord came, the glory of God must be involved in its success. If it should fail in any way the wisdom and power of God would be at once dishonored, but if it be not a failure, then his wisdom and power are magnified. This is for the comfort of the people of God, for if the atonement be indefinite and general, and has accomplished nothing definite for any poor sinner, then no one can rest in security, hence hope must die. Leaving out the portions of Scripture which clearly teach that the atonement was for a special people, and effectual for their redemption, even then there could be no such thing as an indefinite atonement or that which might be called by that name. The word "atonement" could not belong to such doctrine. Atonement simply means bringing together that which has been asunder, an accomplished agreement. It is therefore manifest that any doctrine which does not present man as being completely reconciled to God does not really contain atonement. The apostle Paul speaks of his brethren who believed as having received through Christ

the atonement. If the death of Christ, which is the atonement of his people, did not fully bring us to God in the sense of justification, then it is not an atonement at all. The Scriptures themselves say that we are reconciled to God by the death of his Son. Yes, we are completely reconciled; nothing now stands between us and God in any legal sense. By the atonement all that was between us and God was put away, and we are one with God. If anything remains between us and God the atonement has not been accomplished, and our sins are not atoned for, and we are not redeemed unto God. But the sins of that people were put away, and are remembered against them no more, and they are brought near to God and justified in his sight from all things from which they could not be justified by the law of Moses. Now this view of the atonement presents sure and solid ground for the poor sinner to stand upon; it seals his eternal destiny, and seals it on the side of salvation. This view of the atonement sets forth most clearly that Christ died for individuals, and not for sin in the abstract. There never was, nor can there ever be, a greater absurdity than the theory that Christ made an atonement for sin in the abstract. No such thing was ever heard of in heaven or on earth outside of Arminian theology. If there be an atonement at all it must have been for individuals, or persons; to this all the testimony of the word agrees. The doctrine of atonement, as presented in the types, was personal, the sacrifice was all the time for a people distinguished from all other people; individual offerings were for the person who offered them; national offerings were for all the people of that nation. These offerings in the types were all effectual; the full purpose of the offering was not affected by the state of the mind of the people for whom they were made. No Israelite was ever told that the benefit of the offering to him depended on the application he made of it to himself. When the priest made the offering it accomplished the purpose for which it was made, notwithstanding the state of mind of the people for whom it was made. Surely this is too plain to all who read the Bible to need any further statement. We know that the ram caught in the thicket by the horns was for the personal release of Isaac; so every other sacrifice was personal. If this view of the types is not true, of what value are they as shadows? The antitype is after the same pattern, and it certainly must be that the atonement of Christ was personal, and for his people alone, and did accomplish the salvation of the people of God from their sins. If this be not true, then the types cannot be true, as all typical sacrifices when made according to the law of God were effectual, and accomplished the deliverance of the person or persons for whom they were intended. Isaac was delivered, and all who belonged to national Israel at the time of the great yearly sacrifices were delivered from all their ceremonial uncleanness, and when each individual brought his sin or trespass offering, and it was accepted, he went forth cleansed from all his sin or trespasses. This is certainly the clear testimony of the efficacy of the atonement of our Lord and Savior Jesus Christ. Any other view of the atonement than that it was effectual for all for whom it was made destroys the testimony of the types and makes them valueless as a part of the testimony of inspiration, and we know that the plain testimony of the Scripture declares all that the types pre-

sent. The whole of the fifty-third chapter of Isaiah sets forth this truth most clearly. To this the testimony of the angel to Mary agreed: Thou shalt call his name Jesus, for he shall save his people from their sins. In this testimony both the effectual nature of his work and the doctrine of it being for a special people, are fully declared: they shall be saved from their sins—a definite people, a certain salvation. These two things are certainly taught in this short text. Every portion of the New Testament which treats upon the atonement at all declares the same thing. He gave himself, the Just for the unjust, that he might bring us to God. The one thing that separated between us and God was sin. Sin must then be put away, and to this end Christ came in the flesh, and the apostle says he put away sin by the sacrifice of himself. He did not put away his own sin, for he had no sin, neither was guile found in his mouth; he was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. To my understanding these Scriptures present all that is testified to in the word. From the testimony of the Scripture one truth surely follows, which is that man cannot atone for his own sins; neither by suffering nor righteous living can he satisfy the demands of divine justice. Living righteously in the future could not atone for the sins of the past. This is so plain that it needs no argument; even if pain, loss or death be considered, neither is it possible that they should avail. It is most emphatically taught that Christ died for us, he gave himself for the unjust. In none of the types did the recipient of the atonement have any part in the work of the atone-

ment, nor in the offering of it; the life of the beast or bird was taken, not his life, and the priest, and not the sinner, offered the blood; so Christ's blood, and not our blood, avails. Christ's work, and not our work, is meritorious, and his intercession, and not our own, avails for us; our only part in the whole matter is to receive. I insist upon the fact that Christ died for us, and not we for ourselves. I would have no quarrel with those who may not care to use the same words I do to express their views, so that they believe the great truth: that in Christ alone is salvation, and not in our own works or suffering. It is evidently true that no one who ever felt his sins forgiven came before the Lord with the thought in his heart that he had helped atone for his own sins. It has long seemed to me that the song of redemption which the dear Lord puts in the mouth of his dear little ones when they first believe, comes as near the testimony of the truth as we can ever attain to in this world.

Dear brethren, it has been a long time since I wrote anything for publication in the SIGNS. A deep felt sense of my own unfitness, and my inability to write to the honor and glory of our blessed and adorable Lord, and to the comfort of his poor and afflicted people, has caused me to be still. I have been in deep darkness most of the time for many months. Above are my views, and as such I humbly submit them to your better judgment. If you think them worthy a place in your valuable paper you may give them space; if not, cast them aside, and all will be well with me.

Yours unworthily, a poor sinner saved by grace,

J. E. THORNBURY.



PHILIPPI, W. Va., Dec. 28, 1915.

DEAR EDITORS:—I am sending three of Elder Chick's precious letters, which you may publish in the SIGNS if you wish to do so; two of them, you will see, were written many years ago, and one a short time before his death. In much kindness to you all, I remain yours in hope,

SEMMA E. CORDER.

REISTERSTOWN, Md., Aug. 5, 1884.

DEAR SISTER CORDER:—I was made glad by the coming of a letter from you two or three weeks since. This is the first opportunity which has presented itself to pen a reply, and I gladly avail myself of it. You did not think when you wrote of imparting comfort to me, but yet you did strengthen me by your words when you said that my published letters had been blessed to you, and if this reply should do you half as much good I shall be glad indeed. Your narration of past experience and present feelings came very near home to me. If I have any knowledge of christian experience, yours is that of the Lord's people. Your inability to fix dates and times of conviction and deliverance does not affect the substance of your experience. I cannot tell when I began to first feel that I was a sinner. As far back as I can remember anything I can recall that I knew that I was a sinner, and felt my need of a Savior, and my hope in Christ grew gradually up, and, in fact, I cannot tell the first time I felt that I had a hope. But though I cannot tell of times of conviction and deliverance as some are able to do, yet one thing I have known these many years, and that is that I am a sinner against God, and that I must be saved by grace; and I know another thing: that I have a hope in our Lord Jesus Christ that is the most precious thing in all the

world to me, and it seems that this in substance is your experience, and I feel drawn deeply to you, though we are strangers. But I feel like speaking for a little about what are real evidences that we are the children of God. The true evidences are not our changing frames and feelings, they change with every wind that blows. It makes no difference what our feelings are, there are some things in the child of God which ever remain the same. One evidence is, "We know that we have passed from death unto life, because we love the brethren." Now this you know at one time as well as another. Whether you are happy or unhappy, whether all is light or dark, you are sure that you love the people of God just the same. Another witness that we are believers is, that we gladly receive the word; and, if there be any difference, the word is more precious to us in our grief and darkness than in our joy. Another evidence that we are saved is that we call upon the name of the Lord, not from the lips alone, but from the heart, and in the hour of depression we call upon him more than in the hour of joy and light. There are other witnesses that abide with us, and I think that as I name them you can see that they are your feelings. You know that you are a sinner, that you are justly condemned, that you cannot help save yourself, that all your trust must be in Jesus, who died and is risen, you hate sin, you love holiness, and desire to be holy, you love the people of God, and love to go where they go, you love to hear Jesus exalted, and when christian experience is preached your heart responds to it, you desire to be numbered with the people of God. Now all these things you have whether it is dark or light with you, and all these things are infallible witnesses that you are a child of God. I

see all these things in your letter, and they make me have fellowship for you.

Now, my dear young sister, I have some advice to offer you. If you have never told your father what you have written to me, go and tell him now. He will understand and sympathize with you. If you feel too timid and weak to talk to him, write what you have written to me and give to him to read, and then go and tell the church what great things the Lord has done for you, and of your desire to be numbered with them; they will not reject you. No church of Christ ever turned back any seeking as Ruth when they came saying, Entreat me not to leave thee or to return from following after thee. It is not good to delay following the Lord. We have both his command and his example to be baptized, and he says, Thus it becometh us to fulfill all righteousness, and, If ye love me keep my commandments. It is not said, If you feel fit, or, if you are sure that you are his, but, if ye love me. Do you so love him that it is in your heart to follow where he goes? Why then delay? There is no advice in the Bible for any one to delay one hour the confession of Christ. My young sister, do not delay.

“ Let nothing felt or feared within  
Thy trembling soul delay;  
From self, from slavish fear and sin,  
My fair one, come away.”

I am glad that you felt drawn to write to me, and I hope you will write again. I have met Elder J. S. Corder. Is he your father? If so, give my love to him, if not, give my love to him as a preacher of Jesus Christ.

In fellowship for yourself, I remain  
your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Nov. 12, 1884.

DEAR SISTER CORDER:—Your second kind and interesting favor has remained unanswered for some time, owing to long continued absence from home and to having much on my hands when at home. I am now on my way to fill some appointments on the eastern shore of this State, and am stopping at a brother's in Talbot Co., Md., to-day, and I will try this p. m. to write you again. I found your letter full of good news, for it is the best of news to me when I hear from any one that they love the Lord and hate their sins, because I am then sure that the Lord loves them and has given himself for them. Every child of God is an epistle of Christ; that is, he writes his mind and will upon them and within them just as I write my mind and will upon this page. You read this page and learn something concerning me from it, so I read your first and your second letters, and in them I read your mind, your will, your desire, and in that I see the handwriting of God and the mind of Christ, and so I am sure you are one of Christ's epistles, written, not with ink, but with the finger of the living God; not on tables of stone, but in fleshly tables of the heart, and I think that I am glad to read the thoughts of the Lord, thoughts of peace, which he has written upon you, and to see his handwriting. I trust that I love him, and that he is my friend, and you know that we always love to read the epistles of a friend, and so your letter was full of good news to me, because I saw the Master in it. We are strangers, and may never see each other in the flesh, but suffer this expression of fellowship in Christ, and also suffer a word of admonition. The Lord has given you a banner (the banner of love), and what is it for? Mark the Lord says this: that it may be displayed because of the

truth. Then display this banner, manifest your love. Again, the apostle says, With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. You do believe, then be exhorted to make this confession. The life of the christian is not to be one of mere playtime, or of mere idle enjoyment. He has service to render, obedience to God is his duty and desire. Service and enjoyment go hand in hand, they cannot be divorced. It is still true that the willing and obedient eat the good of the land, while the disobedient are beaten with many stripes. To enjoy Christ we must serve him. To serve Christ is to enjoy him. The banner must be displayed, the confession must be made because of the truth, or for the truth's sake. There is, my sister, a cross to bear, but Jesus has first borne it, yea, he has borne all crosses, the whole heavy load fell on him. We have but a little piece of his cross to carry, and he helps us bear even that. The flesh is weak, the world allures, Satan tempts the dear ones who love the Lord, but Jesus is mightier than all, you can safely abide beneath the shadow of him who hung upon the cross. Then, my sister, having such a helper why need you fear or why delay? You find joy among the people of God, then give them joy over you by declaring God's praise for what he has done for you. He has made himself to be your servant in all things, though he is Lord of all, then, my sister, go to him without the camp, bearing his reproach, sharing in his shame, but yet sharing in his great salvation. I would fain encourage you to confess him. Why do you delay? Is it that you are so sinful? I answer, Jesus died. Do you doubt your being a christian? I answer, You love the Lord. May God help you

and bless you. Remember me to your father.

In love and fellowship I remain your brother in Christ,

F. A. CHICK.

HOPEWELL, N. J., March 19, 1912.

DEAR SISTER CORDER:—I feel that I must write you again, if only a few lines. After all these years I am glad to hear of your welfare once more. I have read your last letter several times, and have just now read it again, as it has been lying on my desk awaiting an opportunity to be answered. As I have just now read it my mind has been stirred up and my feelings touched deeply, so that tears were near my eyes. It is good for me to read, after so long a time, of your exercises of mind in the coming to you of the letter which I wrote you years ago. It comes to me as bread cast upon the waters, found again after many days. I have been just now seeing in my mind just what you said about your feelings of timidity and your hesitancy about speaking to any one of your feelings regarding the things of the dear Savior. This brought you very near to me, since for many years I could not bring myself to speak to my parents and immediate family about my exercises of mind. As you say, I was not ashamed of Christ, but I was ashamed of myself, and, as near as I can analyze my feelings at that time, they were that I thought no one who knew me well could have any confidence in me as a christian at all. I thought that all with whom I lived knew that I did not live like a christian, and how could they then believe me sincere when I would speak of what was so constantly in my mind? It was a great struggle with me before I could venture to tell my mother any of my thoughts; but when

one night as she and I were alone, all the rest having retired, I ventured hard, and told her, standing beside her chair and just behind her, of the exercises of my mind for some time past, her reply utterly astonished me. After a moment she said, "It is what I have been praying for for years." I could hardly believe my own ears, and yet what a comfort it was, for I believed my mother to be a christian, and that God did hear the prayers of christians, and now he had heard her prayer in my behalf, as I hoped, and it did increase my confidence much. I could, as it seemed to me just now, see you telling your mother, and then I could imagine the thoughts of your father as he stood at the gate, no doubt, as you said, thinking of you, and I could realize the joy of them both over you. Three of my children have come to me in past years and told me of their hope in Christ, and I can judge your father's feelings by my own. I am writing this letter especially to tell you of these things in my own past life. I know how you felt at that time, and I know how your father felt. The church, I am sure, did not need that your father should say what he did about my thoughts concerning you, nevertheless I am glad that he did, and I am glad that you have told me about it. Let us praise and bless God, from whom all blessings flow. I have never forgotten the letter you wrote me long ago, and have often wondered where you were, or if you were living.

Now that I think of it, did you ever know a Miss Stewart, who many years ago lived somewhere in your country, though over in Pennsylvania? Her mother was an Old School Baptist, I think. Perhaps thirty years ago she wrote me quite a number of letters. I forget her first name now. I have often

thought that I would like to know once more about her. She was not a member of the church. I do not think there was any church of our order near where she lived.

Now may the dear Lord bless and keep you. I have often felt a great desire to visit West Virginia, but the way has never seemed open for me to do so. Elder Eubanks has often been there I know, and has told me how pleasant those visits were to him.

I remain as ever, your brother in Christ  
our blessed Lord. F. A. CHICK.

PORTLAND, Ind., Feb. 25, 1914.

DEAR EDITORS:—I send you a letter I received from sister Lida Keller, of Dayton, Ohio, which I think would make good reading for the SIGNS, if in your judgment you think as I do.

The church is called in the Song of Solomon a garden inclosed, a spring shut up, a fountain sealed, and I have wondered in what way this is so. It is said in the inspired record that the Lord shuts and no man can open, and also that he opens and no man can shut. A garden is expected to hold precious fruits, and yield to the hand of him that prunes and cultivates, and cannot yield suitable fruits without the planting and cultivating by the gardener. This garden is called the Lord's garden, and it was requested in this Song of Solomon that the husbandman come into his garden, and the inquiring one asks, Whither is thy beloved gone? and the answer is that he has gone down into his garden among the beds (churches) of spices, that the fragrance may flow out. It has appeared to me from the reading of this Song that the church, or garden, is always shut unless the Lord comes into his garden, that it is always a closed garden to all others and

yields fragrance from or to no one else. All of the Lord's children feel inclosed, or shut, when they cannot feel the presence of the Lord. The Lord's children always have been as a spring shut up, and praise and prayer can only flow when touched with the love of God. When the Lord comes into his garden to eat his honey with the honeycomb is the time this garden is like a well of living springs, for all hearts well up in song and praise when the love of God is shed abroad in their hearts.

I have written more than I intended. May God's blessing ever be in the garden.

N. PETERS.

DAYTON, Ohio, Feb. 23, 1914.

DEAR BROTHER PETERS:—This cold and stormy winter morning I have concluded to write you, as it has been a long time since I have had the pleasure of being the recipient of one of your very interesting epistles, which to me is as a good gospel sermon in its purity. However, I have the pleasure occasionally of reading a communication of yours in the dear old SIGNS OF THE TIMES, which has been sustained for many years by the grace and favor of God. I believe, dear brother Peters, that it is yet contending for the same Bible doctrine the paper was established upon so many years ago, and yet the paper, like all other things whatsoever are, is but the purpose of God; every word that has ever been printed in it was according to God's righteous purpose, and every feeling of joy occasioned by reading the sweet and precious letters by many of God's dear children scattered abroad all over the land is because, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing

whereto I sent it."—Isaiah lv. 11. But all these things show us the wonderful love of God in caring for his children. Truly indeed we have a good Shepherd, who will feed his sheep. I many times have thought that when we are poorest in feelings, and when we are blessed to feel that in us, that is, in our flesh, dwelleth no good thing, and when we feel our weakness the most (when I am weak then am I strong), it is then, and in that state of mind only, that we are, dear brother, worshipping that God who is a Spirit in spirit and in truth. Dear brother Peters, I feel I have much to trouble me, so many trials in this life, and often I am almost ready to despair, but sometimes I can say, The Lord is my Shepherd; I shall not want, and it is then I can rest in his banqueting-house, where his banner over me is love. What a sweet and serene joy it is to rest in the bosom of his love, where we can be still and know that he is God and beside him there is none other, whom to know is life eternal. O that I could find a more sacred nearness to God, and eat at the table of his love, and drink there the stimulating wine of his consolation. Yet even here in the midst of the filth of this life which is in our corrupt nature, where all the nourishing elements of our perishing bodies are so minutely and definitely known to God in their composition, durations and transformations, he never loses our identity, and we look for a better life, a sweeter joy and a holier condition, having faith in the coming fruittime at God's right hand. There cannot be one failure in the wisdom, will and power of God, for they are more infinitely perfect than our thoughts and wonderings concerning them. He is therefore the author and finisher of our faith. Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn

thee. Sweet and precious words. Elder Peters, how glorious it is to contemplate that we shall not all sleep, but we shall all be changed 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; then shall be brought to pass the saying that is written, Death is swallowed up in victory. When the elect are redeemed, regenerated and glorified, crowned with righteousness, with the crown of glory that fadeth not away, shall be received up into glory, what language can describe 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 in 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 glorious and precious gratitude and immortal love, in everlasting worship and service we shall dwell with him, heirs of God and joint-heirs with Jesus Christ.

I have written so scatteringly and so lengthily I fear you will find little of interest in my epistle, so will close, hoping at least you will cast the mantle of charity over all my imperfections. If you think my letter worthy a place in the SIGNS, do as you wish with it, and all will be perfectly right with me.

Remember me with christian love to your family, and accept a portion for yourself.

LIDA KELLER.

LAMONTE, Mo., Dec. 15, 1915.

DEAR BROTHER KER:—As it is about time for my remittance, I wish to express my appreciation of the SIGNS, and of the able, also firm, yet mild way in which it is conducted. Every time death has removed one from the editorial staff we have been brought to fear lest its great ability in defence of the truth would not be maintained, but with great pleasure we have noted no change. The same grand truths have been maintained which were set forth in the prospectus and brought forward by each of the editors up to the present time. I certainly feel to indorse all that has been set forth by both Elder Lefferts and yourself on all points of doctrine. I feel it is not only in perfect accord with the grand principles of doctrine maintained by all consistent Old Baptists, but is true Bible doctrine. Brother Ker, I read your editorial in the last SIGNS with deep interest, and certainly do admire your great earnestness in trying to maintain the truth, yet as far as possible avoid offense. I take great pleasure in your editorials, and hope to see your name oftener in the columns of the SIGNS. I am sure that neither you nor brother Lefferts need any words of approval from me, for your writings speak for themselves, and if any would want back numbers of the SIGNS I have many, that they may see the sentiment is the same. I am aware how impossible it is for one man to either preach or write to please all on all subjects, even among Old Baptists; neither is one man's opinions the standard on all things pertaining to Bible doctrine. It matters not how severe his criticisms may be of others views on certain points, it yet remains a fact, if I am the critic, I am only one man, and might be wrong, and if led by the flesh I am wrong. Hence how ten-

derly I should handle a brother's views if I fail to agree with him on all points of doctrine, for possibly it is I who am wrong. Paul says, For we have the mind of Christ, meaning the church, and we know the mind of Christ does not err, and when led by the Spirit of Christ we do not err, but I so much of the time fear lest I be led by the flesh, and if so, certainly wrong; lest this be so, how careful and prayerful we should be. I remember once, brother Ker, I thought a brother who wrote for the SIGNS wrong in some view, and wrote such to Elder William Beebe; his answer to me was, he certainly knew of none who entertained sweeter views on that subject than the brother considered. This was all private, none knowing it except brother Beebe and myself, and I was satisfied. If I object to a brother's views set forth, either by pulpit or press, then in a brotherly way I may ask of him an explanation, but at no time have I a right to take portions of his views and try to confuse him. This certainly would be not according to Bible admonition, but hurtful to the sweet peace of the church, and to all peace-loving Baptists, also offensive to God, who gave us sacred admonition concerning these matters. I, with many other brethren, have been sorely grieved over the criticisms of a brother's honest views on certain principles of doctrine, without giving the people a chance to see his entire views. God's dear suffering people here in the flesh certainly look forward in faith to a time when this flesh shall by the power of God be cast off, where all differences of opinion, all sorrows and trials, all hurts, all weakness, all corruption, in fact, every bit of mortal imperfection shall be forever, as a useless garment, folded up and laid away; this mortal body shall be brought forth from the grave an immortal body,

not surrounded with mortal imperfections, for the sowing is the Adamic or mortal body, but the raising is a changed or spiritual body. Seeing these things be so, shall we not bear with each other's imperfections here? O for a faith, sweet, holy faith, that will cling closer in a dear brother's weakness. O for an earnest, prayerful love that will weep over my dear brother's faults, that will never draw the sword to slay one of God's dear ones; no, no, never, but as dear Jesus has and does, pity and forgive.

A poor, weak sinner, in hope,  
J. A. TEAGUE.

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HOPEWELL, N. J., Dec. 16, 1915.

DEAR BROTHER KER:—I have felt very much impressed to write you since reading your editorial in the Dec. 1st, 1915, number. It expressed my feelings, and was very much indorsed by our brethren, and is the doctrine I have in weakness tried to set forth for the past twenty years. The doctrine that is set forth in your editorial, together with the exhortation, is good for all our brethren to faithfully consider. I have had quite a feeling to write you for publication what I feel to be the spiritual connection of the words, "Let brotherly love continue," which is the command of Paul, Heb. xiii. 1. The apostle in writing to them was considering the love of God which had been shed abroad in their hearts, which drew them together and enabled them to proclaim of a truth that salvation is of the Lord. In our experience we find the same exercise which has brought us to his banqueting-house, where his banner over us is love. Elders often in their expressions do not so express themselves as to convey the feeling of brotherly love, and then some are offended at the expressions, and instead of a mutual considera-

tion of the truth each strives to sustain his point among the brethren, and causes division, and when the truth is preached they cannot give their attention to what is under consideration, but are constantly looking for some expression to add to the former flame. I hope that our Elders will all heed Paul's admonition, and when they preach, preach Christ with the sincere words of understanding of faith and doctrine, and speak words easily understood by the children of God, and in so doing they will both save themselves and them that hear them. In our manifestations of charity to each other we express the brotherly love we have in our hearts and the love of God which constraineth us to follow him. I hope I have a true love for the brethren, and I do not feel to make a brother an offender for a word nor an act, but look upon him for the manifestation of the brotherly love that is in all of God's people, and when I see that I no longer feel offended, but, knowing the weakness of the flesh and the iniquity of my own nature, I feel to forgive him. It is a wonderful love which enables us to love our enemies and pray for them. If we can treasure up hatred, malice and all manner of evil speakings against our brethren, it is a true testimony that the tree is not putting forth good fruit, and when I find my feelings running in that way I know it is not of the Lord, and I am made to feel I am unclean, and sure there is none so vile as I am. I look upon Zion, and behold her beauty and purity in Christ, and the cleanliness of her garments as they are washed in the precious blood of Jesus, which can cleanse the foulest stain, and know it is of the Lord, and the love for her I cannot express, and I often feel she must be offended in me, and I have brought reproach upon her (my mother).

Dear brethren, I know it is not in us to direct our steps, and seeing how often we go astray, and then the brethren bearing with us, can we not bear with them? But there is a spirit in us which is easy to be enticed to think and feel we are important, which is lifted up with pride, then we do not manifest any brotherly love, but walk over and trample under our feet the little children of God, and if they speak of their feelings, say it is all for their good, and all things work together for good to them that love God, who are the called according to God's purpose, and we never have the feeling to consider the spirit by which those little ones are offended, but the offense has come by us, and we are abased, and they are exalted, and woe is me because of the offense. Offense must needs come, but woe to him by whom the offense cometh. It is through the conception of iniquity that is in us; the woe is pronounced against us, and we are made to feel the destruction in our flesh before we can manifest that true brotherly love.

Dear brother, I have written from the true convictions of my feelings, and that we should not forget that our brethren are just as worthy as any Elder, and their feelings should be considered with tenderness when we speak as a mouthpiece for God, and when we do not feel to be one of the least of all saints, and our brethren more worthy than we, we are not worthy to address them in the name of Jesus, because our conversation would only confuse them, as no brotherly kindness would be manifested, and by the light of grace they are enabled to behold the darkness within us. I feel that it is my duty toward aged Elders to pay them my respects, and listen to them, as they have borne the heat of day and passed through greater experience, and they are



prepared by their experience to give to young Elders good and able advice.

Do with this as you feel best for the peace and comfort of Zion.

I am your brother in tribulation,  
C. W. VAUGHN.

FAYETTEVILLE, Ga., Oct. 18, 1915.

DEAR BROTHER KER:—The SIGNS, so far as I know, is the oldest Old Baptist paper now being published, and I suppose it has, from the beginning until now, contended for the same gospel principles, and I hope it will never change. It has been the same during the few years I have been taking it. I have never seen any wrangling or fighting in it as in some others, and for these reasons I want to continue to take it as long as I can, though I cannot read it much. Please pardon me, but I am writing this to express some of my thoughts, and for you to see if we agree, and as I have been accused of being rough, and object to the Bible way, I will say that what I write is in good feeling, and not to fight. I suppose you know that those who advocate the principles set forth in the SIGNS are called by some "absoluters," but I do not believe you advocate a "can't help it" doctrine. The "can't help it" people hide behind predestination for an excuse for their sins, but you, I believe, feel accountable to God for your sins. A brother wrote me he saw these words over your signature: "When men and women are brought into the church through a sound and faithful ministry they are established in the doctrine of absolute predestination of all things, and will not therefore tolerate for one moment the idea of 'permissive decrees.' They are also rooted in the truth of salvation by grace, hence when some Ishmaelite comes along preaching 'conditional time salvation' they refuse to receive him into their houses or bid him

Godspeed." Sound Old Baptists here believe the same concerning predestination as most of the SIGNS' readers, but have a different form of expressing it. I do not believe you believe in the absolute predestination of all manner of evil in the same way as the good that comes to pass. If God predestinated sin he would be the author of sin. I believe he predestinated all good, and if we must use predestination in connection with sin, he predestinated to allow or permit sin, which is nothing more nor less than permissive decrees, as I understand it. As sin dwells in the human heart, it is by nature ready at any time to do anything it craves when allowed to do so, does not have to be predestinated. Wicked people wanted to kill Christ as soon as they heard he was born, but could not lay hands on him until God's appointed time, and he did not have to predestinate the act, but permitted it. I asked the brother where he found those words, but he only said he saw them over your signature. I do not believe in conditional time salvation as some people preach it. They say our time blessings are stored away for us and we get them by obedience. If this were the case these blessings would be given because we worked for them and God owed us for our works. We might work a million years, but would be the same weak, sinful, dependent creatures, and still owe all our time and service to our Lord and Savior. We can never pay what we owe. He has done for us what we never could do, and now for gratitude and love we are to obey his commands, not to gain rewards, but because it is our duty; not expecting blessings nor deserving them, but feeling that we owe a life of consecration to his service if we should never receive another blessing in time, and when the blessing comes the humble

christian receives it as a gift, not a debt, with rejoicing. The lives we live do not make us christians, but if we are christians we should honor the gift by an "orderly walk and godly conversation," and when we have done all we can we are unprofitable servants, for we have not done more than our duty. If a child of God obtains blessings by obedience, why does He allow them sometimes, and some more than others, to grovel in darkness, sorrow and afflictions so much? It seems that the most obedient sometimes suffer the most. We are taught to not add to nor take from the word of God, under penalty of punishment, then why use the word "absolute" when it is not in the Bible? Predestination itself is strong enough, and the word "absolute" does not make it any stronger than God made it, and I am sure if he had intended for us to have used it he would have had it put on record. Paul said if eating meat made his brother to offend he would eat no more meat, and as "absolute" is offensive to some of God's dear people we should leave it alone. I agree with Elder Chick in volume 81, page 216, I do not believe a person who loves God and wants to obey him will use "absolute predestination of all things" as an excuse for his sins, but I do know such expressions are used to turn people from the SIGNS, and many who have heard of these things, or have read only one article containing such expressions, will not subscribe, but would do so if they knew what the SIGNS advocates, or if "absolute" was left out. We are commanded to not add to, nor take from, the things written in "this book," which I suppose means the Bible. You use the word "absolute," which is not in the Bible. Is this not adding to? Why use it? It is absolutely unnecessary, does not belong there, and is

offensive to many sound Old Baptists. Brother Ker, I inclose a stamp for reply as soon as you can, and I want to know if you can tell where those words quoted from over your signature can be found, if you remember having written them. I want to read all the article. My SIGNS are scattered. It was written in Elder Chick's lifetime.

This is for your disposal. Hoping it will not offend, I beg to be remembered at the throne of grace.

Unworthily,

GEORGE W. JACKSON:

*(See editorial reply on page 52.)*

ST. THOMAS, Ont., Dec. 17, 1915.

DEAR BROTHER KER:—I read your article in the SIGNS of Dec. 1st with a great deal of sadness and sorrow, and deeply regret that there is a difference of opinion of good and dear brethren on the subject of the resurrection, but from the days of Hymenæus and Philetus there have been differences of opinion upon this most glorious subject, and have from time to time caused considerable discord among the brethren, which has been to no profit. I realize that the position you occupy as an editor of the SIGNS is not a pleasant one, and one in which you have to exercise careful and prayerful judgment in selecting the matter for the SIGNS. No doubt there often comes to you letters which are hard for you to determine the exact thought of the writer, as they may not be clothed in proper language to express clearly the thoughts of the writer, and to arrange such matter for publication is not easy. I feel that you have been faithful in discharging your duties since your first connection with the SIGNS, and have tried to give no offense to any of its writers. Your editorials have been clear and pointed, but not offensive in any way.

Good and dear brethren may differ in their opinions regarding some point of doctrine, but this is no reason why they should use harsh words against one another. To contend earnestly for the faith once delivered unto the saints is not to contend for it in hatred and malice, but in love and forbearance, striving to keep the unity of the Spirit in the bond of peace. The doctrine of the resurrection is a most glorious one, and one that I believe with all my heart, but there is a mystery connected with it that has not been revealed. How I shall appear in the resurrection is with my Father in heaven; to be in the likeness of Jesus will be infinitely enough for a poor sinner like me, and if I understand the teaching of the Scriptures they teach that it does not yet appear what we shall be, but when He who is our life shall appear we shall be like him, for we shall see him as he is. The Scriptures do declare that this mortal shall put on immortality, and this corruptible shall put on incorruption, but how this is done is to me a mystery; this I have not yet experienced; the great question with me, and one that causes me to be searching for evidences is, Have I a part in the first resurrection? If so, I am assured by Zion's King that the second death shall have no power. Death and hell are cast into the lake of fire, which is the second death. This is my hope in the blessed Savior, who brought a full and complete salvation to all his children.

Dear brother, I wish to say that your editorials during the last year have been especially good, and many of the Lord's poor, trembling lambs have eaten of the crumbs that have fallen from your pen, so your labors have not been in vain, and although you have been caused to pass through sore trials, yet the Lord has not forsaken you.

"Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to his feet,  
Lay me low, and keep me there."

A blessed place to be, but very painful to the flesh. Write on, dear brother, and may the dear Lord be with you in the coming year as he has been in the past. I feel you have a good and faithful brother to assist you in your arduous labor. Elder Lefferts' writings are full and instructive to the readers of the SIGNS, and may both you and he be given wisdom from on high to still continue the publication of the SIGNS, which finds its way to many of the poor and needy seeking crumbs of mercy and words of encouragement which the pages of the SIGNS abound with, being untarnished by unsound doctrine.

With kindest regards and best wishes for a "Merry Christmas" and a "Happy New Year," I am sincerely yours in brotherly love,

J. B. SLAUSON.

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## NOTICE.

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PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, the fifth Sunday in January (30th). Services at 10:45 a. m. and 2 p. m. All welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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## 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., JANUARY 15, 1916.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*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 JACKSON.**

THE letter from him, inclosing stamp for reply, and now published in this number of the SIGNS on page 49, was only received, and the delay in replying thereto has not been neglect, but because we thought it better perhaps, lest in writing we misunderstand each other and brother Jackson become farther separated from us in his feelings. A five minute talk on any subject, where disagreement exists, is better than weeks of writing; however, as we cannot have that opportunity, and as we feel an open reply better than a private letter, we shall endeavor to answer some of his questions and also make some comment upon a few ideas suggested by him.

Before entering into the matter we want to assure brother Jackson of our love and fellowship for him as a subject of divine grace, and that what we may say will be done in the very best of feeling, with desire for mutual understanding and agreement.

First, he says he supposes the SIGNS has from the beginning contended for the same gospel principles. "It has been the same during the few years I have been taking it." We are glad of the statement above that nothing but gospel prin-

ciples have been published in the SIGNS during the time brother Jackson has been a subscriber. We have dear and aged brethren who have read its pages for more than fifty years who say the same thing, hence in the judgment of a few at least the SIGNS has never published anything contrary to sound doctrine. This is the highest tribute that could be paid the SIGNS OF THE TIMES, and we fully appreciate it. Brother Jackson says: "I suppose you know that those who advocate the principles set forth in the SIGNS are called, by some, 'absoluters,' but I do not believe you advocate a 'can't help it' doctrine. The 'can't help it' people hide behind predestination for an excuse for their sins, but you, I believe, feel accountable to God for your sins." Yes, we are aware of the fact that genuine Old School Baptists are called "absoluters," and so far as we are personally concerned we do not object to the term, but so far as hiding behind predestination as an excuse is concerned, we have never known a genuine Old Baptist to do it, and our acquaintance extends throughout the States and Canada. Predestination of all things never licensed a man to sin, nor does it in any sense excuse a man for his sin, and should the most faithful member of any church of our acquaintance fall into temptation and sin, then come to the church saying, "I could not help it," such statement would not be for one moment accepted or credited. Man has ever been accountable to the law of God for his transgressions, regardless of predestination. No, brother Jackson, we do not advocate the doctrine of 'can't help it' as an excuse for sin, but we do most emphatically advocate that the children of God do and have always done thousands of things contrary to their plans, purposes and intents because they could

not help it, God overruling their plans and purposes for their good and his declarative glory. For example, going back over the history of men called to leadership, called to prophesy, called to preach, who ever did any of these things because he wanted to? Hence if not because he wanted to it must have been because "he could not help it." David said, "I will keep my mouth with a bridle, \* \* \* my heart was hot within me; while I was musing the fire burned: then spake I with my tongue." The burning within caused him to speak, hence he spake because he could not help it. This is the kind of 'can't help it' doctrine the SIGNS has ever advocated, and we should feel sorry indeed to think it would depart from this principle of Bible doctrine.

Further, brother Jackson says: "A brother wrote me he saw these words over your signature: 'When men and women are brought into the church through a sound and faithful ministry they are established in the doctrine of absolute predestination of all things, and will not therefore tolerate for one moment the idea of permissive decrees. They are also rooted in the truth of salvation by grace, hence if an Ishmaelite comes along preaching conditional time salvation they refuse to receive him into their houses or bid him Godspeed.'" We do not remember whether the above quotation embraces our exact words or not; however, we fully believe the statements therein embraced, and have presented both by pen and from the stand the same things over and over again, if not in the same language. Absolute predestination of all things whatsoever come to pass was one of the principles upon which the SIGNS OF THE TIMES was founded; this can be seen by the prospectus published in 1832. It has ever been advocated by every editor of

the paper, though many things take place in the world that none of us understand, nor do we know how they can work for good to them that love God, but we must believe they do if we credit the divine record as being true. David tells us the steps of a man are ordered of the Lord. The word "good" in that text is supplied, showing that it was not in the original manuscript. Jeremiah tells us, It is not in man that walketh to direct his steps. The Savior, speaking of lesser things, tells us the very hairs of our head are all numbered; and even though two sparrows are sold for a farthing, not one of them shall fall to the ground without our heavenly Father. These are phases of "absolute predestination" as we believe it. With reference to "conditional time salvation," we are frank to say that we do not believe in salvation at all that is conditional upon the part of the sinner. Salvation is salvation, nothing more, nothing less, and the blessings of grace come to the children of God because of salvation, not because of any obedience or other works rendered by them. Spiritual blessings were given the elect in Christ Jesus according as God had chosen them in him before the foundation of the world. If therefore because, or according, as he had chosen them in Christ, it surely is not because of obedience rendered by the subject of grace. If according to the latter, and much obedience should be rendered, there would be a possibility of a shortage of blessings. On the other hand, if little obedience be rendered there might be a surplus of blessings. Surely all quickened sinners know that God does not work that way. There were exactly enough blessings treasured in Christ for the family of God while sojourning here, and every one of them will be experienced by the household of faith;

not one shall be left over, nor shall there be one short. Certainly sound and faithful churches would not receive, the second time, into their houses, nor bid God-speed to those who preach unsound doctrine.

Further, brother Jackson says: "If God predestinated sin he would be the author of sin. I believe he predestinated all good, and if we must use predestination in connection with sin, he predestinated to allow or permit sin, which is nothing more or less than permissive decrees, as I understand it. \* \* \* Wicked people wanted to kill Christ as soon as they heard he was born, but could not lay hands on him until God's appointed time, and he did not have to predestinate the act, but permitted it." In tracing sin to its origin all will find that by the transgression of one man sin entered into the world, and death by sin. "Sin is the transgression of the law," hence the sinner is the author of sin. Did God permit Satan to be self-existent, or did the Lord make him? Did the Lord make him upright, and through his own will and doing he became subtle? No, God by his own hand formed the crooked serpent. (Job xxvi. 13.) The Lord did not make him straight and he became crooked, but he made him crooked, and "who can make that straight which the Lord hath made crooked?" Did God choose a people in Christ Jesus unto salvation with any uncertainty about the fall of Adam? By no means; then it follows that sin, and death by sin, were in the plan, and that salvation must come through that link in the chain. Again, Christ, according to the purpose of God the Father, must be the seed of the woman, and had not Adam transgressed the law and brought sin into the world there never could have been any development or

multiplication of Adam, human family, hence no Jesus the son of Mary. It will be noticed that we have not used the word "predestination" in what we have just said about sin entering into the world. We have used the words "purpose" and "plan," but who is the man that can make a distinction between God's purpose, plan and predestination? If he purposed it, he planned it, hence without question predestinated it. "Permissive decrees" have no place whatever in the purposes and plans of God, and we think our dear brother Jackson will agree with us, and he can readily see that his own language establishes this assertion. He says, "Wicked people wanted to kill Christ as soon as they heard he was born, but could not lay hands on him until God's appointed time." If wicked people can do wickedly at will, and wanted to kill Christ, why did they not do it? Brother Jackson answers the question very correctly: "They could not until God's appointed time." Then it follows that they could not be wicked in that one thing, at least, until God's predestinated time. Is there any difference, brother Jackson, between "God's appointed time" and his predestinated time? We think not. Surely in this we are agreed. We understand brother Jackson not to deny predestination, but he objects to the word "absolute" in connection with the word predestination, and says as long as it is not in the Bible, why use it when it offends some brethren? The word predestination is not in the Bible either, and as long as it is not why use it? might be asked. We admit that the word "absolute" adds nothing to the strength of the word predestination, but it was used by the Elders and brethren when the division took place in 1832, we think to simply emphasize what sort of predestination

they, as original Baptists, believed in. For this same reason we have used it during our ministry and connection with the SIGNS OF THE TIMES. A little further on brother Jackson says, "Why use it (absolute)? It is absolutely unnecessary, does not belong there and is offensive to many sound Baptists." We ask, Why did brother Jackson use the word "absolutely" in connection with the word "unnecessary"? Does it add to the strength of the word "useless," which the word signifies? We imagine he used it in the same sense we stated above: to emphasize the word "unnecessary."

Brother Jackson tells us that God did not have to predestinate the killing, crucifixion, of Christ, but permitted it. What does the Bible say about it? Listen: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Now, if delivered and slain by wicked hands, according to the determinate counsel and foreknowledge of God, was it by "permissive decree"? If God had no purpose in the death of Christ his Son, but simply permitted it because wicked men wanted to do it, might not Christ have died a natural death had God not permitted it, hence no salvation, had not wicked men wanted to slay him? God hath created all things, yea, even the wicked for the day of evil; therefore when the day of evil comes the wicked will always be on hand as the sword of the Lord to do his will. Surely all Old School Baptists will admit that the death of Christ was according to the determinate counsel and foreknowledge of God, therefore absolutely predestinated of God. Now a most important question, brother Jackson, confronts us all: If God predestinated the death of his Son Jesus Christ, which was

the vilest of sins ever committed, and in predestinating was not the author of that sin, could he not with equal glory predestinate all sin and yet not be its author? Those who crucified Christ were held just as accountable to God for that sin as though God had not predestinated, purposed, planned it. They could not hide behind predestination to cover their sin, nor could they say they could not help it, in the sense of giving excuse for their wickedness.

With reference to leaving off the word "absolute" in our writings and preaching, we would have no serious objection to doing so, and especially if it is so objectionable to our brethren, but never can we modify the doctrine of "predestination of all things whatsoever come to pass." It is Bible truth, Bible doctrine, and we shall earnestly, yet lovingly, we hope, contend for it; but be it understood once for all, that neither the SIGNS OF THE TIMES nor the Old School Baptists of our acquaintance excuse a man upon the ground of predestination for his sins, be they what they may. One man might take the life of another, and the act be predestinated of God for some wise purpose known only to himself, yet the church would exclude the man and the law deal with him. Did not Moses slay an Egyptian and hide him in the sand? To what purpose? That he should leave Egypt for forty years, become the herdsman of his father-in-law, and at the appointed, predestinated, time be at the right place where God would speak to him out of the bush that burned with fire yet was not consumed, that Moses might be prepared to lead the children of Israel out of bondage, according to the promise of God made to Abraham four hundred years before. All was unquestionably predestinated of God. Did not David,

king of Israel, put Uriah at the head of the battle that he might be killed, in order that David have Uriah's wife? If the Lord predestinated that David should be the father of Solomon, did he not also predestinate that Uriah's wife should be his mother? If so, how could the birth of Solomon come except through that channel of wickedness? David was held accountable for his sin, and suffered in consequence of it all the rest of his life. Did not the Lord in days of old send lying spirits into men when it fulfilled his purpose and plan? Did he not purpose the wickedness of Peter in his denial of Jesus, to the end that Peter should be prepared to strengthen his brethren? Did he not purpose the training and life of persecution of Saul of Tarsus, to the end that he might magnify his grace in his salvation? Time and space forbid that we continue along this line on the subject of predestination, for really there is no end to the grand theme.

Now in conclusion, we want to say to our dear brother Jackson that we hope he may read and receive what we have written in the same spirit in which we have set forth our views. We have nothing but the very kindest feeling toward him, and would not intentionally hurt his feelings, much less his usefulness among his brethren. We have tried to be as clear as possible and as kind as we know how to be in expression. We now leave the subject for him and all who may read to consider and try with the "thus saith the Lord."

K.

#### SALE OF THE DOLLAR CONCORDANCE DISCONTINUED.

WE have decided to discontinue the sale of the dollar Concordance, and in the future we will only have for sale the one dollar and fifty cent Concordance, as we feel that this book will give much better satisfaction, and is well worth the extra money.

#### FREE WILL.

MAN is often spoken of as being a "free moral agent," but Adam was not so, even in the garden before he sinned, though an old English writer speaks of Adam's first estate as being "happiness in his power left free to will, left to his own free will, his will though free yet mutable." Now, was Adam's will free? Remember that freedom of the will carries with it the idea that the will is free of all contingencies and can act independently of everything outside its own self. It is evident that Adam could do nothing but what God knew he would do, and knew it before Adam did it. Otherwise God could not be omniscient; that is, knowing all things. We dare not say this, even if we wanted to, for inspiration says, "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. Is not Adam one of God's works? If so, God knew him, all about him, from the beginning of the world. It was therefore certain in God's mind what would be Adam's conduct in the garden. If this was a certainty with God, it could not be an uncertainty with Adam; Adam could not have done otherwise than he did. Yet that does not mean, nor even imply, that Adam's will was directly coerced by the Almighty in order to compel him to sin. He needed no coercion, for the act that he did was just what he pleased to do, but because he pleased to do it does not prove that his will was free. In being pleased to sin he was guided by his own tastes and inclinations, as well as his environment (the nearness of Satan), and to the extent that he was thus influenced by principles inherent in his nature, and by the subtlety of the beguiling serpent, his will most certainly was not free. If Adam's will, then, was not free before the fall, most assuredly it never has been



since in any or all of his thousands and millions of offspring. If Milton had said Adam was left to his own will, he would not have been far wrong, but when he put the word "free" in before "will" he sidestepped the truth entirely. Possibly the prevalent idea of what most men think man to be can be best expressed in the words of Channing: "He is a free being; created to act from a spring in his own breast, to form himself and to decide his own destiny." This gives in condensed form from the pen of a learned man what Arminians as a rule think man to be. We must confess it is flattering to the dignity of man to suppose him to be the arbiter of his own destiny, much more so than to adhere to the old-fashioned Bible statement that man at his best state is altogether vanity, with heart deceitful and desperately wicked. Yet, for ourself, the die has been cast, and we cannot believe other than as the pen of inspiration has recorded it in Scripture. In the providence and plan of God human beings are wonderfully constructed. It almost passes possibility to enumerate all that really does go into the making of a man. Conception, birth, training, education, environment, all and each bring their share into the construction of every person that comes into the world, and the will of each individual is bounded and determined by all these factors that go into the making. Speaking naturally, what one wills to do is in any case determined by his heritage from his ancestry, by the system of upbringing to which he is subjected, by the surroundings and circumstances in the midst of which he is placed. How then can the will be free? There are plenty of men, and learned ones, too, who ridicule and deny the truth that man's will is circumscribed, but though they deny it, they cannot and do not prove it false. It is often said that man has the power to influence his environment, to change his surroundings to accord more with his own ideas. To a certain extent this may be, and is, doubtless, true, but the very dislike of his surroundings causes him to set about rearranging or changing them, so that the action of the environment upon the man causes his reaction against or upon that environment. Action is always equal to reaction, and in the contrary direction. All the progress that man has made in the world is largely the record of his reaction to his environment, and the manner in which this reaction spends itself is largely determined from the temperament, mental and physical, inherited from his ancestors, as well as from the training and education given him after his arrival in the world. These two factors, parentage and education, determine greatly our ideals according to which we will desire to mould our environment. How, in all this, is the will free? If, then, in the sphere of natural things it be proven that man's will is not free, how much less, far less, is man's will free in reference to spiritual things. We are told that an apple falling from the tree falls to the earth in obedience to the law of gravitation, according to which all objects are attracted towards the center of the earth. Thus, though we live on a round ball, and sometimes are walking with our heads hanging down, yet we do not fall off, because this law of gravitation guarantees our sticking fast to mother earth. As the law of gravitation, then, governs the physical world, so the law of sin and the end thereof, death, govern man mentally and morally. Thus, all of man's thoughts and imaginations, his religions and moralities, are of the earth, earthy, and tend downward to the dust in conformity with

the law of sin that governs his natural being. Not one good thought can man ever have, not one right conception of himself or of God, until a stronger principle than the law of sin gets hold of him. This stronger principle is the "law of the Spirit of life in Christ Jesus." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2. It is an awful thing to think and to teach that our destiny is in our own hands, and that we are free to choose either heaven or hell as our portion. Think what a fearful responsibility this places upon each of us. What a blessing to be made to know that not a word of such doctrine is true. How comforting to know that the mighty God settled and sealed our end before the beginning began. How comforting to know that what God has settled and sealed cannot be changed. "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." The very expression, "free moral agent," is self-contradictory, for an agent is one who acts for another, and is guided by the wishes and will of his superior. No agent, then, can be free. The very term is ambiguous.

L.

#### 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.

#### AGE OF ACCOUNTABILITY.

THESE few thoughts on "free will" and these that we shall essay on accountability, are written at the instance of a friend of the SIGNS, who lives in Arkansas, and who does not wish her identity known. She says, "I wish the SIGNS might be printed weekly," and also, "I hear so much of free moral agency and age of accountability in this part of the world, I wish you would some time in the near future give your views of the matter through the SIGNS. You know it is just as essential to know what is not truth as it is to know what is the truth." We believe, too, that it is well to call attention to error in order to emphasize the truth; the contrast of the two throws the striking features of each into bold relief. By the age of accountability, many Arminians mean that a child is not responsible for what it does until it arrives at a certain age, which they denominate the age of responsibility or accountability; if a child dies before it reaches this age it will be saved and go to heaven. If this is so, what a pity we did not all die while we were children. Such a doctrine would almost justify a parent in taking the life of its child to insure the child's eternal happiness. The mere act of growing up into manhood or womanhood would place one in jeopardy eternally if the dogma of accountability be true. Those who advocate this doctrine believe that all infants and little children are innocent, and therefore without sin, that they are not sinners. But David said he was conceived in sin, shapen in iniquity, and came forth from the womb speaking lies. If that be so, and the Bible says it is so, then David came into the world a sinner and stood in need of the sacrificial atonement of the Lord Jesus Christ the very day he first drew breath. But some who

believe the aforesaid doctrine, while they admit the transgression of Adam, and that every child coming into the world is tainted with it, yet they make a distinction between what they call "original" and "actual" sin. That while the child is a sinner by virtue of the original sin of Adam, it is not actually a sinner on its own account, never having actually committed any wrongdoing itself. Parents who will stop to think a moment must confess, if they are honest, that they have seen the motions of sin in extremely young children. Who has not seen them show jealousy of other children? who has not seen them cry with rage and vexation? and who has not seen in manifold ways the appearance of things which we call "cute," perhaps, but which in a person of adult years would be anything but "cute?" The principle is the same whether in a newborn babe or in the hoary-headed man, it is all sin. The infant is not merely a sinner by the original sin of Adam, but is actually a sinner every moment it lives and breathes. We do not like the distinction between "original" and "actual" sin, though many theologians make this difference. It is a distinction without a difference. As we said in a former article not long ago, every one of Adam's posterity was actually, as well as originally, a sinner in him. Every one of us was in the loins of Adam when he fell, and it was our flesh and blood and nature that committed the sinful act; we were as much to blame for it as he was. It was Adam that sinned, and we were Adam, so where is the difference between original and actual sin? But some say that even though the child is a sinner, the Lord does not hold it accountable for its sins until it reaches the age of accountability; that if it dies before it reaches that age it will be saved on the

ground that it did not know any better. Now, Saul of Tarsus was not a child when he went about persecuting the saints, but he did not know any better, and verily thought he was doing God service. Did the fact that he, an adult man, did not know any better cause the Lord to hold him therefore not responsible? The Lord called him to account on the way to Damascus and judged him there. Although Saul had been acting sincerely, and to the best of his knowledge, he did not plead that as a reason why the Lord should be merciful to him. The Lord was merciful to him, but it was for Jesus' sake and not for the sake of his not having known any better. We simply bring in this instance of Saul of Tarsus, not because he was a child, for he was a grown man, but to show that no one is ever saved on the ground that they do not know any better. There is no plan of salvation in all the Bible that is founded on any such base as that of our ignorance being a means to it. If that were so, then ignorance would be a virtue and wisdom a vice. In other words, the idea of there being a certain accountable age at which one becomes responsible for his sins, means that a child needs no Christ to save it, as its own innocence is all-sufficient to that end, but that Christ is the atonement for adults only. But Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God," showing that he is the Christ for all his people, whether they be adults, children or infants. There is but one plan of salvation outlined all through the Scriptures, and that is salvation by grace. It is grace all the way through from first to last, from the very first moment we draw breath in this world until we pass out into the great hereafter. The newborn babe is in need

of the same grace to save it from its sins, as much as the aged sinner needs that same grace for himself. We are sure our readers know of many instances where children of very tender years have been convicted of sin. If there is such a thing as there being a certain age at which one becomes accountable, then the Lord would not call any one to account or convict him of sin before he reached that age. But we know that conviction for sin has been experienced, as we said before, by the very young, and many experienced people cannot remember a time when they did not feel that they were sinners. Both Elders Gilbert and William Beebe were convicted of sin when mere boys, and there are many other instances which our readers will be able to recall within the range of their own acquaintance.

These thoughts upon free will and accountability are not exhaustive at all, but just such as came to us at this time. Much more might be said to the point along the same lines, but we have filled our space, and will desist. L.

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

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Reuben C. Clark, Maine, \$1.00; Mrs. T. V. Richardson, Md., \$8.00; Miss Emma Birdsall, N. Y., \$2.00; Rose Tamsett, N. Y., \$2.00; S. W. Shipway, N. Y., \$2.00; Two Friends, Mo., \$5.00.

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### MARRIAGES.

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By Elder A. B. Francis, Dec. 29th, 1915, at his residence, Delmar, Del., Ephraim R. Whaley, of Laurel, Del., and Rebecca E. Lank, of Delmar.

By the same, Jan. 5th, 1916, at the residence of the bride, near Hebron, Md., Nathaniel O. Austin and Margaret Gertrude Adkins, both of Wicomico County, Md.

By Elder J. B. Slauson, Dec. 25th, 1915, at the home of the bride's father, in Dunwich township, Ontario, Philip H. Schliehanf, of West Lorne, and Janet E. Pollard, of Dunwich.

### OBITUARY NOTICES.

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**Elizabeth Ann Cook**, wife of Deacon John Cook, was born in Union County, Tenn., Dec. 14th, 1834, and died at her home in Pratt County, Kansas, Nov. 11th, 1915, making her long and useful life extend over a period of 80 years, 10 months and 27 days. Her maiden name was Butcher. She was married to John Cook Sept. 8th, 1859. To that union were born eight children, six girls and two boys, five of which survive her, three of the girls having preceded her in death. She lived in Kentucky from 1884 to 1887, and in Stevens County, Kansas, from 1887 to 1896, when she settled in Pratt County, where she resided until death released her from mortal ties. Grandma Cook (as she was familiarly called in the community) professed a good hope in Christ about the year 1867, and united with the Primitive Baptist Church at the head of Dotson Creek, in Tennessee, about the year 1873. The remainder of her life was consistent with her profession, and she remained a faithful and devoted member until her death. Her church was dear to her heart, and when she, with her faithful husband, failed to fill their seats, all knew there was a providential hindrance that compelled their absence. Their home was so blessed by the Prince of Peace that there was never, during all their long married life, a single turbulent wave to disturb their domestic tranquillity, I am told. Both she and her husband enjoyed company, and entertained many of their brethren, sisters and friends in their pleasant home with such a whole-hearted welcome that it made one glad to go and partake of their hospitality. Sister Cook was taken with something like a chill or rigor about a month before she died. This was followed by fever, which so weakened her that, although she improved sufficiently so she was able to walk about in the house some, she never entirely recovered. She realized the end of her earthly pilgrimage was near, and expressed a desire to go. Her devoted husband and children, except one son, who lives in Nebraska and could not come, were by her bedside during her last illness, and they, together with faithful friends, did all that could have been done to make her comfortable. She retained consciousness and knew those who came into her room until almost the last. She did not seem to suffer much pain, but complained of being tired of this world, and would say, "O how I long for that sweet rest!" She would speak of wanting water, and when a glass of water was brought she would say: "No, I want that living water which if one drinks they will never thirst again." About a week before she died she called her devoted husband to her bedside and bade him an affectionate farewell. She told him that she hated to leave him, but she was ready to go, and that it would not be long until he would follow. She continued to grow weaker until the summons

came: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord;" then she sweetly fell asleep in Jesus, that blessed sleep from which none ever wake to weep.

The writer tried to speak words of comfort to the bereaved family and a large concourse of friends who gathered at the home as a token of love and respect for the deceased, after which her mortal remains were laid to rest in the cemetery near their home to await the glorious resurrection, when mortality shall be swallowed up of life and our vile bodies shall be raised up from their graves, changed and fashioned like unto the glorious body of our glorified Redeemer. Grandma was possessed of so many amiable qualities, and was so noble and true in all the walks of life, that she was almost the idol of her home, and dearly loved by all who knew her. She will be missed in the community, and more in the church, but most of all in the home, where nothing can take the place of mother. Her devoted husband and affectionate children will cherish her memory.

May the Lord, who alone can heal the broken-hearted, give them sustaining grace sufficient for their day and trial.

J. R. HARDY.

**Dr. Samuel T. Cabbage** died at his late home in Felton, Del., Thursday, April 1st, 1915, at the age of 50 years. Two years prior to his death deep colds and exposure in going to the relief of the sick in his profession robbed him of his health in comparatively early life, and by slow poisoning of the blood progressive pernicious anaemia worked that sad end which no physician can divert. At the German Hospital in Philadelphia his fellow physicians took great interest in his case, but all treatment failed to restore health. He returned to his home and steadily grew worse until the end, when the kind and merciful God answered his prayer for deliverance from suffering and pain in death, the portal of the life beyond the grave. Dr. Cabbage was the son of Benjamin C. and Elizabeth Meredith Cabbage, of the Cow Marsh Church, Kent County, Del. He was twice married, first to Miss Fannie Marvel, of Georgetown, Del., who bore him one daughter, Cecilia, who preceded the mother in death. His second marriage was to Miss Nancy King Grubb, of Cecil County, Md., who bore him two sons, William Jackson and Meredith Grubb, aged ten and six years, all of whom survive him. He is also survived by three brothers and two sisters: Alfred M. and Calvin Cabbage, of Philadelphia, Elder B. E. Cabbage, of Wyoming, Del., and Miss Emily Cabbage and Mrs. Mary C. Hastings, of Felton, Del. He was baptized while traveling in Texas, by Elder Collins of that State. On his return to Philadelphia he united with the Salem Church. In 1900 he moved to Felton and united with the Cow

Marsh Church, of which he was a devoted and faithful member and deacon until his death. His life and walk in the church and in the world was an inspiration and a legacy to those who knew him best—a man of strong character and excellent judgment, kind, gentle and faithful. Sometimes because of his faithfulness and frank honesty he was mistaken as overzealous in church matters, but O that more of our dear brethren were filled with the burden and weight of a manifest devotion to the Master's cause that moved him in true and faithful church going and doing. Truly he was a doer of the word as well as a hearer. He was a good gift in the church, sound in doctrine and comforting in experience. His family, feeling they could not give him up, has lost a kind and sacrificing head and brother, the church has lost a useful and loving member, the community has lost a faithful servant of the people; but he has gained the fullness of a knowledge of the things prepared for him by the risen Redeemer. The Scriptures tell us that when we come into that knowledge, to know him as he is, we shall be satisfied.

Elder J. M. Fenton, assisted by Mr. Russell Paynter, of the Presbyterians, preached the comforts of God's promises to us at the funeral, after which interment was made in the Cow Marsh Cemetery.

I have been unable to write this obituary for publication sooner, owing to my weakness. My filial love and devotion for my brother, and my very close relation with him in church matters, almost deprived me of complying with the request of the family to write as I feel.

B. E. CUBBAGE.

**Addison C. Beeman**, my son, died in Cherokee, Okla., Nov. 25th, 1915. He was born in Sharpsville, Highland Co., Ohio, June 19th, 1870. He was the oldest of ten children, and the first to be taken. He was a healthy boy and a robust man, never having to consult a doctor until his last sickness, which was only of a few days. At the age of twenty he attended Valparaiso College, Ind., and graduated in 1896. He taught school a number of years in that State, and went to Oklahoma in 1901, locating in Carmen, where he became the first mayor of the town. He was in the real estate business there about three years. He was appointed under-sheriff of Woods County under the Territorial laws, and moved to Alva, the county seat, serving in that capacity three years, until Statehood. About that time he was admitted to the bar in all the courts of Oklahoma and the district courts of the United States. In 1907 he moved to Cherokee, the county seat of the new county of Alfalfa, where he opened an office and was highly successful as a lawyer in every way. Business came to him rapidly, and he soon became the foremost lawyer of the county. At the time of

his death he was a member of the Oklahoma State Senate. I shall quote only a short extract from a lengthy article which appeared in a Cherokee paper: "As an attorney, the leader of the local bar, he was all that a lawyer should be, and nothing that he should not be. With as high a regard for the ethics of his profession as any man ever admitted to the bar, Mr. Beeman put the beautiful theories of law into the practical application. His large business came almost entirely from the fact that men had absolute confidence in what he told them, and that he was more likely to honestly advise a man out of a lawsuit rather than trying to advise him into one. So few lawyers of to-day have this virtue that it was singular in Senator Beeman. No set of people will miss him so much as those who trusted him with their business affairs. The splendid reputation he built for himself is a model that any young lawyer can well afford to follow." After he became a teacher in the public schools it seems that he doubted the authenticity of the Scriptures, seeing so much controversy about their teachings and so many false professors of christianity. Later in life he became a reader of the Bible, and often asked me questions about some of the passages of Scripture. Four years ago he joined the "Modern Friends Church," and became a leader in the lecture room. His brethren expressed themselves to me after the funeral as if he was the greatest man they ever knew. He was a man of the common people, humble, sincere and unassuming. His disease was inflammation of the bowels, a forerunner of appendicitis, into which it developed by neglect. On Monday preceding the Thursday on which he died he was in his office, though very unwell. The next day he was unable to be in his office, and called for a doctor. That night a consultation of five doctors decided that only an operation would help, which was done in his home, but his fatal disease had come, and all their skill was of no avail, and in thirty-six hours death came. I live about two hundred miles from where he died. As soon as a telegram came to us of his death, wife, son and I traveled in the night, and arrived there the day before the funeral. A very large concourse of people attended the funeral. He leaves a widow and two girls, Virgil, aged fifteen years, and Macil, aged ten years, father, stepmother, six brothers and three sisters, with many others to mourn.

In sorrow,

J. F. BEEMAN.

**William H. Grafton**, the subject of this notice, was born May 6th, 1853, and was married Nov. 11th, 1875, to Miss Sophia Osborn. He was baptized by the writer of this notice in the fellowship of the Ebenezer Primitive Baptist Church of Baltimore city, Md., April 23rd, 1900. Brother Grafton proved to be a faithful and useful member, and was much beloved by all his brethren and sisters. He always showed

his interest in the welfare of the church and pastor. In October, 1910, he had a stroke of paralysis, and while he partially recovered, he never was able to do much work. He was a railroad conductor, and did some light work for the company after his affliction, but for two years prior to his death he could not do anything or be out much. He bore his affliction with great fortitude, and being blessed with one of the most faithful of wives, he had every comfort and pleasure that was possible in his condition. In the early morning of Nov. 25th, 1915, he had another stroke, and was never conscious again that any one knew, and passed away at 10 o'clock p. m. the same day. In the death of brother Grafton the church has lost one of her most faithful and loved members, her pastor one of his dearest brothers and kindest of friends, his widow a kind and loving husband, to whom she proved faithful in all his afflictions, even unto death, his children a kind and loving father, to whom they also were faithful.

His body was taken to the meetinghouse, where he so much loved to go, on Sunday, Nov. 28th, where the writer spoke on the sad occasion to a large congregation from 1 Cor. xv. 20, 21, after which it was laid to rest in Woodlawn Cemetery to await the second personal coming of his Savior, when it shall arise a spiritual body in the image of the glorified Son of God. I will now say to the bereaved wife, children and church, Let this blessed thought comfort you as you grieve over your dear lost one.

ALSO,

**Miss Sallie W. Simpson**, the subject of this memoir, was born June, 1834, and baptized many years ago by the late Elder W. J. Purington, in the fellowship of the Shiloh Primitive Baptist Church of Washington, D. C., and proved a consistent member to the last. For several years she was not able to attend her church meetings, but remained sound in the faith, and when the Lord called, Child, your Father calls, come home, she was willing to go.

Her funeral was attended by the writer, at the home of Mr. Wm. Beuson, in Montgomery County, Md., July 3rd, 1915, and her remains laid in the old family burying-ground to await the call of Jesus when he shall come again.

JOSHUA T. ROWE.

**Miss Sarah Sayer**, a daughter of the late William A. and Sally Murray Sayer, departed this life Dec. 7th, 1915, after a lingering illness, aged 81 years. Sister Sarah, as we all called her, had been a faithful and devoted member of the Middletown and Wallkill Old School Baptist Church fifty-seven years. She was baptized by Elder Gilbert Beebe, and as the years passed the household of faith grew dearer and dearer to her. Her faithfulness to the church was very marked, it being her first thought. Her acts of kindness were numerous, the poor and needy were

sought and helped by her. She loved the SIGNS OF THE TIMES, and often, as she expressed it, had good meetings while reading its pages. Her life was one of self-sacrifice. She had the care of her father and mother in their declining years, and after their death her care and devotion toward an invalid sister were wonderful. Not long after this sister's death her own health began to fail, until at last death relieved her of her sad condition. Surely a good and faithful woman has fallen. She is survived by one sister, Mrs. Emma Halstead, of Unionville, N. Y., also a member of the same church. When we came to Middletown to live there were five sisters and one brother of this fine old family, now only one of them survives.

The writer tried to speak to the glory of God and to the comfort of the friends on the funeral occasion, using the words, Thou wilt keep him in perfect peace whose mind is staid on thee. Hymn 1256 was read. Interment took place in the family plot at Westtown, N. Y. K.

Sister **Rachael Sperling**, widow of Wm. S. Sperling, was born Feb. 26th, 1826, died July 23rd, 1915, making her stay on earth 89 years, 4 months and 27 days. Her record is that she was a devoted wife and an affectionate mother. She was the mother of thirteen children, four boys and nine girls. One boy and seven girls, together with her husband, preceded her to the tomb, which leaves three boys and two girls to mourn her death, but we should not mourn for her as though she had no hope, as she made a public profession before many witnesses, and was baptized by Elder F. A. Chick. She lived the profession she made by being in duty as much as her health would permit. She was a great sufferer from heart trouble, but bore her affliction with christian fortitude, and after she became confined to her home she delighted to talk of the goodness and mercy of God in the salvation of sinners. I visited her several times, and it was very pleasant to me to have such opportunities. Her devotion was proven by the requests she made of those who visited her to read and speak in prayer. She was often heard begging the Lord to take her home, and we feel she has passed from the tribulations of time into the full realization of her hope. So, dear children and brethren and sisters, weep not, but bless the Lord that he has given such great blessings to poor sinners that they should be able by his grace to leave such manifestations that our loss is her eternal gain, which was spoken of at her funeral, to give glory to God and bless his holy name for his wonderful works to the souls of men.

Her funeral was conducted by the writer, and interment was made in the Hopewell cemetery to await the resurrection of the dead.

C. W. VAUGHN.

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JOSHUA T. ROWE, Pastor.

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W. T. HENDERSON, Pastor.  
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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.

HOPEWELL, N. J., Dec. 26, 1915.

DEAR BRETHREN:—As I take my pen to write a few lines for publication in the good old SIGNS, about my own age, eighty-three years, I hesitate, as there are so many able writers; I love to read every article in the paper. It is a pleasure and a comfort to me to know that we have such able editors as Elders Ker and Lefferts to proclaim the truth and gospel that we all love to hear about. I often think of the words spoken by Paul to Timothy: “Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” If we do not consider what he says we never can understand these things. It is all with him from first to last; we poor mortals are weak and unruly members, rebellious creatures, the flesh striving against the Spirit, continually fighting and warring against each other, the flesh lusting against the Spirit and the Spirit against the flesh, one contrary to the other. Paul suffered trouble, even unto bonds, but the word of God was not bound. How anxious he was that the elect should obtain salvation, which is in Christ Jesus, with eternal glory. We read in 1 Timothy vi. 6-8: “But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment, let us be therewith content.” The thought occurs to me: Am I content? So many natural things draw me away from spiritual things, but I am glad I do have the en-

joyment of spiritual things as well as natural. God gives us both, so we ought not to complain or find fault; he is so good to me, I do not see where I could go without him, or rejoice in any other name but Jesus our dear Redeemer, who has done so much for us. He had power to lay down his life and power to take it again. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If God be for us, who can be against us? He spared not his own Son, but gave him up for our sakes. O for such a Savior. I feel that I can almost say with Paul, I can endure all things for the elect's sake. Blessed be his name! There is no other name half so sweet as the name of Jesus. To the name of Jesus every knee shall bow and every tongue confess that he is God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel and knowest not these things? Verily, verily, I say unto thee, 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? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They have this seal: He knoweth them that are his. Often it causes me anxious thought whether or not I am his. Paul said, By the grace of God I am what I am. If we leave him out where is our hope? Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city. If any man shall add unto these things God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of this book, God shall take away his part of the book of life. God is a Spirit; we love to worship him in spirit and in truth. All other kinds of worship are but dross, and never can be acceptable to God. Man must be born again. The Lord thy God is in the midst of thee; he is mighty, and will save his people from their sins. Jacob is

the lot of his inheritance; he kept him as the apple of his eye; so the Lord alone did guide and protect Jacob and made him suck honey out of the rock, and oil out of the flinty rock. That rock was Christ, the God that we love and adore, and love to praise his blessed name. Bring forth the royal diadem and crown him Lord of all. There are no people who crown him Lord of all as do the Old School Baptists. If the crown is divided what do we have but an empty crown? That is no good to any one. He is a merciful God.

We laid away a dear sister to-day, who had been a member with us for many years, and to know her was to love her. The Lord gave, and the Lord hath taken away; blessed be his name. She was a sister of our brother Leigh, who was clerk of our church for so many years. We miss them as they pass on, but we believe that our loss is their gain. How firm a foundation is laid for the saints of the Lord; a foundation that cannot be shaken like the sandy foundation that goes down as the rain descends and as the winds and floods dash upon it. I think of the words our pastor, Elder Vaughn, spoke from recently: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night. The laws men make are so different from God's law, his law is from everlasting to everlasting. We delight in his law; he gives us his law without pay, and it is good to meditate on both day and night; it is like his promises, sure and steadfast. O that men would praise him for his wonderful works to men. How good it is for brethren to dwell together in unity. I enjoyed

Elder Lefferts' article, Peace and good will toward men. What rejoicing there would be if peace was declared in Europe. I well remember when peace was declared after our Civil War. How good peace is at home in the family circle. Jesus says, Peace I give unto you. He is our Comforter, our all and in all, never makes mistakes, his promises never fail, though the winds of adversity howl around us, and the storms of persecution burst upon our heads. He is a hiding-place from the winds and a refuge from the storms, no harm shall befall us; if we are his and he is ours nothing shall come between us to harm us in any way or form. He loves his children, and not one shall perish. My sheep hear my voice; they follow me, not one shall be lost; I give unto them eternal life. He says, I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord; I will gather them that are sorrowful for the solemn assembly who are of thee. The psalmist said, Be of good courage, the Lord will strengthen you, all ye that hope in the Lord, and he also said, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." The Lord is not slack concerning his promises. How precious are these things to those who believe.

I have written more than I intended at the start, and will close by wishing all the brethren and friends a happy and prosperous new year. May the grace of our Lord Jesus Christ be with you all, in my sincere prayer.

From an unworthy brother in a precious hope,

D. L. BLACKWELL.

PHILADELPHIA, Pa., Jan. 10, 1916.

DEAR ELDER KER:—About the 17th of last April, when I met you at my cousin's funeral, you asked me to write for the SIGNS, and I have thought a great many times since to comply with your request, but my mind does not seem to get in proper frame to perform such a sacred duty. I say "sacred" with emphasis, for it is certainly a most solemn, sacred duty to undertake (for me at least), and for that reason I hesitate. I am also fully aware of my inability to do justice to this task, and I find my mind is in no better condition now than it has been since you asked me to write, but somehow there seems to be a still small voice which says, Go forth, consequently I go forth with fear and trembling, trusting that the same One who speaks in that voice will guide and direct my thoughts in such a manner as will redound to his glory. If not guided by him, my efforts will prove fruitless, for I realize and know that if I am led by my feeble, carnal mind it will be nothing but carnality from beginning to end, and will be of no interest to the household of faith, who are the ones I so much desire to comfort, if I may be able to, but I fear I will fail. I mentioned in the beginning about the condition of my mind; I will say (with sorrow) that my mind has of late been in a very unsatisfactory condition. It may appear a very strange assertion to make, and I hope I am mistaken in my observations, but it appears to me as if those with whom I meet and mingle do not have the same love and affection for me as once they did, and when they meet me they speak to me, and shake my hand, but not with the same warmth and affection as formerly; they appear to do it out of mere respect, and I imagine I am slighted in many respects; but I cannot blame them

for so doing, as I know I am not worthy of their esteem. In fact, if they could see me as I see myself, if they knew what a vile sinner I am, if they knew the sins that I commit daily, and the wicked thoughts that pass through my mind almost constantly, they would shun me entirely, would be justified in so doing; if I thought they did know these things you may rest assured I would not go near them; I would be ashamed to show my face in their presence. As it is, I feel many times like staying away from them, and going elsewhere, but where to go I know not, as there are no other people with whom I can find the real enjoyment and comfort I derive from the association with those whom I believe to be the true children of God; consequently I see no other way, have no other desire, than to trudge along behind (not with), as I feel I would be out of place with them, hoping to be able to gather now and then a few crumbs of comfort by the way, that may be dropped on purpose for me. Although I know I am not deserving of them, yet I crave them, and I relish them, and they certainly do nourish my poor soul, and strengthen and encourage me, they build me up, renew my hope, which at times gets very small and weak, yet it never leaves me entirely; if it did I would of all mortals be the most miserable. I know the good Lord is bestowing upon me daily many very rich blessings, for which I am very negligent in thanking him as I should. I feel to say with the poet:

"If my soul were sent to hell,  
Thy righteous law approves it well."

That is my just desert. Again the poet says:

"Where must a weary sinner go,  
But to the sinner's friend?  
He only can relieve my woe  
And bid my sorrows end."

How true are these words, We cannot

go to a single person on earth and tell our troubles; we would be ashamed to go and tell all our misgivings to our nearest and dearest friends; but to the Lord alone we can go, and lay everything bare before him, although he knows them all from beginning to end, before we approach him. We go to him pleading for mercy which he freely gives, although we merit not a single one. How can we praise him enough? We do not, we cannot, at least I know I do not, which causes me at times to mourn bitterly. O what a gracious God we have; why are we so careless and negligent? I feel like falling with my face in the dust, with shame for my negligence. What poor, weak mortals we are; we are unable to stand alone, we need his support constantly; we cannot stand alone one moment; we know not what would become of us if his guiding hand were withdrawn from us for a single instant, we certainly would fall, and great would be the fall. We cannot control our thoughts. I am not controlling my thoughts in writing this, but have written them as they came to me, and if this should contain anything that is of interest to any of the saints of God I can claim no honor or glory for it, it is due to the One who directed my thoughts. I suppose this kind of language may appear strange to the worldly-minded, but the chosen people of God understand, and I imagine I hear them saying, Amen.

Well, we have just entered a new year, and I have made no resolutions; I am afraid to, I fear I would not be able to refrain from breaking them if I did; I would like to if I could keep them, but I feel to ask the good Lord to guide me, and keep me steadfast in the strait and narrow way, which I believe to be the only right way. The God of heaven and

earth only can keep me in that path. O how I crave his protection; the older I get the more I crave it.

Dear brother, I do not know whether I have written anything of interest or not. I am not able to write as I would like to; I cannot enter into the subject as I would like, and it seems as if I had just darted here and there, and failed to reach anywhere.

I feel like saying a word in reference to the SIGNS OF THE TIMES. It commenced coming to my parents' home before I can recollect. I will be seventy-four the 24th of January, and since their death I have been taking it, and these few last years I have read every article in each copy, some with greater interest than others; some were too deep for my dull comprehension; not that I doubted the truth contained therein, but my understanding is too limited for such deep, sublime subjects. I know not why, but in the last copy of the 1915 volume I read every article with greater interest than any ever before, and with better understanding. I seemed to enter into the very sentiment and feeling of the various subjects. I dare not say they were any better than many I have read before, but I suppose I was prepared by the Lord to receive them; it was a great pleasure to read them, and it is a great satisfaction to have such refreshing seasons of God's presence in our souls. When I read them I found very many expressions that I wished I could employ when I come to write, as they express my thoughts so much better and clearer than I am able to do myself; but I suppose I should be content with such gifts as God has given me. It was not his design that I should be possessed of the gift of a ready writer, or I would have it. I have a station here upon earth to fill, and although it be a

very insignificant one, I should try to be content to fill it with such ability as he has given me; but it is so easy to murmur; I find myself doing it much of the time, but when I go too far he checks me, and holds me in restraint, and how ashamed I feel of myself that I should wander so far from that strait and narrow way, and I receive many deserved stripes for my waywardness. I would like to ask right here if any of you who may chance to read this article have such a crooked and ungodly life as I? It appears as though I were a black sheep in the flock, if a sheep at all, or if I am one of the flock, I must be one of the very least.

I do not know what you will do with this poor letter, but do not let it crowd out better matter. I will leave the whole matter to your better judgment. I have endeavored to comply with your request to the best of my ability; while I realize that my ability does not carry much weight with it, you are welcome to such as it is, and all that I have. Like the poor woman when she cast in her mite, it was all she had, what more could she do? So with me, I have done the best I knew, what more could I have done? I hope you will spread the mantle of charity over all my imperfections. If any feel inclined to write to me and tell if they are troubled as I am it will be thankfully received and greatly appreciated, as I need encouragement in my journey through life.

I must close, as I am getting too tedious. With love to all the saints of the true and living God,

C. S. FETTER.

CLAY, La., Jan. 9, 1916.

DEAR EDITORS:—My subscription was out the 15th of December, and I am not able to renew at present, but hope to be soon, so feel it to be my duty to let you

hear from me, as I very much enjoy reading the SIGNS. I hope I love all the poor and afflicted people of God. The most of my time I feel to say, Lord, help me to love thee and thy people everywhere. Lord, enable us to live in peace. I feel to be the least of all, if one at all, and often feel that if the Old Baptists were to exclude me from their fellowship I could not blame them, but I stand back and look on with a wistful eye.

I am sending you a letter from sister Prichard to me, which I enjoyed very much. You may publish it if it meets your approval, if not, all will be well with me.

Yours in hope of a better world than this,  
J. R. CHANDLER.

CHOUDRANT, La.

ELDER J. R. CHANDLER—DEAR BROTHER:—I will try to tell you my feelings for the last few days. If I am not deceived, I have been permitted to enjoy the sweet presence of the dear Savior, and O how happy I have been. Even now, while I am writing, I seem to know that the blessed Son of God is my Savior indeed, and what love he must have for me, a poor and afflicted worm of the dust, that he should even look upon me in mercy. Dark has been my pathway for the last few months; I felt to be utterly forsaken, and had almost given up in despair, but the darkest hour is just before day, and O the glorious light; surely, brother, there is some reality about it, surely I am not deceived, for it seems I am almost in another world, and I can almost see the image of dear Jesus, bless his holy name. He has promised to never leave nor forsake us, and we know his promises cannot fail, but sometimes my faith gets very weak, and I am made to feel ashamed. Yes, I often feel that I

have deceived the church, and am also deceived in myself, but if I am not, I feel to be a true child of God. To-day while I was at my work, I felt so happy, and perhaps you can tell me better how I felt than I can tell it myself. It seems that I cannot express it in words, but you know what I mean, for I believe you have traveled along the same pathway and know all about it. Right here I am reminded of the poor blind man whose eyes Jesus opened and caused him to see. It seems to me that that applies to every child of God. We are blind to our sinful condition until quickened into life by the mercy of God, and after we have been made alive then our eyes are opened to our awful sinful condition, and we can then cry for mercy, and it takes the same application of the blood of Jesus to save one as it does another, and if that precious blood has been applied to us we are sure of a home in heaven, and Jesus will carry us through safely, there to dwell with him throughout eternity. I am glad that we do not have to stay here always, and that Jesus has prepared a home for us in heaven, where we can praise his holy name forever. O glorious thought, there will be no more sad parting, and no trials and troubles, but all happiness and peace, greater than our minds can grasp, for he only gives us a little foretaste of the happiness that we are to enjoy hereafter.

Well, it seems I could just write on and on, for I see no place to stop, my mind is so full of things I would love to tell. Your letter was a great comfort to me, and I could not help but shed tears to think that the Old Baptists will some day have to give you up, for I believe you have comforted many poor mourners, even myself. When I was going around looking for a place to rest, and was in trouble, you told my feelings so well I

thought surely you had experienced the same. I did not know what was the matter with me until I heard you talk, and I believe God used you to point out the way to me, and unto him be all the praise. If I were gifted in writing as you are, I would not mind trying to write, but I cannot tell what I want to, but possibly you will understand some of it. Write when you feel like it, and remember a poor sinner in your prayers.

Your sister, I hope,

LULA PRICHARD.

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PHILADELPHIA, Pa., Nov. 4, 1915.

DEAR BRETHREN:—You who are the saints scattered abroad, who walk by faith, and not by sight. What is the hope of your rejoicing? In your solitude and in your destitution you rest in the hope of salvation by grace. In the hours of your meditation you think upon that name which is above every name. When sin appears to you no more a pleasure, but an appalling thing, you abhor yourself, and repent in dust and ashes; in sorrow and anguish you turn every way to avoid the appearance of evil, you groan, being burdened, your feet stand upon slippery places, deep darkness becomes a shroud in your waking hours, and in your night groanings, life becomes a mystery which you cannot fathom, yet all this time the angel of hope hovers about you and has its abode in your heart. You go forward, seeking him whom your soul loveth; he is there, but you find him not. You go backward, searching earnestly; he is there also, but you cannot perceive him. You turn to the right hand, and to the left hand, but alas, your eyes are holden, in agony your heart cries out, O that I might find him whom my soul loveth. Like the passing of a mighty shadow, a ray of light from the Sun of

Righteousness enters into the deepest recesses of your heart. Faith, as a little grain of mustard seed, is sown in the prepared ground of your being, and grows to be a strong and fragrant tree, and you feel a tingling of something sweet and precious following the course of every vein; it reaches the eyelids, and they are lifted up, faith looks forth as the light of a glorious morning, pointing out to you in rainbow brilliancy the kingdom of God's wondrous love, your ears are unstopped, the music from the harp of a thousand strings, harmonious with the songs of Zion, the song of love, the heart trembles with holy awe. "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow." In the new and wonderful light you "see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." Then you say, This is my Beloved; this is the hope of my rejoicing. Love conquers all, even all the powers of darkness; it is the fountain from which all obedience flows. The love of God passeth all our understanding, but we taste it, we handle it and we live it. Our faith and hope are the outgrowth of it. The exercises of grace by which we are saved through faith unto good works unto holiness and righteousness are because of it. There is one God, the Father of us all. There is

none like unto him. The gods of this world are the work of men's hands, they have neither life nor power. "They shall not hurt nor destroy in all my holy mountain [saith the Lord]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." May grace be multiplied unto all who look for his appearing.

B. F. COULTER.

WARWICK, N. Y., Jan. 6, 1916.

ELDER H. C. KER—DEAR PASTOR:—I feel like writing you a few lines to try to tell you what a comfort the sermon was to me Sunday morning, also the little talk we had on the way home. I have been wishing I could have a talk with you ever since I lost Chauncey, but never had the opportunity. I used to go to our mother in Israel, sister Lefferts; she was my last prop, and it seemed I was left to stand alone, yet not alone, for I was made to look to the Father of lights, from whence cometh every good and perfect gift, be it joy or sorrow. I do not know what prompted you to speak as you did except the Spirit. Every word of the sermon sank deep into my very soul, for I have been pondering over those things much of late; why every breath has been a prayer, and I have been almost afraid to breathe it. I did not know which way to turn, but was drawn by the very Hand that had placed my feet where I stand to-day, sometimes in the mire so deep with sin, sorrow, troubles and temptations that I needed help to lift me out, which is the love of Christ for his children. I can say he has set my feet upon a rock. Is it too much to claim that?

Brother Ker, why did they have to take "old rotten rags" to lift the prophet out of the pit? I was wishing you would speak of that, too, when you spoke of the



pit. I have thought on that a great deal also. My recent visit made me more settled in my mind than I had been in months, and your speaking to me on the very subject uppermost in my mind was another wonder to me, and helped me to see my way more clearly. When I am brought to think on the past year, who placed me where I am and how I am situated to-day in sorrow, but with blessings on every hand, I feel to say with the poet: "The steps that I tread, and the station I fill, My Father determined and wrote in his will.

My cross and my crown are both willed by my God,  
He swore to his will, and then sealed it with blood;  
'Tis proved by the Spirit, the witness within,  
'Tis mine to inherit, I'll glory begin."

If all things were predestinated, and I firmly believe they were before the foundation of the world, and if I am in that foundation, Christ, why should I not be crushed? The chief Corner-stone had to tread the wine-press alone, and of the people there was none with him. I think I know a little something of standing still. I have been brought with Israel to the Red Sea, could not turn to the right or the left, go forward nor backward, and saw a little of the salvation of God, and hope I can say with Israel of old, The Lord hath triumphed gloriously, the horse and the rider hath he thrown into the sea. He it is who brings his children up out of the horrible pit, and I believe he does, both spiritually and temporally, and knows the end from the beginning.

Why I should write this to you is more than I can tell, for I feel very small and ignorant in temporal things, and nothing, and worse than nothing in spiritual things, and must appear very much so to you, who are gifted with the truth as it is in Christ Jesus; but I am only a child talking to its father, for you are a father

talking to your children when you feed the flock of God, God's undershepherd. We know the truth, but have to be told it often lest we forget, and we can be told and told and never tire of hearing, because we are drawn with the cords of love from the Fountainhead.

Elder Ker, I did not think of writing so much when I began, but only to tell you of the few words of comfort. This is so full of self I feel I ought not to send it. I feel however that it is good to encourage one another, but we do our duty so seldom, leave it for some one else to do, thinking that what they say and write is so much better than what we could say or write.

I will bring this to a close, hoping you will still do your duty in writing for the dear old SIGNS, for we all (the whole family of God) love to read the editorials, as well as the good writings of the brethren and sisters scattered abroad in this wilderness or low ground of sorrow, just waiting for the appearing of Him who died to save us, and take us unto himself. I feel the Lord will make the fire burn, and give you a ready mind, and strengthen your arm to wield the sword of the Lord and of Gideon. I feel somewhat relieved in mind since writing this. I hope it is of the Lord, and just now it brings to mind the words sister Lefferts used many times: Quench not the Spirit.

Now may he who keeps us all, bless us to his own honor and glory, and keep us from falling, and receive us at last unto himself, is my desire.

With love to you and yours, I remain, I hope, your sister in fellowship of the truth,

NETTIE DOLSON.

BALTIMORE, Md., Dec. 26, 1915.

DEAR ELDER KER:—I have had it in my mind to drop you a few lines since reading your editorial in the December 1st SIGNS OF THE TIMES, to try to comfort and strengthen you in your labors as an editor, but realizing my inability to write or speak to the edification of the people of God, I refrained; but being impressed to write to you, I trust the Lord will guide my pen in the right way. Paul says that whosoever will live godly in Christ Jesus shall suffer persecution, so if you speak and write what the Scriptures declare, and your experience tells you is true, then are you fulfilling the law of Christ. The apostle asked the question, Shall we seek to please men or God? I asked that question a few years ago of one who was a Primitive Baptist. He said where God's predestination had been preached the church and congregation had gone down. I asked, Shall we seek to please men or God? He did not have an answer, and turned the conversation. Elder Ker, the question came in my mind some time ago, How do we know the Scriptures are true? and the answer came, Behold, the witness is within you. Now if we testify of the Scriptures such things as we have experienced or that have been revealed to us, we dare go no farther, for fear we present something that is not taught. I have not written as I intended, for I only thought to encourage you. O why can we not pluck the beam out of our own eye? then we could see more clearly how to take the mote out of our brother's eye; but it is not so when we are led by the flesh. We appear to forget that we are of the same family, or that we are of the same body of Christ, the same church. When one is led to persecute a brother because he cannot see in all points of doctrine

just as he does, I feel, to say the least, it is unkind. The doctrine that some of the brethren hold forth, that we are made alive now and it is for us to do the will of God and thereby deserve his blessing for being obedient, is not food to me, neither can I find where such doctrine is taught in the Scriptures, but I can say with Paul, In me (that is, in my flesh,) there dwells no good thing, for I feel I am the chief of sinners, and if left to myself I would be worse than Peter, who cursed and swore and said he knew not the man. Brother Ker, Jesus says that he will go before his sheep and they will follow him, and that he will lead them in paths they have not known, and that God, who is greater than all, will hold them in his hand, and no one is able to pluck them out of his hand. Such promises are much comfort to me, for if I know anything of a Savior's love it is not for obedience. I do not feel like criticising those who feel that they can be obedient and that God blesses them for their obedience, but I do not see how they can fellowship me, who can find no way of doing good, but whose feet are always ready to do evil. Yet thanks be to God, Jesus Christ came not to call the righteous, but sinners to repentance. The well need not a physician, but they that are sick, and if I know my own heart I am sick, yes, sick of sin; it appears to be mixed with all I do. I have been comforted very much this year in reading the SIGNS, both the editorials and the many good letters from the brethren and sisters. I would like to be able to write like those who write for the edification of the poor of the flock. The letter from Elder Beeman in January 15th number, the letter from J. R. Hardy on the two rewards, the letter from sister Gertie Truitt, and many others which I do not call to mind

just now, were read with much comfort by me. I trust that the Lord will direct the minds and pens of all those whom he has qualified to keep the SIGNS full of spiritual matter, such as will edify and not confuse those who feel that they cannot walk alone, but need the guiding power of the Lord every day and every hour. I trust that you may be made to feel that God's grace is sufficient for you in all your trials and afflictions as editor, and also as a preacher of the gospel, which is salvation by grace, and grace alone. May it please the Lord to prosper the SIGNS and the publishers and editors for another year, is the earnest desire of one who hopes that he loves the paper and the writers for the truth's sake. Do as you please with this, it will be all right with me.

From a poor sinner who hopes, in spite of his inability to do good, he has love in his heart for the people of God, and desires an interest in their prayers,

L. C. GODWIN.

Moody, Ark., Sept. 2, 1915.

DEAR BRETHREN:—If prompted by any other motive than the constraining love of God, his cause and his people, I am deceived. Paul said, The love of God constraineth us. That there is a great falling away, that there are schisms and division, backbiting and persecution, lying and deceiving spirits growing worse and worse, that there are wars and rumors of war, famine and pestilence and earthquakes, that there are nakedness, peril and sword, and all of these things among God's people, cannot be doubted. But our God says he came not to send peace, but a sword, and we are commanded to fight the good fight of faith and to fulfill the law of Christ. We are to suffer all these things for Christ's sake, with him

and for him, for he was made perfect through suffering. But we war not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. Dear brethren, I often hear this applied to the Arminian pulpit, but to my mind it suits and fits more perfectly those among God's people who, full of subtilty, pervert the right way. If in doctrine, so in order, for there is no apostolic succession except apostolic truth, no order but that which God set up, no church but his bride, no truth but Christ, and he alone can make us free, free from all sin, in doctrine and in practice; for he is the head over the church in all things, which is his body, Prophet, Priest and King, Lord of lords and King of kings, blessed for evermore. It is sad to see the state of affairs here, the ranks of Israel torn and scattered by her leaders, who have caused her to err; three separate divisions of people calling themselves Old Baptists, brought about by some of the leaders claiming order when in gross disorder, crying peace, when there is no peace. Now a man that does not lead, and does not try to lead, but looks to God to be led, and rejects all human leaders, is not troubling Israel, but, like old Elijah, is a trouble to the priests of Baal and also to the priests of the groves, of which there were together eight hundred and fifty. In Deuteronomy vii. 7, in speaking to God's people it says: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." A few means a small number, fewer means still smaller, and fewest means but one, a number that cannot be reduced any lower and be a unit. God's people are one with Christ, and have but one Christ, one Savior, one God, one hope, one life and resurrection.

God's people see eye to eye and speak one and the same thing: Salvation is of the Lord; not of works, lest any man should boast. Again, when we are made to stand alone, like Noah and like Lot, like Elijah, like Christ, when all props are taken from us, then, and not until then, do we trust in the Lord, for just as long as we feel we have a single prop outside of Christ we lean upon it. But God says, My people shall trust in the Lord. When all else fails us then we cry to our God, whose ear is ever open to our prayers; then we find our Savior the same yesterday, and to-day, and forever, a very present help in trouble, and he says, Because I am God, and change not, ye sons of Jacob are not consumed.

Dear brethren, time and space forbid, but I would love to tell you of my travel. Surely I have felt the horn of the beast. Many, many times I have had sore travel, and would almost despair, and would feel, Surely I am mistaken, and have no hope in Jesus, or I would not feel so cast off. I hope I have fought the way of a man, that seemed right unto him. God the Father, God the Son and God the Holy Ghost, and the holy Scriptures, are the only multitude of counsel I accept, and by them I feel I am upheld, and by them I am persuaded that nothing is able to separate us from the love of God which is in Christ, and that we are complete in him. I felt for years a desire to travel, and to go elsewhere to preach among God's people, but I have been kept right here, called on to preach often at times and places where I could not refuse. God has been my helper, and a door has been opened that no man could shut, and I am preaching twice a month. Bless God, O my soul, and all that is within me, bless his holy name, for he rules in the army of heaven and among the inhabitants of

the earth, and none can stay his hand or say, What doest thou?

I send one dollar on my subscription to the SIGNS. I am in love with brother Lefferts, and thank our heavenly Father for such gifts to the church and to our old family paper, the SIGNS. For twenty-five years, dear brethren, I have had a premonition and presentiment of this great catastrophe and upheaval now consuming the nations of all Europe and the world. God's word says the wicked shall be turned into hell, and all the nations that forget God. Nationally they have all forgotten him.

I fear I weary you, and beg you to cast the mantle of charity over all my efforts, for they are like the writer, feeble.

Trusting all to our God, I am, I hope, with all God's people, one in Christ,  
J. P. BAKER.

LIGONIER, Ind., Dec. 26, 1915.

DEAR BRETHREN:—My dear father sent me the SIGNS OF THE TIMES for Christmas last year, and it has been a source of great comfort to me, I assure you, and now that the dear father has been called hence I am sending my renewal. You will not send the SIGNS longer to my father, as with him hope has changed to full fruition. Ever since I can remember the SIGNS has been in our home, and both of my parents found much comfort in it. When Elder Chick was called home we wondered how our dear church paper could live, but God is good, and certainly dealt kindly with us when he gave us Elders Ker and Lefferts. They certainly speak the things that comfort God's humble poor, and I find myself so often like John in prison, so that I must be told again and again. How very lenient was our Savior when John was so filled with doubt and unbe-

lief. He did not chide him for unfaithfulness, but restored unto him the joy of His salvation. When the many perplexities of this life seem to almost overwhelm me I am sometimes calmed and quieted by the blessed assurance that my times are in his hand. A sweet resting-place, if it is sealed home to us with much assurance. I am always very glad to see a message from Sarah Runkle. I visited in her father's home in the summer of 1891, and was very kindly treated by dear old Elder Vanmeter and his wife and daughter, Mattie, and then, too, Elder Purris has visited in our home several times, and he was very fond of the Vanmeters. I had a good letter from Lina Beck last year which I have put among my treasures, for it was so full of the sweets of redeeming love. I attended the funeral of dear old sister Sarah Hawk, of Mongo, Ind., last month, and I want in the near future to send you the account of her life, which she had written to be read at her funeral. She was the most remarkable person, in many ways, that I ever knew, and was much more than ordinarily intelligent. She was ninety-two years old, with a mind bright and clear, and ready to talk of the faith she loved to the very last. She was a reader of the SIGNS for many years, and often I noticed she sent her contribution to aid in sending it to the poor. But she has gone to try the realities for which she hoped, and we have great hope that all is well. It is not easy learning to live without those loved ones—to see the dear fathers and mothers in Israel being taken from our midst and no one to take their places, but our Father knows, he knows it all, and I want to be still and know that he is God. Sometimes the outlook is so far from bright that I hardly

know how to look up, and again my heart sings so confidently:

“We know not what the future hath  
Of marvel or surprise,  
Assured alone that, life or death,  
His mercy underlies.”

I was sorry to read of Elder Ker being so discouraged, but I want him to know that we appreciate his attitude in keeping controversy out of our dear church paper. It is never comforting to read of strife and confusion, for there is so much of that in the world, and it seems good to feel that when the SIGNS comes we can expect to read the things that make for peace, the comfortable and hopeful things, the things which make us feel we are one family, and love and hope and fear the same things. We are so few, and far apart, that we do not try to meet during the winter, but are still trying, in a way, to keep house, and are in peace and love one with another.

With love and hope for the dear cause, and a prayer for a faith that will not shrink, I bid you good-night.

(MRS.) CURTIS COLE.

LEESBURG, Va.

DEAR BRETHREN:—I have just answered sister Manning's letter, and it is good. If you think with me you might put it in the SIGNS, but if not, all right. I hope you may have a happy new year—happy in the fear of God.

Affectionately your sister,

MARGARET B. WHITE.

OTISVILLE, N. Y., Sept. 9, 1915.

VERY DEAR SISTER:—Your letter was received, and O how glad I was to hear from you. I do love to get your letters, for you get right down where I am somehow, and speak my inmost thoughts. Dare I say that I am led by the Savior you adore? My life for forty-six years

has been filled with ups and downs, mostly downs, and sometimes so low that I almost doubt the very existence of God. It does me much good to come in contact with some one who is traveling the same way, for misery loves company. I gleaned a lot of comfort from sister Slawson's letter, also from brother L. H. Hardy's, written to sister Pultz. He touched an experience I had forty years since, concerning John's doubts when in prison. At the time I speak of I was low down, and when a loved sister of the New Vernon Church was uplifted, after listening to her beautiful experience I shocked her by saying I did not think I had ever had a revelation from God. I was honest, I meant what I said. The next day I went to my home, and that night, being unable to sleep, the expression I made came in mind, and with it came the words John sent to Christ: Art thou the Christ, or do we look for another? The Savior did not tell John, but said, Go tell John again the blind see, the lame walk, the dead are raised up and the poor have the gospel preached to them. I could say, I am blind, lame and poor, and I know I have the gospel preached to me. Then the question came, What is the gospel? It is the power of God unto salvation to every one that believeth. Do you believe Jesus is the Son of God? I certainly do. Then if you hear the gospel you have ears to hear what the Spirit saith unto the churches. Then flesh and blood have not revealed these things unto you, but your Father which is in heaven. I have never dared since that time to say I have had no revelation from God. If I am a child of God I was chosen in Christ before the foundation of the world, and in due time he revealed himself to me as my Savior, and the Savior of sinners, of whom I am

chief. This is all my salvation, and it is by the grace of God that I am what I am. As the poet says, Nothing in my hand I bring. I am glad there was a Paul, and that he said what he did: the good he would he did not, but the evil that he would not that he did. O that I could live a life that would honor the profession I have made, but alas, I fear I am but a stumbling-block in the way of others. You speak of hymns coming to your mind. As I grow older I cannot find words to express what I feel, and now all I can say is, O that I might love him more and serve him better who has done such great things for not only me, but the children of men. Read hymn No. 733, that says what I would. I awoke this morning with hymn No. 1265 in my mind; read that.

Well, sister, I have nearly filled my sheet and talked of nothing but myself, such a poor subject, too. I meant to tell you all about the good preaching we had from Elders Ker and Vail, at Slate Hill. There could be no better. I thought I never could forget it; but I find I cannot keep the manna, but we must have this day our daily bread. The last sermon our pastor preached was great. I was so uplifted that I almost forgot what manner of person I was as he dwelt on the fine linen pure and white, which is the righteousness of the saints. His text was Revelation xix. 6-9. He touched upon each verse. It was grand. How I wish he might take the same text again. I know he could not preach the same sermon, but he might say some of the good things.

Please forgive me for writing so much, and when it is well with you remember poor me.

Lovingly yours,

CAROLINE A. MANNING.

HAMPTON, Iowa, Oct. 1, 1915.

DEAR BRETHREN EDITORS:—It has been some time since I have written an article for our dear old paper, the SIGNS. I have been a subscriber off and on something over forty years, also have written many articles for publication, and as today is the fifty-ninth anniversary since I was baptized, I now take a retrospective view since that time of the many trials I have passed through until the present time. Only through the mercy of our covenant-keeping God I am still spared, for what purpose I know not. Many are the crooked paths I have made, and I often wonder how the God of all grace could prolong my natural life. In all these long years I have never regretted that I united with the church; my brethren have borne with my weaknesses, and now in my last days I love them, whether they do me or not. I leave that to them, as they know. Also I have never had any reason to change my belief of the doctrine advocated in and upheld by the dear old SIGNS. More than forty-four years I have been trying in a blundering manner to proclaim the unsearchable riches of Christ, with much fear and trembling and weakness. Whether I have been of any benefit I leave to my brethren, and I do feel to realize they have bid me Godspeed. I feel thankful for the kindness they have shown toward me. Although some do not agree with me on some doctrinal points, we never fall out over it. It seems that many have caused trouble in the churches on absolute predestination of all things, and make it a test of fellowship; I know of many. I have never been in favor of striving about words, and have tried to avoid it, but I cannot allow the use of the term "limited predestination." I have been accused of making God the author of sin, which no

man can prove by the Scriptures of eternal truth, and take a "thus saith the Lord" for it. All things work together for the good of his elect people, and known unto God from the beginning of the world are all his works. He is too wise to err and too good to be unkind.

I think I have said enough, so will change the subject, and will say a few words about my trials and crosses in this long period of years. I have passed through some severe trials in church trouble, and have dwelt, as Paul says, among false brethren. I have met with many losses in my business affairs through poor judgment, but the Lord in his goodness has helped me to pay all my debts. I can say I never cheated any man, but paid the last cent, as is my report without. I have never given cause for any evil report that I know of. I have passed through sore trials in sickness and deaths in my family. The death of four of my children, one killed in a runaway accident, three by sickness, and last of all my life companion was taken suddenly, which was the hardest of all, and I cannot feel reconciled. I have had poor health for many years, been near death's door many times, but am still spared, and am now very feeble, and feel, since the death of my companion, that I want to go, but I know I will live my allotted time here. I am now in my seventy-sixth year, and according to the course of nature will not be here long. That hope I trust I received nearly sixty years ago, although at times it seems very small, I would not give for ten thousand worlds like this. Although at the present time in feeble health, and have not been able to do any manual labor for several years, the Lord has been my trust. I never was afraid to trust him since I hope I received that hope; when suffering severe pains of the

body, he gave me grace to bear it all. Now to all the readers of the dear old SIGNS, and the editors, may the God of all grace keep and bless you with blessings temporal and spiritual. To all my brethren in the ministry, Cry aloud, and spare not; speak comfortably to Jerusalem, cry unto her that her warfare is accomplished, her iniquities are pardoned, for she hath received of the Lord's hand double for all her sins. I want to say the editorials written by brother Lefferts on the Resurrection and Election were the best, I believe, I ever read. Remember me when at the throne of grace.

Yours in great tribulation, in the kingdom and patience of Jesus Christ,

E. A. NORTON.

OCEAN PARK, Cal., Dec. 30, 1915.

DEAR BRETHREN EDITORS:—I am sending in my remittance, with a few other names, for which I inclose a money order. I feel, if the Lord will be my helper, to say a few words since reading Elder Lefferts' "personal" in the last SIGNS for this year. Self-condemnation belongs to the people of the Lord, their chief delight being to give glory and honor to God, the supreme ruler of all things, who speaks and it stands fast, who binds the broken and contrite heart with the cords of everlasting love, and none dare molest his heritage when his strong arm is round about them. But I am not writing what I intended to. I want to say to Elder Lefferts, that if he knew how many have been comforted by reading his articles since he has been on the editorial staff he would feel to rejoice in the Lord that God had so directed him to write to the comfort and edification of the dear people of our blessed Redeemer. Only last Sunday a dear sister said to me that she wondered, when Elder Chick was

called away, who there was to take his place, but since she had read Elder Lefferts' writings she was ready to say the Lord knew. She voiced many others who have expressed themselves the same way, so, dear brother, press on, stand in your lot, for the Lord is with you, and will guide you while he has a work for you to do, and when done with you here will call you to a better world, to sing the song of the blessed in that land from which no traveler returns. I do not know from experience the trials of the editors, but I do know that it is with great hesitation that I ever take my pen to write a word to those I love in the Lord, so what must be the feelings of one who stands as a teacher, as it were, of the children of God, whose views on the Scriptures are read and talked about as to whether they are correct. I must say that I indorse all the writings I have read of both Elder Lefferts and Elder Ker, and if they have made any mistakes I am too simple to see them. I see in the December 1st that Elder Ker is very greatly discouraged, too, and I have thought much about it, and when I read Elder Lefferts' complaint my heart was grieved, and I thought I must write a word to both if it might encourage them by the way. I hope, brother Ker, that God may direct your pen in the future as he has done in the past, for I feel that it was only the Lord who directed you to write such comforting words to his people. I hope you will continue to write, for your writings to me savor of the good things the world knows not of, a feast of fat things, full of marrow, of wine on the lees well refined, wherein we are made to rejoice exceedingly and glorify the Lord for his great goodness and tender mercies to the children of men.

Now I have not written anything worth publishing, and you may just hand this



to the two Elders, that they may know there is one trembling sinner who rejoices in their writings. I am old and weak in the flesh, but Jesus is my strength, and I want my joy to be in him. I thought when I was young that when I grew old I would surely be a good old woman, but I find it all a mistake, for I can see nothing in my daily life of which to boast, save in the cross of Christ; there is nothing good in me, in my flesh dwelleth no good thing. Then let me praise God from whom all blessings flow; let all that is within me praise and bless his holy name.

Farewell, and may Israel's God watch over his people. When all is well, remember me and mine.

A poor worm of the dust,

(MRS.) J. B. DAWSON.

WEISER, Idaho, Dec. 15, 1915.

DEAR BROTHER KER:—I have been thinking for a long time I would write you, and have, but it dropped in the fire; now I will try again. I often wonder if my experience is altogether different from others, and if I really am one alone. I sometimes fear that is the case, and I know nothing as I ought to; but sometimes when in this condition I think that some of the disciples of old affirm they had the same things to trouble them. It seems strange to me that a child of God can experience the things he does and yet say he is able to work out his own salvation (of himself). I need nothing to prove to me that I cannot order my walk before the Lord except my past resolutions and failures. I think in this, at least, I am almost like the apostle: "How to perform that which is good I find not," for often I have secretly said, I will surely do thus and so at the first opportunity, but the time came and my promise was broken. Especially is this so about

speaking in public. I silently suffered twenty years, and I made promises and broke them. I believe the prophet was right when he said, The heart of man deviseth his way, but the Lord directeth his steps. Yes, I believe life, love and knowledge are given in regeneration, but notwithstanding these truths I am often made to say, Hold me up and I shall stand; lead me and I will follow after thee. If he does not hold me up I shall fall, and if he does not lead me I shall not follow him. But suppose I do stand and do follow him, who is responsible for my doing this? and should not the One who is responsible receive the honor and praise for it? It is not in man that walketh to direct his steps. The steps of a righteous man are ordered by the Lord; and the preparation of the heart in man, as well as the answer of the tongue, is of the Lord. I am willing that man should have what there is left. It is our duty to fear him and keep his commandments; if we do this we will be very busy. We are in debt more than we can pay in time or in eternity, for we have no more to pay with now than when we were ten thousand talents in debt, and had nothing. Jesus then paid our debt, and since then has enabled us to work out our own salvation by working in us both to will and to do. "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."—Isaiah xxvi. 12. If the Lord has ordained peace for us we will enter into that peace, and if he has wrought our works in us, will we perform them, or will God's ordained works come to naught? After he has worked in us both to will and to do, surely the work will be performed, and that at the appointed time, for all his works shall praise him; there is no place left for man to say, See, here I have purposed and have brought it to

pass. I acknowledge I have purposed many times, and almost as many times failed, yet on the spur of the moment I have done similar things. The only way I can account for it is, I purposed and failed, God purposed and did it. These are the times God wrought in us, and he had peace ordained for us all through his goodness and mercy to us. I sometimes feel that this is a slow way, and I would like to get along a little faster, but a few minutes thought shows me that there is outside of God's mercy nothing to trust in but the flesh, and I come back desiring in humbleness to be led again.

Now, brother Ker, I have bothered you enough for this time, so will close by saying there is no improvement in my wife's condition, she suffers more and is weaker. It is nearly four years since she was raised up in bed. I find it very trying, and a little discouraging at times, but the Lord still remembers me, and sometimes I do rejoice in his love, and am forced to trust him more and more, until I expect I will be able to say, By the grace of God I am what I am. Our little church has had a few additions lately. I think five in the last year. We have good meetings, for which we hope we are thankful.

Yours in hope,

T. E. ATTEBERY.

SALISBURY, Md., Dec. 25, 1915.

DEAR BRETHREN EDITORS:—As it is now time for me to send in my remittance, I feel that I would also love to send a word of encouragement, for it has been some time since you last heard from me, and I feel that it is as much your due as the subscription price of the paper each year. I have to acknowledge that I am so remiss in the things I ought to do, and the only excuse I have to offer is that I am poor in spirit as well as poor in purse, yet I have all things, and abound; what

a contradiction this is. Yes, my entire life seems to me to be a contradiction all the way through. Sometimes I feel without a doubt to have a knowledge of the truth, and if so, that is of far more value than all of the gold of Ophir. Gold cannot be given in exchange for it, nor is it acquired by all the efforts of men combined; no, it is a choice, rare, free gift, and God only is the giver, and he bestows it freely upon whom he will for Jesus' sake. If this is not the way of it, then I know nothing about it. But there are some things the apostles declare that we do know, and I am glad when I am enabled to receive their testimony. "We know that we have passed from death unto life, because we love the brethren." There are times when I feel to love them, and the precious truth that our God in his infinite goodness, mercy and power enables them to declare. Yes, my dear Elder Lefferts, I know it is all of God's almighty power that enables you to write such comforting editorials as you have done, with those associated with you now, and those who have gone before. I have felt many times since you became connected with our family paper that I wanted to try and let you know of the comfort and strength your writings have been to me, but I am so slow to do the things I should do. Elder Ker, your editorial in the number for December 1st, 1915, I enjoyed reading, as well as those that have preceded it. I want to hear from you oftener. You have my sympathy in having to endure hardness, but is not this one of the marks of a good soldier? I remember the first time that I ever heard you speak in public was at Delmar, Del.; you spoke only for a few minutes, but it was enough to convince me of your calling, and I have been satisfied about the matter ever since.

If I could only write as others do, I feel sure that I would write often. I love to meditate upon the infinite goodness, mercy and power of our God as it has been made known unto and revealed in me, but how to declare these things I find is not in me to do; that is left for others. All are made to rejoice in the knowledge of the truth, but it is not given to every one to declare it. All are blessed, but some are doubly blessed; just as the Master has seen fit and proper in his infinite wisdom so has he done.

But I must close, as I do not want to weary you. I only wanted to express my heartfelt commendation to all connected with the publication of the SIGNS OF THE TIMES, the best paper I know of. May God's blessing still rest upon it.

Your little brother,

MARTIN D. FISHER.

CHICAGO, Ill., Jan. 18, 1916.

DEAR BRETHREN:—I hand you here with four dollars, with which to renew my own subscription and that of my sister, Mrs. Daniel Shields, as per blank inclosed. To say that I have enjoyed the SIGNS for many years hardly describes it, as during much of the time the reading of this old tried paper is all the preaching we get. I always sit down and read almost the whole paper before stopping, and look through the advertisements, &c., to find more, that I might not like to overlook, then in a few days reread, and in a few months I look the paper all over, and find the story as sweet as at first. There are sometimes a few things that perhaps I do not see as do the writers, but I realize that I am very imperfect myself, and why should I find fault? When one writes in the spirit of fellowship and love, this is enough for me. Perhaps it may be a little "soft" on my part, my not being too particular. During the year just past many of my dear

brethren have passed on to the haven of rest, and we trust are now basking in the smiles of the Savior, and are satisfied. We have lost a number of brethren and sisters of our home church (Paris, Ill., and vicinity), besides those whom I feel to know from their writings in the SIGNS. Elder Newton Peters for one, I feel to miss, as I have enjoyed his writings for many years, although I had never met him.

Elder Frederick Keene visited his daughter and family in Chicago in November, and held services two or three times, but I had the misfortune to be laid up with lumbago during all the time he was here and was unable to get about, which also kept my wife busy waiting upon me, so that we did not get to meet the dear brother. We had counted very much on the visit, and the prospect of enjoying the preaching, but it was ordered otherwise, showing that it is not in man to direct his steps. I have few if any of the marks of an Old Baptist, but I am drawn to them with a tie that I am unable to explain, and my greatest desire is to live with them and to sit at their feet, for if there is a people who manifest the marks by which they are to be known, it is this peculiar sect. I read that if one is born again, born of the Spirit, he shall hate evil, or be killed to the love of sin. I confess that I cannot say that I have been led in this way, and it seems to me at times that perhaps I am an impostor, and if it were not for the love that I have for the brethren I would be compelled to give up. One thing is certain, God knows, and whatsoever he does is right, so may I be given the heart to say, Thy will, not mine, be done.

Wishing all a prosperous new year, and with love to all connected with the SIGNS, I remain, I trust, yours in a precious hope,  
M. C. REEVES.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**SAMSON.**

MANY Old Testament characters are mentioned in the New Testament, and some are designated as having been types of Christ, but Samson is not one of these. Not only is he not mentioned anywhere in the New Testament, but he is nowhere scripturally said to be a type of Christ. On the other hand, if he is not a type of Christ, why is he in the Bible at all? The basic principle of the Bible is to present Christ. Jesus himself said the law and the prophets testified of him. (John v. 39.) We do not mean to infer that every character in the Old Testament must be a type of Christ from the very fact that it is in the Bible, but one of two things is certain: either a given character signifies truth or it must present error, and if truth, then that character must in some measure show forth Christ, for there is no real truth except the truth of God as it is in Jesus Christ. Now that Samson was one of those who are designated as "holy men of old," is evident, because he is declared to have been a Nazarite unto God from the womb. This places Samson on the side of truth, so that he must in some measure show forth the image of Jesus, who alone is the embodiment of the whole truth, for every one who is a

subject of truth, whether in Old or in New Testament times, is so because of the operation of the Spirit of Christ within them, and thus show forth Christ's image to the extent of the measure of his grace given them. Looking at the matter in this light, we think we are not doing violence to the Scriptures in regarding Samson as a type of Christ, even though he is not expressly so said to be anywhere in the Bible. The circumstances of the times at the birth of Samson and at the birth of Jesus were similar. Samson was born in Israel at a time when Israel was apostate and needed a deliverer: "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years." At the time of Jesus' birth not only was national Israel steeped in corruption, moral, political and religious, but spiritual Israel, the whole elect family of God, was dead in trespasses and in sin. Samson came into manifestation in a time of Israel's stress and need. Jesus made his appearance in the world at the occasion of the dire necessity of his people. The manner of Samson's conception and birth was contrary to the ordinary course of nature, and so was that of Jesus. An angel of God appeared to the wife of Manoah, and an angel of God appeared to Mary, the mother-to-be of Jesus. The advent of both Samson and Jesus was announced to their respective mothers by a messenger sent from God prior to its actual occurrence. The mother of Samson was barren, as had been Sarah, the mother of Isaac, and while Mary, the mother of Jesus, is not said to have been barren, yet as both Isaac and Samson sprang from the deadness of the womb, and were thus gifts from the dead, according to omnipotent promise, and not according to nature, so they powerfully

signify Christ, who by his resurrection from the dead, or advent from death, is God's supreme gift to his people from death, fulfilling Isaiah's utterance, Unto us a child is born, unto us a son is given. When the angel appeared to Manoah and his wife announcing Samson's birth-to-be, Manoah took a kid with a meat offering and offered it upon a rock. As the flame of the sacrifice went up toward heaven from the altar, the angel ascended in the flame. Here is presented incarnation and sacrifice. The way, and the only way, of salvation for a sinner of Adam's race is through God being made manifest in the flesh, which was his incarnation, in the person of Jesus born of Mary, and through the sacrifice which took place when Jesus the incarnate offered himself without spot to God a propitiation for all the sins of all his people. The angel which appeared to the parents of Samson was God's messenger in the appearance of a man, and this ministering spirit incarnate ascended in the flame of the sacrifice to heaven, thus presenting incarnation and sacrifice as the way of man's acceptance with God. Manoah's wife must have felt something of the force of this, for she took it as a token that the Lord would not kill them. If incarnation and sacrifice signified life to her then, how much more does it mean life to us who live in this gospel day. This angel announced three things of Samson: no razor was to come upon his head, he was to be a Nazarite unto God from the womb, he was to begin to deliver Israel out of the hand of the Philistines. A Nazarite was a man or a woman separated unto the Lord, consecrated to God's service, devoted to his use. Wine is an artificial stimulant, and by his abstention from it, as commanded in the law of Moses, as recorded in Numbers sixth chapter, the Nazarite signified his separation

from natural or worldly joy to find all his joy in the Lord. The Nazarite wore long hair and beard, as no razor ever came upon his head. As the long hair was a reproach to men, this signified the Nazarite's willingness to suffer reproach for his devotion to God. Samson the Nazarite, judge of old Israel, is a type of Jesus, the true and real Nazarite. Christ was devoted wholly and solely to the service of God, he was swallowed up in it, it was his meat and drink to do the will of his Father. Christ is the deliverer of all his people from all their enemies, as Samson was partially so of national Israel. As Samson was judge in Israel, so Christ is Judge of all his spiritual Israel. As Samson's head was never profaned by a razor, a polished instrument of man's device, to trim him up to suit the notions of men, so Jesus was never subjected to any education or training of men to instil into him the notions and traditions of men. Jesus came fresh from the habitation of God's throne, and retained the freshness and vigor of eternity throughout all his life and ministry, never being sullied or tarnished by any schooling at the hands of men. Nowadays men think a man cannot preach the gospel without going to a college or seminary to be trimmed up, to be shaved with the razor of theology, but if one is truly a Nazarite unto God he will not be ashamed of his long hair; that is, he will not be deterred from his ministry because of his lack of all the world calls fitness. He will count it a joy to suffer on the behalf of Christ, as Moses esteemed by faith the reproaches of Christ to be worth more than all the riches of Egypt. At the age of twelve Jesus astonished the learned men in the temple at Jerusalem by his ability to interpret the Old Testament. This is a sufficient and everlasting refutation of the

dogma that education helps one to an understanding of the mysteries of God. After the birth of Samson, we read no more of him until he is about ready to take a wife. Then we read that he was not satisfied to take unto himself a wife of his own nation, but desired a woman in Timnath, a woman of the daughters of the Philistines, the enemies of his own kindred people. The parents of Samson could not understand this singular taste on Samson's part, and tried to dissuade him from it, though to no avail. We see here that Samson was not understood by his own flesh and blood, even as Jesus afterward was not understood by Joseph and Mary, or even by his own called and chosen disciples. We are told by Luke that it was the custom of Joseph and Mary every year to go up to Jerusalem at the time of the Passover. It was on one of these visits that Jesus sat in the midst of the learned men in the temple, hearing and asking them questions, while Joseph and Mary had gone a day's journey toward home before they missed him from their company. Returning to the city, they found him in the temple, and Mary said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." To this he replied, "Wist ye not that I must be about my Father's business?" Neither Mary nor Joseph understood these words of the child Jesus. Jesus was a mystery to those of his own household. In a measure, Samson also was a mystery to Manoah and his wife; they could not understand his determination to wed a Philistine woman. The Jews, who were of Jesus' own race nationally, could not understand how Gentiles could ever be brought into union with them. But Jesus had other sheep than those among the Jews, and them also he must bring. He

loved his people among the Gentiles the same as his people among the Jews, and must be manifestly married to them, too. So Samson's inclination led him to seek a wife among the Gentiles, or Philistines. Now, interposed between Samson and this Gentile wife was a lion in the way, which must be gotten rid of before the union could be effected. So there was a barrier between Jew and Gentile, between Jesus and his Gentile flock, which must be put out of the way before the Gentiles could be brought into new covenant relationship with him. This lion in the way is the handwriting of ordinances which was against the Gentiles, being contrary to them. This handwriting of ordinances was the law given to Moses upon tables of stone, which law no Gentile was ever under, and the benefits and curses of which law no Gentile could ever share. The law of Moses was given to no nation but to that of Israel, all its conditions were contrary to Gentiles, since it excluded them and commanded nonintercourse with them. If Jesus came into the world simply to obey the Mosaic law, then not a single Gentile could ever be saved, for what the law says it says to them that are under the law. The Gentiles were never under that law, for that law never spoke aught to a Gentile. Jesus came to obey and to fulfill the law of God, which is spiritual, while the law of Moses is simply a literal expression or type of that higher and spiritual law which Jesus really obeyed. So in his obedience to that which is highest and holiest, that which was lesser and typical was taken out of the way. Jesus took away this handwriting of ordinances, the law of Moses, nailing it to his cross, so that there is no more barrier between him and his Gentile bride. Thus, Samson in the type was compelled to kill the lion in the path

in order to come at her whom he loved. But after destroying this intercepting foe, and after visiting the woman, he returned to find honey stored in the carcass of the lion. That which was formerly an enemy now becomes a storehouse of sweetness to the victor. So while the ordinances and ceremonies of the legal covenant were against the Gentiles, and furnished a barrier to their new covenant relationship with Christ, yet after their being put out of the way through death, and upon the return of the conqueror, these old things are alive with new meaning and sweetness to the enlightened understanding. Upon the day of Pentecost the Comforter came and unfolded the law and the prophecies, so that it was seen by the apostles that those old things which had been such a severe taskmaster were all testifying of Jesus and of the things he should accomplish. Thus, the very law, the letter whereof killeth, is seen in its spiritual significance to typify Jesus and all his work, thus yielding honey to those who have been brought off more than conquerors through the love of God which is in Christ Jesus.

We shall not be able to take up every incident of Samson's life, for fear of being tiresome to our readers, so we pass over the incident of the foxes and firebrands, and come to where the men of Judah, men of his own nation of Israel, arrested and bound him and delivered him into the hands of the Philistines. Here again we see an image of Jesus. As the men of Judah delivered Samson bound into the hands of Philistines, so did the Jews deliver Jesus over to the Gentile power of Rome to be tried and sentenced. Gentiles actually crucified Christ, while it was Jews that made the accusations against him and brought about his arrest. Samson was bound

with cords and the Philistines shouted against him. Jesus was nailed to the cross while the people jeered him. Samson was mightily endowed with the Spirit of the Lord, so that his bands fell off him. Jesus, too, was filled with the Spirit, so that he triumphed over all that sought to hold him in thrall. The very death that bound him, he used to overcome death forever. After being freed from his bonds Samson laid about him with the new jawbone of an ass and slew his enemies. He used a weapon that no man would have ever thought of using, and, anyhow, it would have been ineffective in the hands of any other man. With the weapon of weakness and foolishness he overcame the strength and wisdom of his enemies. We think this is typical of what Paul says: "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that 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." These foolish, weak, base and nonexistent things are all comprehended in the jawbone of the ass which Samson used. Christ can thresh a mountain with a worm, just as Samson slew his enemies with the jawbone, for the foolishness of God is wiser than men, and the weakness of God is stronger than men. Samson's enemies compassed him in Gaza, but at midnight Samson arose and left the city, taking with him the doors of the city gate, the two posts, bar and all. Midnight is the end of one day and the beginning of another. When Jesus came forth from death he led captivity captive. That is, the very death and hell and grave that had held him captive, he now in turn leads captive to

himself. The very things which bound him in chains he now binds in chains. Thus in escaping from Gaza, Samson brought forth the gate with him, thus leaving the city open to invasion without stronghold or protection. So Jesus destroyed death through death, and imprisoned the devil in chains, the chains which had formerly for a time held Jesus captive.

Passing on now over some intervening incidents, we come to where it was discovered that Samson's strength was in his hair, and that without his locks he was as weak as any other man. Now, as we noted before, the hair was a sign of Samson's Nazaritehood. It was an evidence that he was separated unto the service of God. In this separation, or consecration to God, was his strength. Shorn of this sanctification, or separation, he was no different from other men. Jesus was a man among men, but more than that, he was in unity with God: he and God were one. In this oneness with God lay all his strength. Separate from God, if that were possible, he would be as any other man. Thus Unitarians and others who seek to emphasize that Jesus was merely a man, a good man, and no more, are seeking to strip the hair from our spiritual Samson, Jesus. If they could succeed in this, as they cannot of course, Jesus would be but as any other man, a very ineffectual savior and deliverer. We would say, then, that the hair of Samson stands for eternal vital unity. Herein was the strength of Jesus, in that God and he were one; and herein is the strength of all God's people, in that Christ and they are one. Shorn of his hair, Samson is put, with his eyes out, in the prisonhouse to grind. So Christ was crucified through weakness. He did not die until he gave up the ghost. During his

life he was filled with the Holy Ghost. As long as this Holy Ghost remained in him he could not die, but when this Spirit left him he died. Shorn, therefore, of his locks (Spirit) he died. Now, he descends into the prisonhouse (the grave). His eyes are put out. Love is blind. God sees not the transgressions of his people any more. He has blotted them out as a thick cloud from before his face, their sins and their iniquities will he remember no more against them forever. He removes their sins and their iniquities as far from his people as the east is from the west. Thus, God does not see his people as sinners any more, but as righteous and holy altogether in Christ Jesus. In this sense, Samson's eyes were put out. But Samson did not stay in the prisonhouse, for his hair grew again, and with it his strength came back. So Jesus did not stay in the tomb, for his Spirit came unto him again and he arose from the dead. "So the dead which he slew at his death were more than they which he slew in his life." This is true not only of Samson, but much more of Jesus. Jesus took from death its sting. If so, he must have taken away sin, for sin is the sting of death. If he took away sin, then he must have taken away the law of sin, for the law is the strength of sin. Also, it is declared that he destroyed him that had the power of death, that is, the devil. Now, to sum up, Jesus in his death destroyed death, Satan, sin, the law of sin, and the grave. Can it be doubted, then, that the enemies which he slew in his death were more than those he slew in his life?

Now, our readers will notice as they read this that we have passed over several incidents in Samson's life without mention. This we have had to do in order to keep our article within bounds. Much more might be said upon this subject



than we have here written, by some one else and with much greater ability, but such as we have we freely give you. In treating of the types, we have never felt it to be necessary to match every single incident in any particular case with some incident or characteristic in the life of Jesus. Though Samson, or David, or Solomon, is a type of Christ, it does not therefore follow that every identical thing in their lives is typical of Jesus. There is no such thing as a perfect type or figure of Jesus in the whole Bible. Every type has its limitations, it must fall short somewhere in order that Jesus shall maintain the preeminence in this as in everything else.

Written at the request of sister Laura Reed Gooch, of Stem, N. C. L.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### GALATIANS IV. 4, 5.

BROTHER BEEBE:—I have never troubled you for your views on any passage of Scripture, but I will now ask your views on Gal. iv. 4, 5. There we read that Christ was made under the law, to redeem them that were under the law. Now I wish to know if the church of God with all the posterity of Adam fell under the law in the same sense spoken of in the text, or whether the apostle is here only speaking of the church of God.

May the Lord spare you long to wield the sword of the Lord and of Gideon, and may you never shun to declare all the counsel of God, is my prayer.

JACOB RICHARDS, SR.

GRANT Co., Iowa, Sept. 23, 1866.

The words proposed for consideration are: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We understand the apostle to be addressing the church of God exclusively. All the epistles are addressed to the people of God, or churches of Christ, and none to the world. As the law and prophets

were all given to the people of Israel under the old dispensation, so the ministry of the gospel is exclusively addressed to the spiritual Israel under the gospel dispensation. Neither the church nor the posterity of Adam came under the law by the fall, but all came under its penalty by disobedience of the law under which they were created. If man had not been under the law of God he could not have fallen at all, for sin is the transgression of the law. If Adam and his posterity had been created, as some contend, free agents, to act out unrestrained the freedom of their own will, they could not be condemned for so acting; but the very fact of their falling from a state of innocence into sin, and under condemnation and wrath, proves that they were not free agents, but were held amenable to the law of God under which they existed before their fall. Neither did Christ come under the law by a fall, but was made under the law, by being made flesh, or by his incarnation, by which he was legally identified with his members whom he came to redeem. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." In doing this he was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. It is true that all the human family sinned in Adam and fell under the condemnation of the law of God, but it is not true that Christ identified himself with all mankind in his assumption of flesh, but we are told that he took on him the seed of Abraham, not Adam. Abraham was called out from his kindred, and from all the families of the earth, made the father of the faithful, and his seed, the faithful, were not reckoned in the fleshly descendants of Abraham, for the children of the

flesh, even of Abraham, these are not the children of God, but the children of the promise are counted for the seed. (Romans ix. 8.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. In the passage before referred to, in Heb. ii. 14, we learn that the flesh which Christ took on him was the same that his children are partakers of, and of these children he said in verse thirteen of the same chapter, "Behold I and the children which God hath given me." These children, which were the special gift of God to Christ, are partakers of flesh and blood, and he, in being made flesh, took part of the same, and this assumption of their flesh was for the suffering of death, and to bring many sons unto glory.

Let us examine our text: "But when the fullness of the time was come." The fullness of what time? In the context we are told that in this subject the children which God had given to Christ are Abraham's seed, in the true meaning of the type, and that these children, until an appointed time, differed nothing from servants, though joint-heirs with Christ himself, but were under tutors and governors until the time appointed of the Father. At that appointed time they should attain their majority, become of age. At that time, the fullness of the time appointed of the Father, "God sent forth his Son." In whom was secured their life, their sonship, their relation to God as children, in whom they were chosen, sanctified or set apart, and blessed with all spiritual blessings in heavenly places in Christ Jesus, according as God hath chosen them in him before the foundation of the world. (Eph. i. 3, 4.) That his advent was delayed until the fullness of the time was come, shows that there was a purpose of God going before; that

he came as it was written (or decreed) of him in the volume of the book; it was not a mere adventure, experiment or uncertain enterprise, but it was the fulfillment of a promise which God, that cannot lie, had promised before the world began. It could not be hurried on prematurely; the time must be fulfilled, and not a moment lost or wasted. God sent him forth, "made of a woman." Not only in that by a miraculous conception he was born of a virgin, but in full harmony with the declaration of God, as the seed of the woman, that should bruise the serpent's head. The church of God is called a woman, and of her it is said, "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called." The name, or title, woman, was given to Eve because of its signification. "She shall be called Woman, because she was taken out of the Man." As Adam is the figure of him that was to come, so Eve was a figure of the church. As such Christ has recognized her as bone of his bones and as flesh of his flesh, and as having her origin, her creation and spiritual existence in him before she was ever seen coming down from God out of heaven, adorned as a bride prepared for her husband, and she is called woman, to signify that her life and immortality are hidden with Christ in God. To the church the promise was made that a woman shall compass a man, and that out of Sion should come a Deliverer, who should turn away ungodliness from Jacob. (Romans xi. 26.) "And he [Jesus] stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren."—Matt. xii. 49. "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." From these, with many other Scriptures, we learn that while in Christ all his members are made partakers of the divine nature, (2 Peter i. 4,) so Christ, in being made of a woman, has taken part of the flesh of which his children are partakers, and in our flesh he has taken on him our infirmities, and has so identified himself with his children in their flesh as to be legally held responsible for their offences, and made to bear our griefs, carry our sorrows, be wounded for our transgressions, bruised for our iniquities and have the chastisement of our peace laid upon him, so that with his stripes we are healed. (Isaiah liii. 4, 5.) In being made of a woman he was necessarily made under the law that the woman was under. Had he taken on him the nature of angels, that nature would not have brought him under any other than the law which holds dominion over angels, but in becoming the seed of the woman, the church, he becomes a subject of the law which she was under in the flesh of which she was a partaker, for he likewise himself also took part of the same. In doing this he took on him the form of a servant, learned obedience and became obedient unto death. All this was, as our text assures us, "to redeem them that were under the law, that we [the children] might receive the adoption of sons." We, though sons of God, as created and existing in Christ, sons in his sonship, being secured in him as his seed, that should serve him, and be counted to the Lord for a generation, (Psalms xxii. 30,) yet being partakers of flesh and blood, in our relation to the earthly Adam, differed nothing in our fleshly relation from servants, were by nature children of wrath even as others.

His advent was to save his people from their sins, and he took part of our flesh, for the suffering of death, that he might bear our sins in his own body on the tree and put away our sins by the sacrifice of himself, being put to death in that flesh and quickened by the spirit of immortality, in which he embodied and represented us in his sonship before the mountains were brought forth or ever the earth was. In this mediatorial work he has been perfectly successful. By one offering he hath perfected forever them that are sanctified, or set apart, and we are freely justified through the redemption that is in him. Now the impediment is removed, the fullness of the time of our minority has elapsed, and the spirit of adoption is given, and the redeemed are sealed with the Holy Spirit of promise. No more servants under the law, but as sons in union with the risen Jesus, are we admitted into the family of God and under law to Christ, whom God hath raised from the dead and exalted far above all principalities and powers, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

MIDDLETOWN, N. Y., Nov. 1, 1866.

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### APPOINTMENTS.

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GOD willing, I shall speak at Halcottsville, N. Y., on the fourth Sunday in February (27th).

GEORGE RUSTON.

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### NOTICE.

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THE present address of Elder G. W. Almand is 310 Ashby St., Atlanta, Ga., where his correspondents will please address him.

## OBITUARY NOTICES.

My mother, **Mrs. Julia A. Fenton**, widow of John C. Fenton, departed this life Dec. 31st, 1915, in her 74th year. She was a daughter of Deacon James V. and Mary Willard, and one of a family of thirteen children, of whom two sisters remain: Mrs. Emily W. Dager and Mrs. Josephine Stout. She was married to John C. Fenton Jan. 26th, 1865, by Elder Daniel Harding. To that union was blessed a family of nine children, of whom six remain. She and father were baptized in the fellowship of Southampton Old School Baptist Church, by the late Elder Wm. J. Purington, in June, 1869, where she was blessed as a member in the love and fellowship of the church. In March, 1913, mother was stricken with paralysis, which impaired her speech to some extent, but brought her very near her Savior.

The funeral was conducted by her pastor, Elder Silas H. Durand, Sunday, Jan. 2nd, 1916, using as a text Psalms xxiii. 1: "The Lord is my shepherd; I shall not want." These words were applied to her comfort some years ago.

I feel impressed to quote a portion of Elder Lester's letter to me: "Yours came duly to hand, announcing the passing away of your dear mother. At once her bright, cheery face looked out from the midst of many years that I have known her, and as I called to mind the many pleasant visits I have had with her, and the beauty of her life and character, I was filled for the moment with sadness as with the one dominant thought that I shall see that face no more; but when I turned to contemplate the ever-blessedness of the blessed forever for all of like precious faith, with her by faith I saw it there and was glad. With her there was for many years but a little between where she was and where she is. As she contemplated the future of eternity she saw it as one with that of the past, and thought of herself in this life as in transit across the narrow space called time, and that as she should enter the future of eternity the former would close in upon her and time and the things of time would be no more, and the reality of her entity would be as though such as passing moments had not been, and that after all to be in Christ is to be like him, the same yesterday, to-day and forever."

J. M. FENTON.

I will add that sister Fenton had been a dearly loved and highly valued member of this church since her baptism, more than thirty years ago. We shall miss her greatly, for she was very dear to us all. Her mind was much upon divine things, and I think we may well say that she sought first the kingdom of God and his righteousness. I cannot give expression to our sorrow, nor fully express our deep sympathy with the bereaved children and other relatives.

SILAS H. DURAND.

**Mrs. Sarah J. Hastings** departed this life to enter the better country at the home of her daughter, Mrs. Harry W. Perdue, Dec. 22nd, 1915. She was born Jan. 11th, 1846, hence lacked but a few days of having attained the allotted span of the life of man. She was first married Dec. 22nd, 1864, to Mr. Quint Holloway, who died in the year 1880, leaving her a widow with three young children. After twenty years of widowhood she again entered the marriage relation, becoming the wife of Benj. B. Hastings, Nov. 22nd, 1900. She was again left a widow by the death of brother Hastings, May 2nd, 1911, after which and until her decease she made her home with the daughter at whose home she finally passed away, near Snow Hill, Worcester Co., Md. She leaves two children, Mr. Berry Holloway and Mrs. Minnie Perdue, with several grandchildren, to mourn the loss of a dear, true and faithful mother. Sister Hastings was baptized by Elder S. H. Durand in the fellowship of the church at Salisbury, Md., June 4th, 1871. At the constitution of the church at Forest Grove in January, 1886, she obtained a letter of dismission from the Salisbury Church and became one of the constituent members of Forest Grove, continuing a steadfast and faithful member to the end. To say she was highly esteemed by the church of her membership does not express the sentiment she excited in them; in fact she was a dearly beloved sister in Christ, one who manifested that love which was shed abroad in her heart by the Holy Ghost that was evidently given unto her.

The writer attended her funeral at the Old School Baptist meetinghouse in the town of Snow Hill Dec. 23rd, when a large congregation of brethren, relatives and sympathizing friends attested their love and esteem for her by their presence. After the service the mortal remains were laid in the cemetery near by to await the second coming of her Lord and Savior, to come the second time without sin unto salvation. May the Lord comfort all who mourn, and may the place made vacant in Forest Grove be filled by others as true and faithful as our dear departed sister.

A. B. FRANCIS.

**Flossie Graham Carmichael**, wife of Duncan L. Carmichael, passed peacefully away Dec. 6th, 1915, at St. Joseph Hospital, London, Ont., after undergoing a serious operation. Mrs. Carmichael was born July 15th, 1878, making her stay on the shores of time 37 years, 4 months and 11 days. She was married to Duncan L. Carmichael Sept. 30th, 1903, and to that union were born five children, the eldest being a girl of eleven years. Mr. and Mrs. Carmichael moved from Lobo to Port William three years ago, where they have since resided. Mrs. Carmichael had been in failing health for some time, yet her condition was not thought to be serious. Last August she came home to visit her father, Mr. Peter Graham,

whose health has been failing for some time. During Mrs. Carmichael's visit at her father's home she was taken seriously ill, and Nov. 18th was taken to St. Joseph Hospital, where after a few days she underwent a very serious operation, from which she never recovered. She was a brave little creature, and went to the operating room without a tremor. All was done for her that medical skill could do, but the unrelenting grasp of the grave messenger, death, could not be relinquished, and at the appointed time the cold and icy hand of death claimed her mortal frame. Her mind was clear until the very last, and she talked sweetly to the sorrowing friends who were constantly at her bedside to lend a helping hand. She bade her little ones good-by, telling them that mamma must go and leave them. It was my sad privilege to visit her on Sunday evening, and although she was very weak, she spoke very sweetly of her faith in Jesus, the Savior of sinners. On Monday she spoke very comfortingly to her sorrowing husband. Nearly the last words she spoke were, "Jesus, lover of my soul."

Her funeral was held in the Old School Baptist meetinghouse at Poplar Hill, and was largely attended, which spoke of the high esteem in which Mrs. Carmichael was held. She leaves, beside her dear husband and little family, her aged father, who is in failing health, a devoted mother, two brothers and one sister. Burial was in the Ivan Cemetery. The writer tried to speak to the comfort of the mourning ones, using for a text 1st Timothy xv. May the Lord watch over and protect her dear little ones and reconcile all to the ways of divine Providence.

J. B. SLAUSON.

Sister **Hannah McClure** was born Feb. 15th, 1837, and departed this life at the home of her daughter, Mrs. Emma Holbrook, near Clearmont, Mo., Dec. 20th, 1915, aged 78 years, 10 months and 5 days. At the age of twenty-four she was baptized by Elder Roland, and joined the Old School Predestinarian Baptist Church at Mt. Pleasant, Iowa, where she retained her membership until the year 1875, when she took her letter and moved with her two daughters to Braddyville, Iowa. In February, 1876, she joined the Three Forks Old School Predestinarian Church of Nodaway County, Mo., and remained a steadfast, faithful and consistent member of that body until her death. During the latter years of her life she could not attend all the meetings of the church, but her heart was with the brethren and sisters, and she could say with the apostle Paul, though absent in body she was present in spirit. Many learned to love her for her kindly ministrations in the time of sickness and afflictions, which come upon all sooner or later. It can be truthfully said of her that none knew her but to love her. One son, Carleton L. Pownall, of Altoona, Pa., one daughter, Mrs. Emma

Holbrook, four grandchildren and two great-grandchildren remain to mourn their loss, but not without hope, for although we have laid her body away to rest, we know that in the morning of the resurrection it shall come forth.

The funeral services were held at the home of her daughter, Mrs. Geo. W. Holbrook, near Clearmont, Mo., where for a number of years she had made her home. The services were conducted by Elder C. C. Moore, of Clarksdale, Mo., the text being of sister McClure's own selection: Rev. vii. 14-16. Elder Moore's talk to the brethren, neighbors and friends was very comforting and appropriate to the time and occasion. During her last sickness sister McClure was at all times cheerful, submissive and reconciled to the will of the blessed Master, in whom she lived and trusted all through life. She spoke calmly of her departure from this life, as many do of a journey from one place to another when in good health and spirits. God had manifested to her his faithfulness to his blessed promise that he will never leave nor forsake those who put their trust in him.

CARLETON L. POWNALL.

**George W. Vermilya** died Sept. 23rd, 1915, at his home near Mansfield, Pa., of cancer of the stomach. He was born in Middletown, Delaware Co., N. Y., the second son of Edward and Jane Whipple Vermilya, April 11th, 1851. He had been failing in health since the death of his wife, which occurred Oct. 11th, 1914, but had been able to be around most of the time until about two months before his death, when he was compelled to take to his bed, and suffered terribly until the end came. He said he was reconciled to go if it was God's will, and bore his sufferings with christian fortitude. In early youth he with his wife was baptized by Elder S. H. Durand, at that time pastor of the church at Grover, Pa. He resided near Mansfield, near his daughter's, for several years. He was ever a kind and affectionate husband and father, tenderly caring for his invalid wife, who only a short time before his demise was laid to rest.

Mr. F. E. Eden, of the Mansfield Baptist denomination, officiated at the funeral, which was held at the home. Burial in the cemetery near Grover, where his wife, father, mother and only brother, Sherman S. Vermilya, who died in 1902, were laid to rest. He left to mourn their loss one daughter, Mrs. George Hager, and granddaughter, Miss Daisy Hager, and many friends and more distant relatives.

AUGUSTA VERMILYA.

Sister **Hannah M. Johnson**, of Frenchtown, N. J., departed this life Jan. 3rd, 1916, in her 80th year. She was a beloved member of Kingwood Church for forty-seven years, having been baptized by Elder Gilbert Beebe July 2nd, 1868. Her home was ever

open to receive those who loved the Lord and the appearing of our Savior. Many times the meeting for the assembling of ourselves together was held at her home. I visited her a short time before her death, and found her firm in that blessed faith and hope which God had given her through Christ, confident that God would be faithful to his promises. She questioned herself and her own experience, but had no doubt about others being the chosen of God, but of herself she was in doubt. Sister Johuson was blessed with a clear understanding of the Scriptures, and firmly established in the truth in all its attributes as it is in Jesus. In her last hours she said to those present: "What a wonderful God! What a merciful God! He is faithful to his promises." We believe she is now in the paradise of God.

Funeral services were conducted by the writer, who used the words, "Out of Zion, the perfection of beauty, God hath shined." Elder Vail was present and spoke in prayer and read hymns, "Keep silence, all created things," and "How firm a foundation," also made a few remarks. The funeral was largely attended by those who loved her.

J. M. FENTON.

## ORDINATIONS.

PURSUANT to a call from Pleasant Grove Church, in Yakima County, Wash., to her sister churches for ordained help and other counsel, the following response was made and composed the presbytery:

Little Zion Church, Oakville, Wash.—Elder A. Wilson.

Mizpah Church, Touchet, Wash.—Elder J. T. Barnes.

Spokane Church, Spokane, Wash.—Elder W. T. Eaton.

Pleasant Grove Church—Elder W. J. Hess.

The presbytery organized by choosing Elder A. Wilson moderator.

By request of the presbytery, sister Sonora A. Hess served as clerk.

The candidate, brother A. Cheyne, related his christian experience and call to the ministry, after which, by motion, second and unanimous vote of the council, agreed to proceed with the ordination by the laying on of hands by the presbytery.

Ordination prayer by Elder J. T. Barnes.

Charge by Elder W. T. Eaton.

Moved and seconded, that we have a copy of our proceedings published in two or three of our Baptist papers. Carried.

The moderator appointed Elders Eaton and Barnes to prepare the credentials for Elder A. Cheyne.

A. WILSON, Moderator.

SONORA A. HESS, Clerk.

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

Joseph F. Hall, Maine, \$3.00; E. M. Kuehne, N. J., \$1.00; Mrs. S. D. Harp, Texas, \$1.00; W. K. Baird, Iowa, \$3.00; C. H. Vandike, Ill., \$2.00; Mrs. T. F. Rutledge, Ontario, \$1.00; Sarah A. McColl, Ontario, \$2.00; J. D. Welburn, Ind., \$2.00; Attie A. Curtis, Maine, \$1.00.

## MEETINGS.

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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.

**HISTORICAL SKETCH.**

The First Hopewell Old School Baptist Church, Hopewell, Mercer Co., N. J., has a limited number of pamphlets containing Historical Sketch read at its Two Hundredth Anniversary, and Articles of Faith on which the church is established. The pamphlet also contains a picture of the meetinghouse at Hopewell, a picture of the present pastor, Elder Chas. W. Vaughn, and also of the late pastor, Elder F. A. Chick. Copies can be obtained by sending twenty-five cents, money order or coin, to M. D. Blackwell, Hopewell, New Jersey.

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., FEBRUARY 15, 1916. NO. 4.

## P O E T R Y .

### PEACE ON EARTH.

PEACE, my peace, I give unto thee;  
Not as the world giveth—my gift is free;  
In the midst of deep trials 'twill comfort thee,  
My peace, sweet peace, which speaks of me.

Peace, my peace, I give unto thee;  
When tempests are raging look thou to me;  
Though deep are the waters down life's rough sea,  
My peace, sweet peace, shall be with thee.

Peace, my peace, I give unto thee;  
Though battles rage fiercely on land and sea,  
And kingdoms are falling, trust thou in me;  
My peace, sweet peace, shall comfort thee.

Peace, my peace, I give unto thee;  
In furnace twice heated I'm there with thee;  
All the rough, thorny way, following me,  
My peace, sweet peace, shall be with thee.

NELLIE H. ARNOLD.

PETALUMA, Cal., Dec. 25, 1915.

### THE MORNING “ABIDE WITH ME.”

“Abide with us.”—Luke xxiv. 29.

ABIDE with me, the day has just begun,  
And all is brightness in the rising sun;  
Refreshed with sleep, I come once more to thee;  
Through every hour, O Lord, abide with me.

If I arise to join the busy throng,  
And work with brain or hand the whole day long,  
Perchance with people far away from thee,  
I will look up and cry, Abide with me.

Or is it unto loneliness I wake,  
As far as loved ones can communion make?  
Then would I lean more heavily on thee,  
And as I lean, would trust thou art with me.

—Selected.

### A MIGHTY FORTRESS IS OUR GOD.

A MIGHTY Fortress is our God,  
A Bulwark never failing;  
Our Helper he amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right man on our side,  
The man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is he;  
Lord Sabaoth his name,  
From age to age the same,  
And he must win the battle.

And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo, his doom is sure,  
One little word shall fell him.

That word above all earthly powers,  
No thanks to them, abideth;  
The Spirit and the gift are ours  
Through him who with us sideth.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill,  
God's truth abideth still;  
His kingdom is forever.

MARTIN LUTHER.

## CORRESPONDENCE.

ST. THOMAS, Ont., Jan. 5, 1916.

DEAR BRETHREN EDITORS:—In January 1st number of the SIGNS brother R. C. Smith requested that Elder Ker or Lefferts, or any one who felt so impressed, write upon the Scripture found in Joshua vii. 16-26, which reads as follows: "So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen,

and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day."

I feel that Elder Ker or Lefferts could write more ably upon this subject than I, but I have no thought of exhausting the subject with my limited views, and there will still be room for brethren Ker, Lefferts or any one else who may feel to write upon the Scripture above quoted. I have felt impressed to write, and such views as I have I freely share with the readers of the SIGNS, although they may be very limited, but such as the Lord gives I share with our brethren, hoping that I shall be guided by the blessed Spirit of the Lord in writing upon the subject before us.

In the preceding chapter an account of the fall of Jericho is given. The Lord had centuries before promised to Abraham that he would give him, and to his seed, the land that flowed with milk and honey; not only that he would give them this land for a possession, but he would go before his people (Israel) and fight all their battles. This land, a free and unmerited gift to Abraham and to his seed forever, was inhabited by the Canaanites, who were enemies to Israel, therefore in order that the Lord should fulfill his promise to Israel he must go before them and subdue their enemies. The land of Canaan is a type of the gospel dispensation, and before Israel could come into

possession of the promised land their enemies must be driven out, or subdued. Likewise the enemies of the Lord's chosen people must be subdued before we can come into the possession of the riches of sovereign grace and enjoy the blessings of the gospel. The Lord has never willed that any of the blessings bestowed upon his chosen people should be fought for and won by their own strength, for the battle is not ours, but the Lord's. All blessings that await the children of God, as well as those they have already enjoyed, are stored up in Christ. So the Lord went before Israel and fought their battles, and at his command the walls of Jericho fell down flat. Joshua, the leader of Israel, is a type of Jesus. Moses could not lead Israel across the Jordan, for he represents the law, and the law is our schoolmaster unto Christ. The law condemns every transgression, therefore nothing save the power of the Spirit of Christ working in us will bring us unto Christ; no human agencies needed in this most gracious work. After Israel had crossed Jordan they were under the leadership of Joshua. Moses, having filled his mission, the Lord took him, and no man knows of his sepulchre to this day. Israel, being under the leadership of Joshua, received a commandment of the Lord by the mouth of Joshua: "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." This commandment Israel received from the Lord by Joshua, they being no longer under Moses, having crossed Jordan and come into the promised land. This type is brought to view in the antitype of the Lord's people, after being brought into the blessings of the gospel and following

our blessed Lord in the ordinance of baptism, raised up from the watery grave to walk in newness of life, are commanded to touch not, taste not, handle not things unclean, or the accursed things of time and sense, lest we become contaminated and bring reproach or trouble into the camp (church). The commandment given to Israel by Joshua from the Lord was broken by Achan (whose name signifies trouble), who took of the spoil a goodly Babylonish garment and two hundred shekels of silver, and a gold wedge of fifty shekels weight, then he coveted them, and took them and hid them in the earth in the midst of his tent, and the silver under it. Thus by breaking or disobeying the commandment of the Lord, and bringing a portion of the spoil into his tent, he brought trouble in the camp of Israel. Thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Achan not only took of the spoil contrary to the commandment, but there is found in him a spirit of covetousness, which was sure to bring trouble into the camp sooner or later. Achan hid his spoil in his tent until brought to justice, and then made confession of the whole thing. The leaven of Adam's transgression had begun to work, for a little leaven leaveneth the whole lump. A little covetousness, a little wrong, too much of the world in the camp of Israel (the church) is sure to spread among the Israelites, and trouble is bound to follow.

Now let us see what followed Achan's transgression. Ai (signifying a heap) was a small city, and Joshua sent spies to spy out the city and to consider its strength. The spies returned, bringing word to Joshua that it was a little city and would need but few of the valiant

men of Israel to conquer it. I have just stated that a little leaven leaveneth the whole lump. To all human appearance a few men would take Ai; but the ways of the Lord are not ours; as the heavens are above the earth, so are his ways higher than ours and his thoughts above our thoughts. Israel became overconfident in their own ability, and moved against Ai in their own strength, just as Peter when he stood in his own strength said, I will go with thee to prison and to death; although all men forsake thee yet will not I. The Lord now visited Israel with his rod in the defeat of Israel, and slew thirty and six men. When Israel saw the men of Ai pursuing the army of Israel their hearts melted and became as water; thus the Lord brought upon Israel a righteous judgment for their disobedience. Now as to the antitype. Often things of the world look little to us, and especially when standing in our own strength, and we feel that we can overcome them and separate ourselves from them, that we will do this and we will not do that. Are not our best resolutions feeble things? They are no sooner made than they are broken, and when standing in our own strength have we not the Babylonish garment, not only in our tent, but have we not the thing on? How often we forget the admonitions of James: If the Lord wills we will do thus and so. The Babylonish garment is a goodly one, and adorned with many glittering buttons: secret orders, literary societies, and many others too numerous to mention. These glittering buttons of Babylon should never be brought into the camp of Israel (the church); they belong to Babylon, and there they must remain, or trouble is bound to follow. The things of this world, such as secret orders and worldly

societies, are all right in their place, they are of the world, and belong to the world, and any who feel to be connected with them have no place in the church of God. My authority is found in 2 Cor. vi. 17, 18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The glittering gold and sparkling silver, and the greed for it, has swallowed up and blasted the spiritual enjoyment of many a child of God. The love of money is the root of all evil. Whenever and wherever these evils are found in the church trouble is sure to come, Israel is sure to suffer defeat from Ai, and the whole camp of Israel will be brought into confusion.

I will now look at the gold wedge, and see if I can find its application in the life of the children of God, or the church. First, let us take a little notice of the use of a wedge, and the manner in which it is used. I have often seen an iron wedge used in splitting rocks. The edge of the wedge is inserted into the seam of the rock and gently tapped at first, until the rock begins to give to the pressure of the wedge, then the blows become harder and harder as the rock yields. If hard blows are used first the wedge will bound out. The wedge which Achan brought into the camp of Israel was gold, and all the more likely to deceive and divide. That gold wedge is an instrument which belongs to Babylon, and the devil knows just how to use it. The edge is first inserted into the seam, the weak part of the rock. Achan was the weak vessel, and Satan used that instrument on him. He became a prey to Satan's temptations, and brought trouble into the camp. This

gold wedge is often driven into the camp of Israel by Satan, who is alert and constantly looking for a seam in which to insert it. The thin edge of this gold wedge was first inserted in the church of the Laodiceans in the form of pride, and Satan with his sledgehammer succeeded well in driving this wedge into this church. Pride, among other things, signifies inordinate self-esteem, a sense of one's own worth, resulting in vanity. Satan continued to force the wedge into this church by hard and powerful blows until they were blinded to their real condition. They became in a lukewarm state, which is a very lamentable state for a church to get into, and because of this lukewarm condition the Lord said, "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing." The church of Laodicea is not the only church that has suffered from this monster, pride, during her travel since the coming of our blessed Lord and the establishing of his church here in time. This monster has great power, and unless we are kept, and very watchful, careful and prayerful, we are sure to fall into his powerful grasp. There are instances where a church has become proud of their pastor, and the pastor has been puffed up in self-esteem, and he likewise has become proud of the church of his pastorate, and of his congregation, and all have fallen into the lamentable state of the church of Laodicea. To love a pastor and to be proud of a pastor are two very different things. For a pastor to love the church which he serves, and to be proud of them, are also very different things. Love worketh no ill to its neighbor. When the relationship between pastor and his church is founded upon the principle of love, when his life is their life and their life is his,

when his interests are theirs and theirs his, when each is seeking the welfare of Zion and striving to keep the unity of the Spirit in the bond of peace, there is not much danger of Satan getting in his gold wedge as long as this relationship exists. But if pride creeps in there is great danger that trouble and confusion will soon follow, and the church will be brought through the fire to consume this monster, that she shall know her real condition. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent [turn from your pride and vanity]." The church at Corinth suffered from this wedge being driven in their midst in the form of carnality, and one said he was of Paul, another of Apollos, and still another of Cephas. Now who is Paul, or Apollos, or Cephas, but ministers by whom you believe according as the Lord has given to every man? If all are ministers of the gospel, and all preach the same precious truth, why are some for Paul, and some for Apollos, and others for Cephas? If it is the truth that we want, which feeds and comforts our souls, and all preach the truth, and all walk as becometh servants of the Lord, why are there divisions among them? Why have favorites and pets among the Lord's ministers, if all are preaching sound doctrine? Why not hear Paul as well as Apollos or Cephas? Why can we not hear Jesus, and him crucified, as well from a black man as from a white man, if it contains the precious things of the doctrine of God our Savior? We want to hear a beggar at mercy's door,

hungry for the crumbs that fall from the Master's table, and would not be particular whether they fall from a gold plate or a silver one, or a more humble one of earthen. The poor beggar is seeking, for his soul is starving, and he loves to eat of the crumbs that fall from his Master's table. Why then is the preaching of Paul more sweet than the preaching of Apollos or Cephas? Why are some for Paul, and some for Apollos, and some for Cephas? O, Satan has driven in the wedge of carnality. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Why is the loving, kind and forbearing spirit fading away among the Lord's people? Is not the wedge of discord being driven by Satan with powerful blows from his sledgehammer into our camp? O Lord, purge out by thy ever-blessed Spirit from our midst the troubles of Achan's disobedience, that we may walk in the light of thy countenance, and save Israel from being cast into the valley of Achor.

Yours in hope,

J. B. SLAUSON.

GALION, Ohio, Dec. 19, 1915.

DEAR BROTHER STEVENS:—Your good and comforting letter was received the 16th inst., and we were, as ever, glad to hear from you. I had a letter from Elder Weaver; he is about well again. I am very glad you enjoyed the meeting Sunday. You say I ought to be glad I have such light and liberty as I had last Sunday. I did not feel to have much of either, and I often wonder why the Lord allows me to try to speak in public. It seems I know so little of spiritual things that surely I must be mistaken, for I fail

so miserably in all things required of a minister that it seems surely I must be out of place, yet I know the Lord rules in heaven and earth, and that he can conform all things to his will, and if so be that it is his will to comfort Zion through this poor worm of the dust he can and will do it, and when I hear that one of them has been comforted by my talking I feel like saying, God be thanked, for it is evident that he had a message for that one, for I surely believe the Lord never sends a message without first preparing some one to receive it, and that he never prepares one to receive a message but he prepares one to deliver it, and sends him forth with the same. The Savior told the apostles when he sent them forth as sheep in the midst of wolves, to take no thought of what or how they should speak, for it is not you that speak, but the Spirit of my Father that speaketh in you. The Lord is an unchangeable God, the same yesterday, to-day and forever. He says, I am the Lord, I change not. So the same order exists to-day that existed in the time of the prophets and apostles. The prophets, holy men of old, wrote and spoke as they were moved by the Holy Ghost (the Spirit of God). The apostles spoke as the Spirit gave them utterance, and so to-day it is the Spirit that moves his servants to speak the things the Lord has put in their mouths. He told the old prophet, Thou shalt go to all I send thee, and whatsoever I command thee thou shalt speak; so we see the servant has nothing to do but to go where the Lord sends him, and deliver the words he has put in his mouth, and say, I am but an unprofitable servant.

Now comes the portion of Scripture I tried to talk about Sunday: the first four verses of the sixth chapter of Isaiah. Brother Stevens, I do not expect to go

into these things as deeply as you have in your letter, but there are several points in the balance of the chapter I failed to see Sunday which seem to corroborate the testimony already cited. In the first place, the prophet never saw that he was a man of unclean lips, and dwelt among a people of unclean lips, until he had seen the Lord sitting on his throne, high and lifted up, and his train filled the temple; then he cried, Woe is me, for mine eyes have seen the King, the Lord of hosts. Just like the prophet, all of his children when they see him high and lifted up are made to say, Woe is me, for I am undone, and, like Jonah, cry, Salvation is of the Lord. When the seraphim had laid the live coal upon his lips, and said, Lo, this has touched thy lips, and thine iniquity is taken away and thy sins purged, then said Isaiah, Here am I, send me. The Lord did not send Isaiah without a message, neither did he allow him any part in framing it, but told him just what to say: Go tell this people, "Hear ye indeed, but understand not; and see ye indeed, but perceive not," &c. Now when this live coal had touched the prophet's lips he said, Here am I, send me, but he did not ask the Lord to let him go, but to send him, so when the Lord sent him he had something to tell. There are many servants in these days who go, or run, but when they get to the place, like the one who asked Joab to let him run and bear tidings to the king, and Joab told him he should not run, seeing he had no tidings, and then he sent Cush with tidings; but the other wanted to run, so Joab told him to run, and he seemed to be much faster than Cush, for he outran him and came to the king first, but he had no message, and the king told him to stand aside; but when the messenger, or servant, that Joab sent came, he

said, Tidings, my lord the king; and he had something to tell. So with all of the Lord's servants, when he sends them they can tell his children their iniquity is pardoned, and that they have received of the Lord's hand double for all their sins. They always have a message, and the message is for their comfort. Comfort ye, comfort ye my people, saith your God, &c., but those who are allowed to run in their own strength are as sounding brass or a tinkling cymbal. The Lord has declared, I have loved thee with an everlasting love, so there is no danger of his love changing or growing cold, for it is like himself, unchangeable, and he will fulfill all of his promises to her. He has said, I have placed watchmen upon thy walls, O Jerusalem, who shall not hold their peace day or night, and he told these to go round about her, and tell the towers thereof, and to consider her palaces, that they might tell it to the generation following, and also that salvation will the Lord God appoint for walls and bulwarks around Zion; he is a wall of fire round about her, and a glory in her midst. So we see the Lord has provided her with everything necessary, and that these things were hid from natural Israel, just as they are from the natural man today. All the seed of Abraham were not the children of God, but the children of promise are accounted for the seed, and just so now, these things are hid from the wise and prudent and revealed unto babes. These things to the natural mind seem hard sayings, and the natural mind will try to bring the God of heaven and earth into judgment, and say he is, or would be, an unjust God if he hid these things from one class and revealed them unto another. But Paul, in speaking of this God, says, How unsearchable are his judgments, and his ways past finding out,

and the Savior, when speaking of these mysterious things, gives us the reason why they are just as they are when he says, Even so, Father, for so it seemed good in thy sight.

Well, dear brother, I will close. I have penned these thoughts just as they came to me, and I do not know whether they will be of interest to you or not, but it is all I have. I hope this will find you enjoying good health.

With love to you both, and hoping you will write to me again soon, I remain your unworthy servant and brother in hope,  
C. E. JACKSON.

SOUTHAMPTON, Pa., Jan. 5, 1916.

DEAR BRETHREN:—I am sending you two letters for publication in the SIGNS if you think best. One is from brother J. W. Black, who was baptized in the fellowship of the Winnipeg Old School Baptist Church, in Winnipeg, Canada, in October, and the other is from sister Esther Ruston. I submit them to your judgment.

Your brother in hope,

SILAS H. DURAND.

NEW YORK, N. Y., Oct. 24, 1915.

MY DEAR MILDRED:—I was very glad to hear from you, and now feel I would like to answer, but am unable to write as I would like; as you say, it is impossible to find expression for our thoughts. I have often been thankful for Scripture and hymns, because they describe my feelings when I am incapable of expressing them myself. I, like yourself, have much I want to say, but lack the power to put it into language. The inclosure of your mother's was much appreciated. George says he would like to read it again, and as you said we need not hurry to return it, we will keep it until George sees you, or we write again. What a

sweet, good woman she must have been. I feel I would have been glad to have known her. I was glad you mentioned your uncle's little book. I count that one of my greatest treasures. It seems to me it would be accounted a gem for its poetical merits alone, but to those who have been given to know something of the mysteries of the kingdom of heaven the sentiment is full of wonderful beauty. I never even casually glance over "Songs in the Night" but what I feel stirred to the depths of my heart. Two verses which have meant much to me are, "Under the shadow of thy wing," and, "O, there shall be no more of restless sighing," &c., but they are all beautiful, there is such a depth of meaning in them all. The writer was certainly a ministering spirit, sent forth to minister for them who shall be heirs of salvation. When your letter came I was in a depressed, down-cast condition, and when I read what your mother had written I felt that I was like her, in getting into such an abject state, but in little else that I could see. I had been feeling so for two or three weeks, and instead of getting rid of it, it seemed to increase, until I hardly knew how to endure it. I knew I deserved it, for I had felt my love to God and his people had lost the warmth it formerly had, and although I hated myself for it, yet I seemed quite unable to alter it. For some days these words had been continually in my mind:

"These inward trials I employ,  
From sin and self to set thee free,  
To break thy schemes of earthly joy,  
That thou mayest seek thy all in me."

I could but feel it was so, and yet I felt so far away from the Lord. I did feel, O that I knew where I might find him, but that was as far as I could get. Later on in the evening I felt a great desire that the Lord would appear for me, and it was



so strong it seemed to be forced from my very heart, so that I thought, Can this be real prayer? if so, I know the Lord will answer it, when immediately I experienced such a feeling of relief, and I just felt filled with praise to the Lord for his goodness to me, and many sweet hymns and portions of Scripture flowed into my mind, such as, The Lord is good, a stronghold in the day of trouble, and, He knoweth them that trust in him. I felt how dependent I was on him for everything. I had longed to trust him, but had no power to do so until he appeared, and then I did not have to try, I could not do otherwise. The following verses seem just to express how I felt at that time:

" Ofttimes in sad, unquiet thoughts I languish,  
Oppressed with sin and sorrow, strife and care;  
Bowed down in spirit with a bitter anguish,  
And fearful even to cry out in prayer.

But then, if to thy throne of mercy turning,  
I look to thee from life's o'er-darkened ways,  
Thou givest me the oil of joy for mourning,  
And for my heaviness the voice of praise."

What a merciful High Priest we have that can be touched with a feeling of our infirmities. When I was so cast down I thought a great deal about the sufferings of Christ. It seemed to me that as it is written of him, My soul is exceeding sorrowful, even unto death; that if we are to have fellowship with him it cannot be an easy path. When I was quite a child I remember while reading, coming to the verse, For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake. I was much impressed by it, and I believe it was my desire that it might be given to me to believe on Christ, and that I might be made willing to suffer for his sake. How precious that belief is, only those who have been blessed with a little of it in their souls can know, but O, I find myself

shrinking from suffering. The spirit indeed is willing, but the flesh is weak. I find it so continually, yet when things are going easily and smoothly with me I feel that it is not good for me, and dread that I may grow cold and lifeless. I do hope continually that the Lord will teach me all I ought to know, and in his own way; I know he will, if I am one of his children. It is good to be given a spirit of resignation such as you mention has been given to you. I do believe I feel like that at times. That evening when I had such a lift by the way, my mind was in such a state of rebellion, repining because things were denied to me, but when my heart was melted down by God's goodness to me, one so unworthy, I felt I would not have anything altered, that he knew what was best for me. I had been wanting my mother, O so much, and wondering why I had to be separated from her, but I felt that the Lord knew why, and that there must be a reason for it. I do feel that the more earthly props are removed from us so much the more under God's guiding hand we are brought to turn more and more to him, to feel that this world holds nothing satisfying, that the only things worth living for are those pertaining to Christ and his people.

I am afraid this is a rambling letter, but it holds a great deal of love. I do hope we both have been taught by him whom to know is life eternal. I feel to be so unworthy of a place among the children of God, and I know it is all of his wonderful grace if I am his. I do long to see Aunt Bessie, and wonder often if I ever shall. My love to her and your father, and accept the same yourself. From your sister in Christ, I hope,

ESTHER RUSTON.

WINNIPEG, Manitoba, Dec. 16, 1915.

DEAR ELDER DURAND:—You have been in my thoughts for a long time, and I intended to write you long before now, but I could find so little in my mind to write about that I would put it off until another time, and now that the Christmas rush is on at the store I have not much time to myself, but am sitting at home alone and felt I must write you a few lines, if only to let you know I am thinking of you, and glad to learn that you are feeling so much better in health now. I think I can say that we all here in the church feel glad and thankful to the Giver of every good and perfect gift that your health is so much improved, and that you recovered so well from your operation. I had a mind to write you early in the month, after the first Sunday, which is our communion Sunday, and tell you what a lovely meeting we had that day, but as one day after another went by the desire wore off, and I found I had little or no inclination to write. I remember when as a boy I used to go to the quarterly meetings with my father, how I loved to get away in a corner behind some of the old folks and listen to them talk, and I find it is the same now. I have not the gift of writing things of comfort to others, especially the older members of the flock, but I do love to hear them speak of Jesus and his love, and explain the truths which I am so slow to learn. It is only by experience that we learn many deep truths, and I find out as I go on day by day how utterly weak and unable I am to do one thing good; sin is mixed with all I do. The good that I would I do not, and the evil that I would not, that I do. How comforting at times to know that these are the words of Paul, an apostle of Jesus Christ, to know that he felt this way, and

he one of the chosen vessels of God. Many times I have a deep feeling of love and union come over me for the church and all God's chosen ones, not only those whom I know, but all who in every tongue, kindred and tribe give thanks unto God for all his goodness and mercy, and look unto him through Jesus Christ for forgiveness and mercy, and do not put any confidence in the arm of flesh, or in anything save Jesus Christ and his finished work of redemption. There is a great bond of unity, even the love of Jesus, that binds them together; whether they be white or black, bond or free, they are one in him and they are all complete in him, and not complete without each one; not one shall be missing in that day when he maketh up his jewels. How comforting to feel quiet after worrying in mind over some distressing thought, by the words, The Lord knoweth them that are his. I have felt so much lately as if I had deceived the church to get in among them; if they knew into what sin I went daily they would turn me out from them. O what rebellion and blasphemy arise in my heart at times, and a desire to know now if I am really one of God's children, instead of waiting patiently on the Lord, and then again doubts will come as to whether I am a follower of the meek and lowly Jesus, my mind and actions seem so decidedly opposite to what I long to be. Like Peter, I feel when all is going smoothly that I will be a true follower, but when the testing time comes I find I deny him, and then feel sorry for it afterward. How good it is that the full work of redemption is complete, and that nothing remains for poor fallen man to perform, else every one would sink to the lowest pit. There is none that doeth good, no, not one; none can be justified save in the complete work of Jesus Christ,

and every member of his mystical body was sealed in him in Christ, and chosen in him before the foundation of the world. This the natural man will not and cannot believe, but it is true, and is a comforting truth to those who put their trust in him, and whose hope he is. This hope, though it is small at times, and nearly expires, and the joy that we have through and by reason of it, no man taketh from us; this hope is sure and steadfast, an anchor of the soul, and, as Elder Smallbone said last night at meeting, it is cast within the veil and will hold. An anchor is useless until it is cast.

I did not think when I started I would write at all as I have, but have written on as I was directed in mind, and I hope you will pardon whatever I have said amiss, and correct me. I know you have many others to write to, and I will not feel slighted or hurt if you do not answer me, though I would love to have a few lines from you some time when you feel inclined to write and have no more urgent calls upon you.

Now, hoping that you may be blessed with continued good health and peace and contentment in the hope of Jesus Christ, I must close, wishing you and Mildred a happy Christmas and a joyful new year.

From the least and most unworthy of your brethren, if one at all,

J. W. BLACK.

OTTAWA, Kansas, Jan. 19, 1916.

DEAR ELDER KER:—The SIGNS has just come. The first article read was brother Jackson's letter and your reply, and as I finished I longed to give you my hand and say, I believe with my whole heart just as you do. Paul says the carnal mind is enmity to God, is not subject

to his law, neither indeed can be. It seems to me here is a "can't help it" phrase, or doctrine. Who of us who have been brought to know the exceeding sinfulness of sin would not live holy and blameless in the sight of God and man in word, deed and thought if it were possible for us to do so? For years I was distressed day and night, trying to live a consistent Old School Baptist life, according to my standard. It pleased the Lord to bring all my works to naught, to show me there was no soundness in me, that I was nothing but wounds and bruises and putrefying sores from the crown of my head to the soles of my feet, and that it was of his wonderful mercy I was not consumed. I had no rest, I was condemned in everything I did or said, until, I hope, the Lord directed me to the fifteenth chapter of Acts: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." One year ago I invited three neighbor families to eat New Year's dinner with us. No sooner had I done so than I began to be troubled, fearing it was wrong in the sight of God. I thought that if they were only Old Baptists how happy I would be. New Year's morning I was up before it was light. I wondered how I would ever get through the day. I said, O this awful burden. The words came distinctly, Which we nor our fathers were able to bear. Immediately the burden was gone. The day was pleasantly spent in social conversation. I believe all who have been taught of the Lord can say with Paul, Pray for us, for we trust we have a good conscience, in all things willing to live hon-

estly. My constant prayer is that God will continue to have mercy upon me, forgive my transgressions, and lead me in paths of righteousness for his own name's sake, that he will keep me from idols, and from worshiping the works of my own hands. Job said, If I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me into the ditch, and mine own clothes shall abhor me, and so do I ever find it when trying to make myself fit for the Master's kingdom. To lose all confidence in the flesh we must suffer the loss of all things, every attempt at bettering our condition must utterly fail, there cannot be a straw left for us to cling to, all our friends must forsake us, be indifferent to our cries of distress, or be unable to aid us, before we can put our whole trust in the Lord. We must be, figuratively speaking, in the fiery furnace, den of lions and the whale's belly before we can say of a truth, Salvation is of the Lord. If there is one thing left for us to cling to we most surely will grasp it, and say, This is God, it has saved me. I have done a wonderful lot of work in the past, trying to better my condition temporally, with the result that each year finds matters worse, and I am lame, halt and blind, and O so weary of it all. Surely I can say now, All my help must come from thee; there is no if nor and about it, nothing is excepted. Paul was made to suffer great things for Christ's sake. I always feel I am suffering for my sins and that Jesus is the only one who can help me. But if we do not go down into deep waters how can we tell of the wonders of the deep? If we prosper in all our undertakings, how can we say, O Lord, I know that it is not in man that walketh to direct his steps? Paul's steps were changed when on the way to Damascus to imprison the saints,

after that he grieved because he did the things he would not, and left undone the things he would do. My way for a long time has seemed hedged with hewn stones. If I could have my will, I would be where I could hear the gospel preached every Sunday, as I feel now every day would not be too often. I was very glad to see a letter from dear Elder Durand again. I had been planning to write to learn if they were all well, for it seemed so long since he had written. He seems very near and dear to me.

I must close, lest I weary you. I feel to thank God that we have two such men in control of the SIGNS. I never have seen either of you, but still I love you both, I firmly believe for the truth's sake.

I have written you some of my travels by the way, and if it is not according to christian experience please tell me.

With best wishes,

ANNA MCKINNEY.

WINNIPEG, Manitoba, Jan. 19, 1916.

DEAR BROTHER KER:—I have read with interest your editorial in the last number of the SIGNS, in reply to brother Jackson, of Georgia. The absolute predestination of all things is one of the doctrines included in the articles of faith of this church, and so I feel anxious to know that it is the truth as delivered unto the saints. The word "absolute," taken from the Latin, means complete, finished, unconditional, and is an excellent word to express this perfection of God. The fact that the translators of the Scriptures expressed this truth in other words is no argument against the truth itself which stands out in the word of God from Genesis to Revelation. He is absolute in all his acts and purposes. Can we limit the Holy One, or bring him to the bar of human judgment? Surely not, for his

ways are not our ways nor his thoughts our thoughts. Let us not think to justify the acts of God in the light of human understanding, which is at best perverse and enmity against God, but rather be still and know that he is God. There is none else, none can stay his hand, nor say unto him, What doest thou? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge? What could be more absolute, unconditional, complete and finished than the work of the Lord our God? Are his purposes of no effect? Surely not, then they must be absolute. Is God unrighteous? Who shall dare to bring him to judgment? If a man takes a life he is a murderer. Can we charge God with sin in destroying countless millions of men, or doing his will with his creatures? Let us rather seek to know, How shall man be just with God? That is what concerns us. There is only one way, the Lord Jesus Christ, the absolute way, the complete and unconditional way prepared of God. Surely it is a way of blood, yet who can charge God with sin, or its authorship? Let us understand what sin is. Is any act sinful in itself? No, the sin is in the thought and intent of man's heart which is enmity against God. It is an inheritance of man. The beasts of the field do not sin, though they do acts of violence and confusion. What consolation is it to one who is defiled and condemned to speak as Job's friends did to him? They thought they were magnifying God, but were they? The Jews had a zeal for God's honor, and so charged the Lord of light and glory with sin in making himself equal with God. How little they understood the power of God. He is greater than the law. He is subject to no law. He is absolute in all his decrees. We read of some who have

a form of godliness, but deny the power thereof. May we not be numbered among them? We are so apt to think that man's reason is absolute, but with God it is all foolishness. As to those who say, Let us continue in sin that grace may abound, or who charge their sin to their Creator, the answer of Paul in Romans is complete. Their damnation is just. Are we on their account to set aside the glorious truth of salvation by grace? God forbid. Let us then not contend merely for words, either for or against, but let us contend for the eternal truth of the Scriptures, and magnify God, not man.

I trust what I have written is according to the truth. If in your judgment it is not so, or not desirable for any reason, do not publish it.

Your brother in hope of a finished salvation,

GILBERT B. MCCOLL.

SALISBURY, Md., Dec. 6, 1915.

DEAR BROTHER KER:—If I may so call you. Your article in December 1st SIGNS has been read and reread, and it is of so much comfort and so truthfully set forth and so plain I feel we can all understand it, but in the finishing up it is so sad to think of. I cannot see that anything needs criticism in any of the editorials; I think they are good and are very helpful to one as weak as I feel myself to be. The subject of the resurrection is very plainly set forth. It seems to me the Bible plainly tells enough: we shall be satisfied, when we awake, with his likeness. We shall be satisfied, that is all we need to know. If our blessed Savior had wanted us to understand the great mystery he would have revealed it to the apostles, but I feel that is too great a mystery to ever be revealed in this mortal

life. I pray the dear Lord will give you the same faith to go on and declare the truth in the SIGNS as you have in the past, for it is of much comfort to others. I hope the Spirit will direct you to go on, and you will be made to feel that your toiling is not in vain. I felt when dear Elder Chick was taken, Who can fill his place? but the dear Lord sent one to take the place, and his writings are excellent. I never had the privilege of hearing him preach but once, but do love to read his editorials, for they are so plain and truthful. I always read the editorials first. It is so sad to think that if we are all of one family there should be any trouble. O if we could be more loving toward each other and more agreeable I would feel thankful. It seems sad that we cannot have a pastor to fill dear Elder T. M. Poulson's place. He was such a good shepherd. It will soon be two years since his death, and if we could only have some one to take charge of the four churches he served I think it would be good. Elder Mellott comes once a month and preaches for us, which I hope we are thankful for. It is such a blessing if they are called of God to preach, and we should love to hear all. While our own pastor must feel some nearer to us than others, yet I love to go to hear them all. My membership is at Nassaongo, but I dearly love to go to Salisbury, and feel at home. Elder Durand's preaching is so good I often say his voice sounds like music to me. Why should we prefer one above another? They may have different gifts, but if they are called to preach it all means the same, and as you so beautifully explained, how strange it is, and how sad, for one to speak unkindly of another. I am just waiting and hoping that all four churches can get together

and have one pastor to serve them. I fear it is wrong to bother you with this matter, as I am sure you have enough burdens to bear, but I hope you will pardon me for taking the privilege. I have felt many times since the death of your dear wife, and Elder Chick's death, that I would try to write, but felt too weak to say anything that would be of comfort. I guess you will wonder now why I am trying to, but I felt to-day, after reading your editorial again, I must write. O I pray that the God of all good and perfect gifts will keep you in the spirit to write on, as he has done in the past, and may he guide and direct you in your good work, and may you ever feel his guiding hand in time of trouble, for nothing good can be accomplished without his help. I know he has a people, and will supply all their needs at the right time, but sometimes I get so anxious I want things I do not need, and often wish I had some gift that I could write or talk on such sacred things as I hear and read in the SIGNS; but you see I do not need it, or it would be given. I do hope that you and Elder Lefferts will be kept on the editorial staff, for while there are good letters in the SIGNS, we need your writings, too. I am sure it is not pleasant at all times, and you could not do it of yourselves, but with the help of God you can go on, he will give you strength in time of need and help in all your troubles, and of all his people he never leaves nor forsakes one.

I fear I will weary you with this rambling letter, but hope you will bear with my weakness. I hope I will have the privilege of hearing you preach again.

I am your sister in hope of life eternal,

(MRS.) C. F. GORDY.

KELLY, Ky., Dec. 12, 1915.

DEAR BRETHREN EDITORS:—As it is about time to renew my subscription for the SIGNS OF THE TIMES, you will find enclosed money order for two dollars, for which mail the SIGNS to my address, also two dollars for contribution, that another hungry soul may receive comfort as I do in reading the editorials and many good letters. They come to me as a feast of fat things; the editorials alone are worth the price of the paper. O how I covet the gift of the dear sisters who write for the SIGNS. I have just reread the editorials, and feel in my heart to say amen to the gospel truths therein proclaimed; those precious promises. Then the question arises, Am I one of that blessed number? Can I claim an inheritance in that sacred plan of salvation, saved by grace, the only way under heaven whereby we must be saved? Why, O why, if I am one, is my pain perpetual, and why my wound incurable? "Why should the children of a king go mourning all their days?" I know it is of his mercy that I am not consumed, and whatever he sees fit to send upon me, I am condemned, but he is clear, and though he slay me, yet will I trust in him. To whom else can we go? He has the words of eternal life.

Dear brethren, I am writing to relieve my mind, not expecting to edify or comfort any of the household of faith, although I find comfort in reading the travels of the dear ones, and if I could express my feelings as they do I would ask no greater gift; but when I sit down to write I find that I am shut up and cannot come forth, and am groping in darkness, and feel to say in the language of the poet:

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but thou art mighty,  
Hold me with thy powerful hand."

I will leave this with the editors.

"My feet have grown weary with walking,  
My journey seems dark just before,  
I am longing for joys and comforts,  
When trials of earth are no more."

I will hear no more preaching this winter, as I am shut in on account of infirmities and old age; am in my seventy-seventh year.

Dear brethren, I would be glad to get subscribers for the SIGNS if I could, but there are none of our belief anywhere near me. The church of which I am a member is fourteen miles distant. Elder E. T. Anderson, our beloved pastor, comes to us laden with the gospel of peace and glad tidings. Elder L. D. Seals was with us last month, and preached a wonderful sermon; we felt that it was good to have him with us.

Now may God bless and keep his dear people, is my prayer. Pray for me, a weary pilgrim, leaning on the everlasting arm.

HARRIET UNDERWOOD.

GRAND SALINE, Texas, Dec. 13, 1915.

DEAR EDITORS:—Though strangers in the flesh, I am a reader of the SIGNS OF THE TIMES, and have your blank in this number of December 1st, and would gladly send some new names, but I cannot. As for myself, there is no paper I like so well. It has come regularly to me since brother Hardy put his paper, the *Advocate of Truth*, into your hands, but I am cast off here in this lonely town, where there is no one of our faith to meet with or speak a word of comfort to me, and besides, it has pleased the good Lord for some purpose best known to himself to take my hearing from me, so that I have not been able to hear the glorious gospel preached for nearly twenty years; yet he has been good, and his mercy is so great to poor, unworthy me in many

ways that I feel I can never praise him enough; he has reconciled me to all, and makes me to rejoice often with joy unspeakable. He has given to me renewed sight, that I may read his blessed word, wherein I take great delight, and find much comfort to my poor, weary soul even in this lonely and desert land, as it were, there being no church anywhere near this place that I might sometimes meet with them and shake their loving hands. I am old and feeble, and cannot be here much longer. I will be seventy-three next month, and if it were possible I surely would subscribe for the dear old SIGNS, and would not miss one number while I live, but I am a widow, with only one son, and he is afflicted and has a family of his own. He never looks at my good papers, but is a Mason, and even belongs to other so-called benevolent orders, which all to me are an abomination in the sight of God, yet we know in due time Christ died for the ungodly sinner. I do feel sure in this that he, like Paul did, does it ignorantly, and at the will and purpose of the almighty God he, like Paul, shall come to a knowledge of the truth and turn and worship the true and living God. It has long been my earnest prayer and heart's desire to see that good day come when he might with me rejoice in God my Savior, but I find it with me as Jesus told his disciples in their ignorance; like me they asked if he would at this time restore the kingdom to Israel, but we must all wait, as they, until the fullness of his own good time and purpose to reveal things to us. In many things I have found this true.

As I cannot renew my subscription, if any who may see this have a mind to write me at any time I would take it as a great favor, especially brother Ker. His article in this number I have read over

and over, and if I understand it, it seems plain, it is just my own view of the same. I feel sure he might find time to write me a letter once in a while, for it would cheer me up so much, and if we should differ in the least thing I feel sure it will never hurt nor diminish our pure love for each other nor the cause we love so well. We have never met in this life, but the same Spirit is with us all, and in all, which is the earnest of our hope in God our Savior. Let us be good stewards of the manifold grace of God.

I hope I am your sister in a living hope, though unworthy.

SARAH CARTER.

CEMENT, Okla., Jan. 7, 1916.

DEAR BROTHERS:—I am unable to express my feelings of gratitude toward you for the kindness you have shown me in sending the SIGNS to me as you have. I have closely read the dear old paper, and have received great comfort from its columns. I have to-night finished reading the January 1st number. If I ever read a paper in all my life that is sound in the doctrine of God our Savior it is the SIGNS OF THE TIMES. I know that I am unworthy of such tokens of brotherly love and kindness as you have shown me, though I feel to thank God for giving me a home with his people. I am often made to wonder how such a brotherhood of God-loving and God-fearing men and women, so full of godly wisdom, can afford to recognize as a brother one so contaminated with sin as I know I am. Perhaps it is because they do not know me as I know myself; surely if they did things would be different. Sin is mixed with all I do. To will is present with me, but how to perform that which is good I find not. O wretched man that I am! who shall deliver me from the body



of this death? I can see so much in the dear brethren for me to love. It is written that by their fruits ye shall know them. Again, A good tree will bear good fruit. When I am given to look within my own breast, seeing myself as I really am, all looks dark and vain. Man in his very best state is altogether vanity. So it is evident that we must look away from man to find a good tree, or a good vine. Jesus said of himself, I am the vine, and ye are the branches; my Father is the husbandman. For every good deed and word, every act of humble submission and obedience, we are forced from an honest standpoint to ascribe all honor and praise to the Vine, or Tree, and the Husbandman, for we are the branches, and cannot of ourselves bear good fruit. If left to ourselves we would call bitter sweet and sweet bitter; we would never see our depraved nature. In the first Adam there is none good, no, not one; there is none that doeth good, no, not one; there is none that seeketh after God. We are dead in trespasses and sin until made alive by the power and demonstration of the Spirit of God. God does all the saving, all of the making alive. So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. Dear brethren, all of my hope is founded on God's mercy; I have no good deeds of my own to look to, for I see my own righteousness as filthy rags. If the obedience of the Son of God has not satisfied the demands of God's holy law for me, then I have no hope. By the obedience of one shall many be made righteous. I love to think on the finished work of Jesus. When he said, It is finished, and bowed his head

and gave up the ghost, the chosen, elect people of God were rescued from under the law and placed under grace. In due time, yes, at God's appointed time, the Spirit of God visits every one that Jesus died for and reveals unto them that there is no other name given under heaven among men whereby they must be saved. Salvation from start to finish is the gift of God. By grace are ye saved through faith, and that not of yourselves. Jesus does not try to save any one; he saves every one that the Father gave him, not one more nor one less. He died for our offences and rose again for our justification. If Jesus left one thing for his people to do to inherit eternal life, that much of eternal life is by works, and is not inherited. Paul said, Ye are bought with a price. The cost of this purchase was the blood, the life of the Son of God. Hope founded on this purchase is sure and steadfast, yes, it is as an anchor of the soul, for it entereth into the veil (the body of Christ), the purchase is sure. Jesus so loved the church that he gave his life for her, that he might present her (his church) unto himself, not having spot, or wrinkle, or blemish. The blood of Christ cleauseth from all sin, past, present and future. Clothed in the righteousness of Christ, she is whole, she is clean.

I have made this article too long already. Brethren, if you see fit to give this poorly written letter room in the SIGNS, all right, I submit it to your judgment. Pray for me, a poor, tempest-tossed traveler in a strange land.

I am, I hope, yours in the faith of the Son of God,

L. E. SKINNER.

## IMMORTALITY.

THIS subject has engaged the attention of men in all ages, and is not yet permanently settled by the evidence produced from the best scientific sources. One cause of disagreement among the best thinkers is a misunderstanding of the word. Very many exhaustive articles have been written on psychology. It is generally assumed that if the soul lives after the death of the body that it is immortal. The evidence that science has furnished has not proved that the soul has an interminable existence. Science is forever debarred from penetrating any further than physics. If we turn backward to the pages of history for evidence, it is only a repetition of what modern science has taught. The opinions of men in any age are worth only what is founded on positive evidence. Man may have notions, called beliefs, yet no belief can be established without evidence. This is well known in the simplest affairs of life. According to the investigation of science, man to-day is left in the most profound uncertainty. Tradition cannot furnish proof to relieve the mind of man from this uncertainty. Shall we assume a thing to be true without proof? No person of honest intention can be satisfied without proof. "The immortality of the soul," is an expression which has been circulated for centuries. If we take the Scriptures as being authority on this subject, can this expression be proved to be true? Very many places in the Scriptures "the soul" means a person, as in the first mention of the word, Gen. ii. 7: "And man became a living soul." Also is this meaning of soul used in the following places: Numbers xxxi. 28, "One soul of five hundred." Prov. xix. 15, "And an idle soul shall suffer hunger." Prov. xxvii. 7, "The full soul loatheth an hou-

ey-comb; but to the hungry soul every bitter thing is sweet." Rom. xiii. 1, "Let every soul be subject unto the higher powers." However, in many other places the word "soul" is used to denote the life principle within man. Nowhere in the Scriptures is it said that the soul is immortal. It does say that "the soul that sinneth, it shall die."—Ezek. xviii. 20. Jesus said, as recorded in Matt. x. 28, "But rather fear him which is able to destroy both soul and body in hell." It is apparent from the last quotations that the soul is susceptible of death. Death means the opposite to life, or the end of life. If the soul of man is life itself, there is a possibility of it being put out. How then can we say, in an absolute sense, that the soul of man is immortal? Immortality means life that cannot be destroyed. Not only life that has no end, but life that is not subject to any authority, life that is altogether independent. The word "immortal," or "immortality," is used but a few times in the Scriptures, and only by the apostle Paul. He, in speaking of the Lord Jesus Christ to Timothy, points it out as being peculiar to Him: "Who only hath immortality." In another place he calls Jesus, "The King eternal, immortal."—1 Tim. i. 17. Where Paul speaks of men aspiring to immortality it is for them in the future, and to be "put on." This would indicate that man in this life state has not immortality. It is only reached through death in the resurrection of the just. In this life it is in prospect and secured by hope in the soul. The culmination of that hope is on the other side of death. This harmonizes with Paul's teaching to Titus, i. 2, "In hope of eternal life," and again in Titus iii. 7, "According to the hope of eternal life." It is evident that Paul meant immortality when he used these words to

Titus, just the same as he meant in Romans ii. 7, "To them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

Dear brethren editors of the SIGNS, the above was written to be published in a paper called *The Open Court*, but the editor returned it saying that his columns were heavily overcrowded. The sentiment expressed does not destroy the idea of a life principle being given the children of God in time which lives on after the earthly body dies, which I have constantly averred for years. All this is at your disposal.

As ever, in hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Dec. 18, 1915.

DANVERS, Mass., Dec. 5, 1915.

DEAR ELDER KER:—I send this letter written to me by the late dear sister Ada Chadbourn for publication in the SIGNS. The exercises of mind expressed in it will, I think, be read with special interest by many. I submit it to your judgment.

Yours in hope,

MARY E. ROSS.

MY VERY DEAR SISTER:—I was sadly disappointed in not seeing you again ere you returned to your home. Had I been able to ride so far I should surely have come to see you. I feel it was a great blessing that the dear Lord gave me health and strength to attend the meeting each day. Elder Chick is a dear brother and I enjoyed the preaching; it did sound good to hear the love, mercy, wisdom and power of God proclaimed once more. I was reminded of our dear Elder Purington on Sunday p. m. in one of his sermons long ago; his words were sweet and comforting to me, and when he related the trial of a young lady under conviction, I

have never forgotten his words nor the expression on his face, and his tear-dimmed eyes when he told what sorrow and anguish of soul she was in. He said she sought a lonely, quiet spot to ask the Lord to have mercy upon her weary, sin-sick soul, and this is what a dear one heard her say: Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. I have sought him long, but find him not.

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

Once more I must say, Have mercy, Lord, O Lord, forgive my many sins, and save my helpless, sinking soul. He said he could have said to her, Dear child, your sins are all washed away in the blood of the Lamb. I had also, I trust, traveled the road she was in, and shall never forget that rehearsal by him, for it afforded me joy and comfort.

I well remember dear Elder Ker's first visit and sermon here, for I had long been in the depths, and unbelief had me weighed down. I was led to question everything, my own experience, and even that of others; it seemed at times that all I had hoped or trusted in was but a myth, and would surely come to naught. I had no faith to pray, but still found myself asking for that very thing many times, and saying, O, Father of heaven, give light divine, and lead me to the Rock that is higher than I. Let me some gracious token glean that thou art mine, and I am thine.

Well, I only intended to say that his first sermon proved such a blessing to me, the weights were all left behind, and I could run and not be weary, and walk and not faint. I have never since been in such a horrible pit of unbelief, a pit from which I could not deliver myself, and, like

David, I had to wait to be taken out by the blessed Lord through his dear gifted undershepherd. Recently I awoke in the hour of rest and slumber, and the first one who came to my mind was a dear one who styled herself a weak and unprofitable one, and at once my thoughts flew away and I saw her as she used to stand at her post in the dear old church-house at Oak Woods, (and those were very golden days to me) as I listened to her voice. O, my dear sister, do not style yourself unprofitable. Those thoughts arose in my mind, and tears unbidden came while I remembered how highly I esteemed the members of that dear church.

It does me good to hear of your little meetings at Woburn, and I thank you for remembering me with the words chosen to speak from, and hymns sung. It is a great pleasure to me, I assure you, dear sister, and my mind and heart go out to you all as I read and try to sing the sweet words of some old hymn, like, as you said of Woodsworth, you call it a sweet old hymn, and indeed it is.

It is mail time, and I must reluctantly say good-bye.

From your loving friend and sister, I hope,

ADA A. CHADBURN.

LAURELVILLE, Ohio, Dec. 13, 1915.

DEAR BRETHREN:—I have the pleasure of sending you a new subscriber, sister Amanda Schaal, Laurelville, Ohio. Sister Amanda and her dear mother and sister are very lonely since the good Father last spring in his providence saw fit to take the dear father and husband of the family from this field of action to, we believe, a home of rest and glory. "By their fruits ye shall know them." The tree is not made good because of the fruit that it bears, but the fruit is good, indicating that the tree has previously been made good. "Can the Ethiopian change

his skin or the leopard his spots? then may ye also do good that are accustomed to do evil."—Jeremiah xiii. 23. Nature must first be overcome, and let me say here that the leopard is perfectly satisfied with his spots, for by means of them principally he obtains his prey. But when his spirit is changed, and he wishes to lie down and rest with the kid, then he abhors those spots, and wishes, O so much, that they might be removed. By the same process the wolf shall be made to dwell with the lamb. The body is the same body, but a spirit of love and innocence has superseded the spirit of ferocity, and both leopard and wolf have had implanted in them the spirit of the Lamb, and by this means they are made to dwell together in love, and lie down and rest on His promises that he will provide for them. The high tree is brought down, the low tree exalted, the green tree is dried up and the dry tree flourisheth, all of the Lord. If then we bear fruit, or are adorned with becoming verdure, we, like Paul, can say, By the grace of God I am what I am. We are by nature ravenous beasts, or wild olive trees, and no natural process, or law of nature, can change us; it takes a miracle, and all miracles emanate from God himself.

I wish to say that what I have read of the December 1st SIGNS I have enjoyed very much. I love to read the experiences of grace of God's dear children. May I by this be led to hope that I, too, am a child of God? I often indulge such a hope, but think that if I am a tree I must surely be a barren tree, and not as one planted by the rivers of water mentioned by David in the first Psalm.

I have renewed my subscription this year, and wish all the writers, readers, publishers and friends of the SIGNS a happy new year, and this will be by the grace of God.

Your least brother, if a brother,

GEO. W. HARTSOUGH.

## SKETCH OF MRS. C. L. HAWK'S LIFE.

I, Sarah Johnson Wyckoff, daughter of Casper B. and Catherine Wyckoff, was born near White House, Hunterdon Co., N. J., August 4th, 1823, and in 1836 emigrated with my parents to Carroll County, Ohio, then in 1841 moved westward again to Wood County, Ohio, what was then called the Black Swamp. I stayed with my parents there about four years, during which time I became concerned and anxious about church privileges, as there was no church there. Finally getting a call from a woman living in Findlay, Ohio, to work for her, I gladly went, thinking I would then have church privileges, and to my great joy and satisfaction I was led, I firmly believe, by the Spirit of the Lord, into an Old School Baptist family, and a church of that order was near by. Although I had never known anything about the Baptists, I found them to be the very people that I loved and wanted to be with, believing them to be the true church of the true and living God, and the desire of my heart was as with Ruth 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."—Ruth i. 16. Although I felt too unworthy to be with such people, I was received by the church and baptized in the summer of 1845, when I was twenty-two years old. I have never regretted it, for I have always loved that people religiously for the truth they contend for. In 1847 I met and became acquainted with Lewis Hawk, and was married June 3rd, to which union nine children were born, five sons and four daughters; the eldest son, George W., and eldest daughter, Hannah C. Hawk, died in child-

hood and infancy. William C., Charles F., John L., Eli Zeno, Mary E. Long, Anna S. Dickinson and Sarah E. Wade, four sons and three daughters, survive.

This is poorly written, but I hope you can get some satisfaction out of it.

SARAH J. W. HAWK.

MONGO, Indiana.

The above was written by mother about five years ago, and the family wishes to add that father's death occurred Feb. 22nd, 1907, at the age of eighty-five years, eleven months and six days; that of mother Nov. 25th, 1915, at the age of ninety-two years, three months and twenty-one days. From childhood up to the going out of her life mother was held in the highest degree of love and respect by the families on both sides of their union and in the several communities in which her life was spent. She always had a considerate regard for the welfare of her friends and neighbors, and a deep and tireless love and devotion to her family, being ready at all times and under all circumstances to sacrifice herself in the interest of her children and all dependent upon her for love, care and affection. The following lines marked by her are to be found in her book of Psalms and hymns:

"This languishing head is at rest,  
Its thinking and aching are o'er;  
This quiet, immovable breast  
Is heaved by affliction no more;  
This heart is no longer the seat  
Of trouble and torturing pain;  
It ceases to flutter and beat,  
It never shall flutter again."

The funeral was held at the Dunkard Church, on English Prairie, Sunday, Nov. 28th, at noon, Elder Lines, of Lafontaine, Ind., officiating, and the burial was in the cemetery near by.

BOWDOINHAM, Maine.

DEAR EDITORS:—I received this letter from our pastor of the Bowdoinham Church and would like to see it in the SIGNS that I enjoy reading so much.

Your sister, I hope,

ELLA RAYMOND.

BOWDOINHAM, Me., Dec. 15, 1915.

DEAR SISTER RAYMOND:—I feel inclined to write a word to you, as it has been some time since I have heard from any of my people in the faith which is in Christ the Lord. I received the SIGNS that you sent me, and had a feast in reading it over, especially Elder Lefferts' writings. He is a writer after my own heart. I think that his editorials are sound, clear and deep in his illustrations, and it is evident that in his experience deep things have been revealed unto him. I do not think that brother Lefferts would claim to be one of the wise and prudent, for it is not to those that the deep things of God are revealed; they are hid from them; hid with Christ in God. When Christ, who is their life, appears unto them in glory, then it is that these babes in Christ worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh. Christ dwells in their hearts by faith, and being rooted and grounded in love they may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. I think, judging by his writings in the SIGNS, that Elder Lefferts has traveled in the highway which is cast up above this world, and the wisdom of this world, but it is the highway and the way spoken of by the prophet Isaiah. (Isaiah xxxv. 8.)

I might go on and say more and more, and yet there would be more to tell.

"Eternal power, whose high abode  
Becomes the grandeur of a God;  
Infinite lengths beyond the bounds,  
Where stars revolve their little rounds."

This is a wonderful hymn.

Sister Raymond, when I thought to write to you, I did not purpose to write as I have, but thought to let you know how we were, and wanted to inquire about sister Angie Thomas. We had a letter last week from our daughter in Portland, she said that sister Angie was there in a hospital. We are here at home, getting older and more feeble. Phebe has had a very hard time most all the fall; she has suffered with pains in her back, and cannot walk very well. Rachel has been with us the most of the time during the fall, and is with us now. I do not hear from any of the brethren, therefore do not know how they are, either naturally or spiritually. My health is not very good; I find that I am gradually failing, both in body and mind. If you have time, write me a word. Love to you and yours.

In hope of life in Christ the Lord,

Z. M. BEAL.

WAVERLY, Pa., Jan. 10, 1916.

DEAR BRETHREN EDITORS:—First, I will answer brother Oliver's request by saying we have two sharp threshing instruments in the editors, Elders Ker and Lefferts, threshing out and separating the wheat from the chaff (truth from error) by the Spirit and power of God Almighty, and it cannot be done any other way. All the writers for the SIGNS are doing very nicely. Brethren, keep on threshing, but in love and humility. Brother Oliver, write some more; glad to see your name, yes, and you, too.

Now a word of encouragement to the

editors. We were once boys, and you know and I know that the tree which bore the most palatable fruit would get the worst pelting with clubs and stones. A word to the wise is sufficient.

I am still going about as usual trying to serve seven churches; am called their pastor at least. Also have appointments in sixteen places where there are no churches. I have baptized but a few, and a number have died. We have had some good meetings when ministers visit us, it does us all good. I think we need some sharp threshing instruments among us. Our congregations are generally small, preaching the same; very discouraging indeed. May God come among us and stir up the dry bones, is our desire. Love to all the household of faith.

Yours as ever,

D. M. VAIL.

PUYALLUP, Wash., Dec. 10, 1915.

DEAR BROTHER KER:—Your editorial in December 1st issue of the SIGNS OF THE TIMES makes me feel bad, because I think I can appreciate your feelings, but I regret that you threaten to stop writing for us. O the sorrow it would cause your brethren, who indorse and enjoy your writings. I have never seen anything from your pen contrary to sound doctrine, as I understand it, nor in contradiction to the standard set by Elder Gilbert Beebe, founder of the SIGNS OF THE TIMES, and I have his editorials, and have read them frequently. I have rejoiced that the Lord has raised up men to follow in his footsteps, who caused the trumpet to give no uncertain sound. I was foolish enough some years ago to allow myself to become piqued at the nagging of some preacher, to grasp the opportunity I long had sought to stop trying to preach, for it had always been a severe

cross to me, and when making an attempt I always felt glad when the time came to sit down, or nearly always; sometimes I did feel that I had a message, but have often been forced to stand up when all seemed dark to me; yet strange to say, at such times I have had the brethren and sisters say they were comforted and instructed, and at other times I have been enabled to see something of the beauty and glory of God's eternal plan, in which he had included a poor wretch like me. About fifteen years ago I stopped having appointments to preach, buried my talents, hung my harp upon the willows and thought I would take my ease and be free from all turmoil and strife, and now when I would like to take them up again I find that I cannot even resurrect what I had laid down; the talents have been given to others more worthy. But, my dear brother, I sometimes try to take comfort in the thought that I have done all the work the Lord had laid out for me. I sometimes feel that I would rejoice to be able to sound the trumpet again, but fear I never shall. We have been having preaching at my house every month for about two years. Elder W. H. Shields, of Leber, Wash., comes to preach for us, and sometimes we have a congregation of twelve or fifteen. Brother Shields is a sound Old Baptist preacher, if I am any judge. He is a strong indorser of yourself and brother Lefferts, as are all who meet with us. Now, my dear brother, let me beg of you to not stop writing for us through the good old SIGNS; it would cause great sorrow. I believe the Lord will enable you to see that it is better to continue to serve us. I believe he will at last gather all his children around his throne, where they will be too busy ascribing everlasting praise to his name to think of criticising one another.

J. H. McDONALD, M. D.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1916.

Entered in the Middletown, N. Y., Post Office a  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***NEW WINE.**

"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. 29.

These words spake Jesus to the twelve as he sat at meat with them in the upper room of that house in the city of Jerusalem, whither the disciples had previously repaired to prepare a place where their Lord and Master might observe the Jewish passover. Here in this same room, after the passover supper was over, Jesus with his own hands instituted a new ordinance, which is usually spoken of as the ordinance of the Lord's supper, and which belongs to the true gospel church in this new gospel dispensation. Some persons have had the idea that the ordinance of the Lord's supper as observed by the gospel church is a continuation of the old Jewish passover, but this is not so. There is no legal rite, sacrifice or observance that is brought over into the gospel dispensation. In this upper room in Jerusalem where the church of Jesus met this night of his betrayal, it may be said that law and gospel met, but they did not mix or mingle. Law and gospel will not mix any more than works and grace, or flesh and spirit. Flesh and spirit may be in the same man, but they

will always be distinct and different. So the legal covenant met the gospel in this room in Jerusalem, but they were as distinct and separate as night and day. The gospel is not a new edition of the law, it is not the law renovated and made over, it is an out and out new garment. Law is one thing, the gospel quite another. "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse."—Matt. ix. 16. You see, thus, that if the gospel is simply a piece of new cloth used to patch up the old legal covenant, it will end by making a very ineffectual protection, for when it tears away from the old, worn-out law, as it would inevitably do, the rent would be worse than ever. The followers of Jacobus Arminius, who today comprise well-nigh the entire so-called christian world, have, ever since Arminius promulgated his doctrine in the sixteenth century, been trying their hardest to mix grace and works, law with gospel. Thus, Arminians say they believe in salvation by grace, but that the sinner must exercise the faith to get the grace. A salvation that begins in the Spirit and is carried on and ended by the flesh is no salvation. The doctrine which Jesus and his apostles contended for is salvation by grace, first, last and all the way through. No principle of the legal covenant, no observance, feast, fast or holy day which belonged to the Mosaic ritual is carried over into the gospel covenant and enjoined upon christians to observe. The Jewish passover celebrated the deliverance of Israel out of Egypt; the ordinance of the Lord's supper is a memorial of the sufferings and death of Jesus Christ. He himself said, As often as you do this do it in remembrance of me. Therefore, it is not done in memory of Egypt, or of



any event in Jewish history, thus cannot be a continuation of the Jewish passover. Luke himself tells that supper was over, that is, the passover supper was over, when Jesus gave the cup to his disciples saying, This cup is the new testament in my blood which is shed for you. Paul also says he took the cup "when he had supped," and we take Paul to mean here that Jesus had already supped, that is, had already eaten supper (the passover) before he took the cup again and with his own hands instituted the new ordinance of the new dispensation. Now, there are very vital differences between the Mosaic covenant and this covenant which comes in the blood of Jesus Christ. Both covenants are full of conditions, but with this difference, that whereas every condition of the Mosaic covenant devolved upon the Israelites for obedience, every condition of the gospel covenant has been met and everlastingly fulfilled by the Lord Jesus Christ, so that not one single condition is left for man to obey. All the blessings promised the Jews for obedience to the Mosaic covenant, and all the curses threatened them for disobedience, were temporal only. If they walked in the statutes of Moses and remembered all his precepts to do them, they should be blessed in basket and in store; they should have bountiful harvests, fruitful vineyards, they should be free from pestilence, from famine and from the sword of their enemies. On the other hand, if they disobeyed Moses' commands, and walked not in his precepts, they should be cursed with famine, pestilence and war. The blessings promised for obedience and the punishments for disobedience never involved the eternal welfare of the Jews, but always were confined to temporal and national health, peace and prosperity on the one hand, and temporal and national

disease, war and poverty on the other hand. We defy any Bible reader or scholar to show us any place in the Mosaic economy where eternal life was ever promised for obedience. That law which came by Moses was for a time only, and had to do with the administration of the national affairs of the Jews. Those who lived under that law, and who, like the scribes and Pharisees, consecrated themselves to it, verily thought they could obtain eternal life thereby. This was their thought as Jesus told them, but instead it was only typical of him and of his gospel kingdom, and was not that very thing itself, any more than a shadow of a tree is the tree itself. Furthermore, while the Mosaic law was all right as far as it went, it was weak through the flesh; that is, no flesh and blood could ever live up to its demands. Human nature is so constituted that it cannot love God with its whole heart, mind and strength, and that is what the law demanded. The whole history of national Israel proved the law a failure so far as mankind being able to keep it; it was not a failure from the standpoint for which God intended it, which was to make room for a new and better covenant. Still further, none but Jews were ever under the Mosaic law, so that if salvation must come by that means, then the case of all Gentiles is hopeless, for none of us were ever under that law. Three reasons there are, therefore, why no Gentile can ever be saved by the Mosaic covenant. First, eternal life is not a condition of that covenant; second, flesh and blood are so constituted as to not be able to keep it; third, that covenant was never delivered to Gentiles, but to Jews only, so that Gentiles cannot claim it as a rule of conduct, any more than a citizen of France can be bound by the constitution of the United States.

What the law says it says to them that are under it, and no Gentile was ever under the regime of Moses. Now, the question comes up, Did not Jesus fulfill the Mosaic law? No, not in the letter; in the spirit and intention of that law, yes. The law was given to Moses by the Almighty, and was not an end in itself, but a transcript or type of the law of God. The law of God, as everything else pertaining to God, is an intangible and incomprehensible thing, and so God in his pleasure is pleased to give us certain tangible things as types or similarities of that which is invisible. National Israel is a type of the church of God, and the law of Moses a type of the law of God, which law Jesus was made under, and which law Jesus fulfilled in every jot and tittle. It must be evident that if Jesus came into the world to fulfill the Mosaic law, then never will any but Jews ever reap the benefits accruing from Jesus' death and resurrection, for none but Jews were ever under that law. But we must go back beyond Moses to find the law under which Jesus came. This law was given to Adam in the garden; this law both Gentiles and Jews were under; this law all the elect of God in Adam transgressed. Thus, Jesus, being made under this law, and obeying it in all its entirety, encompasses the salvation of every one of his elect, whether they be Jews or Gentiles. The new or gospel covenant is radically different from the Mosaic order of things. The gospel promises eternal blessings, and has to do with eternal things. It hinges not upon man's will to obey, as did the Mosaic covenant, but upon the omnipotence of God and the good pleasure of his will. In this new covenant God says, I will, and they shall, not, I will if they will. This better covenant was given the people of God in

Christ before the world began, but did not become effectual to the heirs of glory until the death of Jesus Christ. That is why he says, This cup is the new testament in my blood. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."—Heb. ix. 16, 17. The new will or testament of God Almighty, which he gave his people in his Son before time began, and in which he named all his heirs with all the blessings in his pleasure to bestow upon them, this new testament or covenant necessitated the death of Christ to make it effective, for the will could not be in force except through the death of the testator. Thus, Jesus, who was God in the flesh, had to be made flesh for the suffering of death. Is it any wonder then that he says, This cup is the new testament in my blood? In no other way could this glorious covenant founded in omnipotence be made effectual to all the heirs of glory and bring them to an effectual enjoyment of all its benefits, except through the death and resurrection of God made flesh: the testator. Then, after the death of the testator, nothing remains to be done except to find the heirs and apprise them of the estate falling to their lot. This is the work of the Holy Ghost, the news-bringer of the new covenant. The Holy Ghost searches out the heirs of glory wherever they are dispersed, and brings them to a realization by revelation of the truth as it is in Jesus, and to a knowledge of their joint-heirship with him and of their eternal blessedness in him. This, the preacher, nor the missionary, nor the evangelist, nor the Sunday-school teacher, can do, but the Holy Ghost, the administrator of the estate of the Father, does do.

This Spirit knows the mind of the Father, and searches all deep things, even the deep things of God, such as his eternal purpose and election, so that this Holy Spirit will call not one too few nor one too many to the marriage supper of the Lamb, but all those whose names were written in the book of life before the foundation of the world. We think Jesus had in mind this coming of the Holy Ghost when he said, "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." In all places where the ordinance of the Lord's supper is referred to in the Bible the word "wine" is never mentioned, but always "fruit of the vine." As Moses never mentions wine in connection with the passover, we are at a loss to know whether Jesus did use wine in this supper, or only the unfermented juice of the grape. But, be that as it may, he truly meant he never would again partake of this literal result of grapes crushed, but would, in the kingdom of his Father, drink with his people in a new and living union and communion of his people with himself. The kingdom of the Father means the gospel church. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Thus, the little flock, the church militant, has the kingdom of the Father within itself. The church is the kingdom where is seen the Fatherhood of the Almighty manifested. In this kingdom, or church, Jesus meets anew with his people. He sups with them and they with him, giving them bread to eat the world knows not of, and that fruit of himself, who is the living and true Vine. What a wonderful, glorious meeting that must have been at Pentecost when the Holy Ghost descended and

anointed the apostles with understanding of Scriptures of divine truth, and gave them utterance of the unsearchable riches of Christ. That day Jesus drank anew with the twelve in the kingdom of the Father. He stands at the door and knocks, not of the world, but of the church. Those who hear his voice open unto him, they cannot help it, and he comes in and sups with them and they with him. Until he comes the love of the bride cannot be awakened nor stirred up. Her awakening awaits his divine pleasure, and when his voice knocks she eagerly welcomes him unto her. These are glorious meetings, and the church of God here in the world has had many such visits from her heavenly Lord, when he has given her to drink anew of the "fruit of the vine," he being the Vine himself, and his fruit being sweet to her taste. These visits invigorate, they stimulate, they give life and energy. Flagging courage gives way to persistent steadfastness, bruised feet are healed, aching hearts are soothed, when Jesus meets with his beloved. It is thus he comes as the Administrator of the estate of his Father to find the straying beggar in a foreign land, and to tell him he is a son of the Highest, and that all the property of Omnipotence is his. It is thus that beggars are exalted from the dunghill and made to become the sons of God, to sit down with Abraham, Isaac and Jacob in the kingdom of the Father. The gospel covenant obliterates all the infirmities of Mephibosheth as he sits at this wonderful table supping of this "fruit of the vine," anew, equal with any of the King's sons.

Requested by brother Rutledge, of Ontario. L.

## CIRCULAR LETTERS.

(Written by Elder Peter Brown.)

*The Mt. Enon Primitive Baptist Association, now in session with the church at Bethlehem, to the churches of which she is composed sends greeting.*

DEAR BRETHREN:—It has pleased Almighty God, who rules and superrules heaven and earth and the fullness thereof, and works all things after the counsel of his own will, to spare us to meet in another association in peace and love, and we desire to praise his holy name for this and all of his great blessings, for all good and perfect gifts are of him. The churches report peace and love and some ingathering among them.

In conclusion, we humbly trust that the God of all love and mercy will continue his blessings to us and all Israel everywhere, is our prayer for Christ's sake. Amen.

C. K. HAINES, Moderator.

J. H. MILES, Clerk.

## 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.

## 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.

## OBITUARY NOTICES.

**Deacon Thomas H. Estes**, our brother and friend, was born near Rutledge, Morgan Co., Ga., Feb. 24th, 1855, and died August 13th, 1915. He was married to Miss Victoria Knight, Dec. 25th, 1879. To that union were given eight children, all living except one, which died in infancy. Brother Estes united with the Primitive Baptist Church of Newton County by an experience of grace August 27th, 1904, and was baptized by our pastor, Elder John F. Almand, the following Sunday. He was ordained deacon July 22nd, 1905, Elders J. F. Almand, J. D. Curtis and R. L. Cook composing the presbytery. He was a faithful husband and father, a good neighbor and a useful citizen. Brother Estes realized that of himself he could do nothing, that every good and perfect gift cometh from the good Lord, in whom there is no variableness, neither shadow of turning, and that the Lord has all power in heaven and on earth, in the sea and in all deep places. We are fully persuaded that brother Estes lived and died in this faith, hence we say that our dear brother neighbor in the grace of our Lord and Savior Jesus Christ died in the full triumph of living faith. His death was a shock to the family and community in general, as he was up and going about. He and his dear wife were riding about to visit some of their friends and the sick the evening before he died. The family were very devoted to one another. Let us look away from earth to heaven by the faith which God alone can give and view him happy with Christ. He leaves to mourn his absence his widow and seven children, three sons-in-law and one daughter-in-law, five children, with the little church at dear old Shoal Creek, besides a host of other relatives and friends. We shall miss him, but our loss is his eternal gain. We extend our heartfelt sympathy to his dear widow and also to each member of his family. We rejoice to know, as we feel that we do, that the widow and children who are old enough to know, know that whatever God does is best, and are fully reconciled to his holy will.

The funeral was conducted by our pastor, Elder L. D. Allen, and there was a large attendance, showing the high esteem in which he was held. May the good Lord guide, guard and direct us for his name's sake.

ALSO,

**Mrs. Mary Frances Lowe**, whose maiden name was Dodson, was born in Newton County, Ga., June 9th, 1849, and departed this life August 22nd, 1915, aged 66 years, 2 months and 13 days. She was married to John W. Lowe, Dec. 25th, 1881, and to that union were given three sons, Park dying when two years old; Stephen G. Lowe is the only child living. She received a hope in her Savior and on relation of her experience was received in the fellowship of the Old

School Baptist Church at Shoal Creek, Newton Co., Ga., early in life, and her membership remained there until her death. Our dear sister and aunt was very devoted to her church, missing but very few of the meetings when she was well enough to attend. By the church she will be sadly missed, but assuredly believing that our loss is her gain we bow in humble submission to the will of God, who doeth all things well. She leaves to mourn her death her husband, one son, four grandchildren, one sister, one brother and many near relatives and friends. She was sick for several years, but confined to her bed only ten days before her death. She often spoke of dying, and thought it would be a relief to her. She regretted leaving her husband and children, but was finally made willing by the good Lord a few days before she died. May the Lord be merciful to us, and especially the bereaved husband and children who are left to mourn, and enable us all to say, Thy will, O Lord, be done.

ALSO,

**James Marshall Lowe**, son of John W. and Mary Frances Lowe, was born Sept. 17th, 1887, and died Oct. 24th, 1915, aged 28 years, 1 month and 6 days. This boy never made an open profession, but we believe he had a hope in the true and living God, who said 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. I desire to say to the bereaved parents, Rest in the sweet hope of meeting your dear boy in the world of eternal peace, and there throughout the ages of eternity realize all the fullness of the last word, "peace." May this word under the blessing of God serve as an evergreen or memento in the hearts of the parents, children and all the weeping friends of the community, to comfort them in their affliction and redound to the glory of God.

WILLIAM G. CARTER.

**Mrs. Carrie C. Hitch**, wife of George P. Hitch, died at her home, 210 Broad St., Port Norfolk, Va., Monday morning, Dec. 27th, 1915, in the 76th year of her age. Besides her husband she leaves to mourn their loss one sister, Mrs. G. W. Bement, of Lausing, Mich., three brothers: Frank and Gibson Finsthwait, of western Pennsylvania, and F. M. Finsthwait, of Chicago; four daughters: Mrs. S. E. Wiley, Mrs. W. E. German, Mrs. A. V. Pearce, Miss Lorena Hitch, and one son, E. A. Hitch, all of Portsmouth, Va. Mother was a believer in the plan of salvation as preached by the Old School Baptists since our earliest recollection, and before. In the year 1902 she was baptized by Elder A. B. Francis, and united with the church at Broad Creek, Sussex Co., Del., where she held her membership until her death. Since coming to Virginia to live, about twelve years ago, mother always went back home every year to attend the meetings of the churches of her home association,

and as the time would draw near for her to go she would talk of little else. I do not think mother was ever so happy as when among her people, the church. The greater part of her long married life, about fifty-three years, she lived near the old Broad Creek Church, Sussex Co., Del., and during this long number of years the Old Baptists and their friends always felt that they were welcome at her home. Mother was the most faithful of wives and the best of mothers. She was always known among her friends and acquaintances as a thoroughly honest woman. I have never known any one who thought so little of self and so much of the needs of others. She always bore her troubles, which were many, as was becoming one of her faith. I have often heard her quote Romans viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The short time mother was sick, only four days, she suffered very little pain. Several hours before the end came she suffered no pain at all, and passed away as peacefully as we could have wished, fully trusting in the merits of her crucified and risen Savior, and we have a very satisfying assurance that she is now enjoying that rest which can only come to the redeemed of the Lord. Her death has left a vacant place in our lives which can never be filled, but we hope that we feel thankful that she was spared to us as long as she was, and for the hope we have that she is now at rest.

We carried her body back to the old family burying-ground, near Laurel, Del., where, after the reading of the twenty-third Psalm and the eighth chapter of Romans by Elder A. B. Francis, and a few remarks by the same, we laid her body in the ground, there to await the resurrection, when we have a very satisfying hope that it will be raised and fashioned like unto His glorious body, and she will forever be with her Lord.

Her son,

E. A. HITCH.

**Elizabeth Tamer McPherson**, wife of Deacon H. W. McPherson, was born Feb. 4th, 1863, and departed this life at her home near Denver, Ill., Jan. 5th, 1916, aged 52 years, 11 months and 1 day. She was the sixth child of Benjamin F. and Martha E. Tucker, and was married to H. W. McPherson Sept. 30th, 1883. To that union were born four sons and one daughter: William L., Benjamin L., Frank W., Walter M. and Parthena H. She leaves to mourn their loss, besides her family, four grandchildren, her aged mother, Mrs. Martha E. Tucker, five brothers and four sisters, her father and two sisters having preceded her to the great beyond. She professed a hope in Christ in early childhood, and united with Middle Creek Predestinarian Baptist Church in November, 1888. In February, 1898, she and her husband removed their membership to Smyrna Church,

at Bentley, Ill., where she remained a member until the Master called her home. Sister Tamer, as she was always called, was ever true to her church, always filling her seat when possible, and ever stood in defence of the cause, always, ready to give a reason of the hope that she trusted in until the end. Her home was always a Baptist home indeed, ever open to entertain those she loved so well. She was always ready to take care of the associations each year if possible. Many of the Baptists throughout the country will remember her kind hospitality. But her life's work is over, and she is gone, but not forgotten.

The funeral services were conducted by her pastor, Elder L. E. Frazee, assisted by Elder Rice Harris and brother C. A. Jones, at the family residence, after which she was laid away in the Harmony Cemetery to await the resurrection morn. Sorrow not, dear ones, as those without hope. May the Lord fill the vacancy with his presence and make us all feel that he doeth all things well.

A. C. J.

**Anson C. Dewey** died at his home, 113 N. Glen Ave., Watkins, N. Y., Jan. 1st, 1916, aged 64 years. His widow writes me as follows: "He had been a great sufferer for eight months, and had an operation last July, thinking it would relieve him, but the disease held him in its grip. Although a great sufferer, his last days spiritually were the best days of his life; he felt the power of God in his heart to overflowing, singing praises to him and saying, The Lord's will, not mine, be done. He was a son of Leander and Eliza Dewey, and was born near Utica, N. Y., Jan. 18th, 1852. He is survived by his widow, one son, two stepsons, three brothers and two sisters, who mourn for one dearly loved."

Brother Dewey was a member of the Old School Baptist Church at Burdett, N. Y. I had been acquainted with him about thirty-five years, and always held him as a brother who was sound in the faith of God's elect. I do not know who baptized him, but think Elder A. St. John did. I visited him twice during his illness. His whole theme while with him was Jesus Christ and him crucified.

Funeral services were held at the home Tuesday, Jan. 4th, at 2 p. m. The writer was present and tried to talk to the friends. The burial took place in Glenwood Cemetery. May God comfort all who mourn. His widow, sister Dewey, is also a member of the Burdett Church.

D. M. VAIL.

**Mrs. Henrietta Shockley**, widow of William Shockley, of Snow Hill, Md., died at the home of her daughter, in Philadelphia, Pa., Jan. 6th, 1916. She was baptized when eighteen years of age by Elder Warner Staton in the fellowship of the Nassaongo Church, Worcester Co., Md. Sister Shockley was a

staunch, clear minded lover of the truth as it is in Christ Jesus. She remained a faithful and consistent member of the Nassaongo Church until her death. Services were held in the Snow Hill meetinghouse on Monday, Jan. 10th. The writer spoke from James iv. 14, after which she was laid away in the old family plot near Snow Hill, Md.

B. F. COULTER.

**Mrs. Edith McKean** died suddenly at the Wainwright home early Thursday evening, August 26th, 1915. She did her usual work during the day, and after the evening work was finished her sister, Miss Margaret Wainwright, asked her if they should have some supper. She replied that she would rather sleep than eat. She had had bad spells with her heart for several years and that afternoon had not felt as well as usual. She sat down in a rocking-chair after her sister wanted her to have supper and in about an hour passed away. During her sick hour her sister said to her, "Edith, I am afraid you are going to leave me alone," to which she replied, "God is good." Neighbors came and carried her to her bed, and in a short time she was with her loved one gone before. Edith Wainwright was born in Milford township May 4th, 1849. In 1867 she was married to T. J. McKean, and resided in Pennsylvania for a time, removing from there to Steuben County, N. Y., for several years, then returned to Pike County, Pa., where they resided until the death of her husband, in March, 1894, since which time she had made her home with her brother John and sister Margaret, where she was always welcome.

Funeral services were conducted by Mr. E. Wolfe, as they could not reach a minister of her own faith. Edith was by choice a member of the Old School Baptist Church, and was faithful to that church to the last. Two sisters mourn her passing away: Miss Margaret J. Wainwright and Mrs. Adaline Vought, of Sparrowbush, N. Y., also a son, R. McKean, of Milford, Pa.

ADALINE VOUGHT.

**Miss Addie E. Rockafellow**, daughter of James H. and Carrie E. (McEwen) Rockafellow, died at the homestead in Beaver Dam on Friday, Oct. 15th, 1915, after a lingering illness of cancer of the stomach. She was born on the homestead where she died. Being of a quiet and home-loving disposition, she mingled but little with the outside world, but possessing a fine character, she made friends of all who knew her. Surviving are her mother and brother, John W. Rockafellow.

The funeral services were held at her home at 1:30 o'clock on Monday, conducted by Elder John McConnell, of New York, interment taking place in the family plot in the Brick Church Cemetery.

J. W. ROCKAFELLOW.

Mrs. Sarah J. W. Hawk was born August 4th, 1823, near White House, N. J., and died Nov. 25th, 1915, aged 92 years, 3 months and 21 days. She was married to C. L. Hawk June 3rd, 1847, and baptized in 1845. A sketch of her life, written by herself, will be found on page 117.

**APPOINTMENTS.**

DEAR BRETHREN EDITORS:—Please publish the following appointments and oblige:

Kingston, N. Y., Saturday, March 18th, 8 p. m., 58 Smith Ave.; Ashokan, Sunday, 19th, 10:30 a. m. and 2 p. m.; Arena, Tuesday, 21st, 11 a. m.; Kelley Corners, Wednesday, 22nd, 7:45 p. m.; Halcottville, Thursday, 23rd, 7:45 p. m.; Vega, Friday, 24th, 1:30 p. m.; Roxbury village, sister Mead's home, Sunday, 26th, 10:30 a. m. and 2 p. m.

D. M. VAIL.

**CHANGE OF ADDRESS.**

Joseph Ford has changed his address from Seneca, Kansas, to David City, Nebr., R. R. No. 3, where his correspondents will please address him.

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

Mrs. E. R. Churchell, Ind., \$2.00; Roy G. Sanders, Ont., \$.75; J. C. Chester, Ky., \$3.00; Mrs. M. J. Miller, Ill., \$2.00; J. S. Moore, Ala., \$1.00; J. A. Tandy, Okla., \$3.00.

**MEETINGS.**

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH,  
IN  
NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 5.

## CORRESPONDENCE.

### HOW THE LORD WORKS.

(Isaiah xlii. 15, 16.)

IN how great a variety of ways, and by what a wonderful variety of illustrations, does the Lord show, throughout all the inspired Scriptures of truth, his salvation of his people. In the portion of his word to which I have referred, the way and experience of salvation are presented and declared in a manner peculiarly clear and sweet to the spiritual mind: “I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

This is the beginning of salvation in the experience of the Lord's people. There is first a taking away of every earthly dependence. The mountains and hills represent all the exaltations of human power and excellence of every kind, earthly and religious, upon which we depend to obtain the favor of God. Natu-

rally we are all looking for this favor to what we can do for ourselves, or what others can do for us. When the Lord begins the work of grace in the heart he causes these mountains and hills of fancied human excellence to fail, so that we cannot feed upon them any more. We try to eat the herbs, but in vain; we find no food, no help, in all that we can do. Those mountains and hills have become waste, the herbs all dried up, and we seek in vain for any hope through the works of the law. We are seeing now for the first time that the sinner can do nothing to make himself holy. He cannot put away his sins, he can do nothing but die. When the Lord would send the brethren of Joseph down into Egypt to obtain corn of Joseph, he first called for a famine upon the land and brake the whole staff of bread. (Psalms cv. 16.) So when he will bring his people to Jesus he first causes them to know that there is no merit in anything they can do to satisfy the law. This is very strikingly presented here. All the herbs of human knowledge, upon which they had delightedly fed hitherto, are now gone. The eloquence of speech that had so pleased them before, when used to urge them to

do the things necessary for their salvation, now only appears to them as a tinkling cymbal. The Lord's work is complete. Human wisdom and power and eloquence only seem to aggravate their condition. Heretofore they had believed they could do much to save the souls of many, and they would feel that this power for salvation might well be compared to a wide flowing river. Now they see no river in all the works of men, but just the opposite. What seemed to them as an abundantly flowing river carrying salvation to many, is now not only not in the form of a river, but not even water; not like what we had thought our good works, which had so gratified our pride, but opposite in every respect. Instead of a wide stretch of country, with rich mountains and hills, upon which we could roam and feed, and refreshing rivers, and pools of human wisdom, all of which were ours, we see only barren waste of mountain sides and desolate islands.

Well may we be called blind. We look in vain for the delightful abundance we saw yesterday; no refreshing streams or fountains. Blind indeed must we be, for how can the rich abundance be gone so soon? But the change is not in what we saw, but in us. Another life is ours now by a new spiritual birth; a life holy and pure, which causes us to hunger and thirst after righteousness. What we trusted in and delighted in before cannot satisfy our needs any more. That righteousness was after the flesh, was natural. The righteousness we now require is after the Spirit, it is the righteousness of Christ. The river we delighted in flowed from earthly sources, from springs of human power; the river we now seek flows from the throne of God and the Lamb. It represents to us all the work and power and grace of our Lord Jesus Christ. It

is that which makes glad the city of God. But we do not yet know the wonderful work of grace which the Lord has begun in our souls. We only know that what we took pleasure in before we find no comfort in now. These things do not seem the same to us as before. It is as though we were blind. We cannot see any way of salvation from sin in anything that we can do. All human efforts can show us no way in which a sinner can be justified.

But here the Savior finds his people. He found Jacob in a waste howling wilderness—in our wilderness nature. No change in the wilderness, but a great change in us, in our power to see and to feel. The change is with Jacob. When the Sun finds the sinner, that moment the sinner finds the Sun. The wilderness is now found to be waste and howling, because the light of the Sun shows our nature to be dry and desolate, and full of evil propensities, full of sins and iniquities, like wild beasts, howling for their prey. The Lord led Jacob about and instructed him. When Jacob is led about and looks into his own heart by the light of life he sees his nature full of these evil things. When he is led to look away from himself he sees Jesus as the Lord our righteousness, and rejoices in him as the delightful summer land of the gospel.

“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.” And so it is the blind who are to be brought, and there can be no uncertainty as to who is to bring them from darkness to light. Among men, even men of God, there is sometimes an appearance of question as to how the Lord will bring them. But this can never be known until they have been brought, then it will most surely be known. If any one of

them could ever be made to know beforehand how he is to know this secret, then it would not be true to say, "by a way that they knew not." But when the salvation has been experienced, then how sweet to talk it over. Nothing sweeter or more comforting than to look over the road in company with others who have come over the same road, and to see the same waymarks, and compare the places where they struggled together without knowing that they were so near each other. Nothing in all this world is so good and pleasant as to travel thus in company with those going together, especially when the dear Savior is pleased to draw near and talk with them of these precious things.

"I will make darkness light before them." I remember the thrill in my heart when I first saw and felt the meaning of this. Everything of a true spiritual character seems to have had a tendency to raise up in my heart some questioning as to the spirituality of my hope, and as I could not put darkness away out of my heart I was often tempted to doubt. Then one day I saw that this darkness, this trouble and sore affliction in my heart and life, was not to be put away now, but was to be made light before the Lord's people. "I will make darkness light before them, and crooked things straight." I was delightfully made to know that the darkness, the trial and of whatever kind, is to be made a candle, is intended to show me necessary things. Instead of taking away the darkness and putting light in its place, the darkness becomes a lamp unto our feet and a light unto our path. Trouble and affliction are the best of teachers. Darkness makes the clearest and most impressive kind of light. Sometimes there are terrible afflictions and unspeakably sore trials,

which seem to spread darkness over and all around us, at times all our life on the earth, which from time to time show us great and glorious spiritual truths, and are thus blessed to us, being made light before us.

The Lord's people are led in paths that they have not known. They are led. It is the blind who are led. They need to be led, they must be led. The paths in which they are led from day to day cannot be known except by the Lord. We often say to ourselves: If I could only know the way beforehand; if I could only arrange my path for to-morrow. And it may be that we try to pray about it, asking the Lord to let us mark out our own path, and have our own way; and now as we look back over the way we have come how thankful we are that the Lord led us in paths that we had not known. The darkness remains darkness in a worldly sense, but it continues to do its work, being made light before us. By the faith of the dear Son of God which is given unto us we see wonderful and blessed things through the darkness which the light of this world would never have shown us, while we look not at the things which are seen, but at the things which are not seen (by the natural eye). And so with the crooked things which the dear Savior only can make straight. He only has the power, he only knows the time, and he only has the secret. To mortal sight it is a contradiction to speak of a crooked thing being made straight and remain crooked at the same time, but that is just what the Lord does. It is the crooked thing in nature which the faith of God's afflicted and poor people is made to see straight as they look before them. It is the blind people who are made to see light before them, while in a natural sense they still remain blind. These are "the

blind people that have eyes." "Who is blind, but my servant? \* \* \* Who is blind as he that is perfect?" I am come that they which see not might see, and that they which see might be made blind. (John ix. 39.) It is the blind people that have eyes who see by faith the wonderful things in the gospel. And the best and sweetest of all is, "These things will I do unto them, and not forsake them." How unspeakably blessed are they who have such trust; a trust only to be felt by the power of the Holy Spirit; a trust which the Lord only can give. When the outlook is very dark, when the way before us appears very crooked, it appears that we must surely die if we do not have our own way; then how good and pleasant to know that everything is going on quietly in the fulfillment of the dear Savior's purpose, who said, "These things will I do unto them, and not forsake them."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 16, 1916.

### REVELATION XXII. 18, 19.

"FOR I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

DEAR BRETHREN EDITORS:—Brother R. T. Hackney, of Pinsonfork, Ky., has requested me to write through the SIGNS OF THE TIMES my views on the above portion of Scripture, and, after considering the matter of complying with his request, I have concluded to suggest a few thoughts on the subject, and send them to you for your disposal, hoping if published they may be blest of the Lord, to some degree at least, to the comfort and encouragement of our dear brother, and

also to others who may be interested in this wonderful and interesting subject; and not only so, but that some of our brethren who are favored with so much brighter light than I am may be so interested in this subject that they may write and give their views, for my vision of the Scriptures is very dim, and always has been, and I can give no particular reason for trying to preach and for writing occasionally for our wonderful medium of correspondence, the SIGNS OF THE TIMES, than that my mind has been exercised for nearly sixty years in a way that causes me to believe that I am a servant of servants (God's children), and if so God has made me thus, and has caused me, lo, these many years, to realize in my heart that when these servants whom I have been and am called to serve say, Go, I ought to go, and when they say, Stay, I ought to stay, and when they say, Do this, I ought to do it. I ought to obey them to whom I have yielded myself servant to obey. I have often listened with anxiety and interest to the conversation of the precious brethren as to what they deemed the best evidence that God had called a man to preach, and of course I have pondered these things much all these many years, and as to myself, take away one line of evidence and I could not afford to make the first attempt, could not afford to speak in the name of the Lord, and that is the judgment of the church. If these precious servants whom I am serving should intimate to me that they doubted my call being of the Lord our God, I have not enough evidence beside to sustain me or cause me to go, for, taking all the evidence together, I more or less doubt my call being of God every day of my life. With this impression of mind I will offer a few thoughts on the subject on which my views are requested

for the consideration of brother Hackney, and the readers of the SIGNS generally, and they shall be subject to the criticism and correction of any of the brethren who may be favored to see these things in a clearer light than I can, for it is light that makes manifest, and all, I hope, desire to know the truth as it is in Jesus. There is no one included in this text but the children of God, as it is plainly shown in the sixteenth verse of this same chapter, which is in harmony with the entire tenor of the Scriptures: "I Jesus have sent mine angel to testify unto you these things in the churches," (but not out of them) having reference to the seven churches in Asia, or the different conditions of the one church, the Zion of our God, the holy city, whose maker and builder is God, and all these things mentioned in the text under consideration are confined to the corporate limits of this holy city, for without are dogs, and sorcerers, &c. "For I testify unto every man that heareth the words of the prophecy of this book," &c. It seems to me that the word "heareth," in this connection means "understandeth," so these perversions are willful, are intentional, and "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James iv. 17. The inference here is, to him that knoweth not to do good, and doeth not good, to him it is not sin in the sense of this text. As is said in Matt. v. 19: "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; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Not in the heaven of heavens, where there is no difference, where all is like Jesus, seeing him as he is, and enjoying heaven with all that heaven affords, but it is here

in this kingdom of God, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (Rom. xiv. 17.) There is one thing we should emphasize in our minds, and that is, that this text does not mean taking away or adding words or letters to the Scriptures, but taking away or adding to the words, that is, taking away or adding to the meaning or right construction, as many are doing, putting truth for error and error for truth, light for darkness and darkness for light, turning things upside down, and the logical conclusion is, if the up side is turned down, the down side is turned up, therefore, "hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee."—Isaiah xiv. 9. This is the antichrist powers made manifest in confusion and disorder. This wresting, extorting and misconstruing the Scriptures intentionally for filthy lucre's sake, and other causes as well, has been going on through the ages past as well as now in this our day, called by the wise and prudent of the present age a great day of progress and enlightenment, but this is a dark day of delusion and deception, and of great falling away. The apostle Peter said, in speaking of his beloved brother Paul's writings, in which he says there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. (2 Peter iii. 16.) This destruction has reference to and includes the same destruction that is referred to in the text under consideration, the inevitable result of wresting the true meaning from the words of the prophecy of this book, and handling the words of this book deceitfully. "It is a fearful thing to fall into the hands of the living God,"—Heb. x. 31; for chastisement, for adding

to or diminishing from his sacred word, for, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx. 5, 6. All the people under consideration in the text had their part in the book of life, and in the holy city, or their part could not be taken out of them. None of these things have any reference to their standing in Christ, for that cannot be affected in the very least, but those of God's children who have a name, place and part in this holy city, the new Jerusalem, the church of the living God, who sin wilfully after they have received the knowledge of the truth, (See Heb. x. 26-29,) breaking the commandments, misconstruing the Scriptures, adding and diminishing from God's sacred truth, will experience all these sufferings and privations here in their time state, having no more their name and place among the living in Jerusalem, the holy city, therefore this solemn warning given unto us by the angel whom Jesus sent to the churches should be prayerfully heeded by us all; therefore let us turn to and read Deut. iv. 2-4: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of this day." As this is true in the type, it is also absolutely true in the antitype, the spiritual Israelites, all who live after the flesh, going in the broad way, through the wide, counting the blood of the covenant, wherewith they were sanctified, an unholy thing, &c.,

are destroyed from among the living in Jerusalem, who are enjoying a name and place in the holy city. May God bless us to watch and pray.

W. J. MAY.

SHOCK, Ky., Jan. 26, 1916.

ATLANTIC, N. C., Jan. 8, 1916.

DEAR BRETHREN:—I will write some, and submit it to your judgment. I deem it unfair to say that any one who believes in the resurrection of the bodies of the saints believes that the resurrected body is a "dust body." No one believes such a thing. When Christ the Lord lived in the flesh his body was without a doubt like the body of other people, for those who saw him took him to be a man as other men were. He was born of a woman as others are, he lived with and among men as others do, he was crucified as an impostor, he was buried as a man, he arose again the third day. The body that rose was the same body that had been nailed to the cross and that died. He showed the nail prints in his hands and the hole which was made by the spear in his side. Was not the resurrected body the same that lived naturally and wrought miracles, that preached the gospel, rebuked the Pharisees and Sadducees, and the unbelief of the disciples, &c.? All that he did was to demonstrate the great power of God unto his children, and to save them from sin, death and the power of the grave. His body did not see corruption. He said by David, "Therefore my heart is glad, and my glory rejoiceth: my flesh shall also rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalms xvi. 10. This language Peter quoted on the day of Pentecost when he was under the full power of the Holy Ghost (Acts ii. 26, 27), and de-

clared that it was the body of Christ that was raised according to that prophecy. The prophet was doubtless speaking of Israel when he said, "Thy dead men shall live, together with my dead body shall they arise."—Isaiah xxvi. 19. Here the Lord speaks of himself. "My dead body," in the singular, but of the saints, "Thy dead men," in the plural, and declares that they shall arise together with his dead body. Is not this proof positive that as Jesus arose in the same body in which he had lived, even so the saints shall arise in the same bodies in which they live here in this world? "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53. Were these bodies the same bodies of the saints which arose at that time in which those same saints had lived in the flesh? If not, how did the "many" who saw them know them when they saw them? When the Lord said, "Thy dead men shall live," was he speaking of the spiritual or the natural bodies? Is it not the natural body that dies? If so, were not the "dead men" the natural bodies? If so, were not the same bodies which should arise with the body of Christ the same natural bodies which were called, "Thy dead men"? Otherwise how are we to understand language? Is not this the same thing that Paul was presenting when he said, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"?—Rom. viii. 11. This is a declaration by the inspired apostle, and there cannot be any mistake in it. Therefore these "dust bodies," mortal bodies, natural

bodies, bodies of weakness that die or are sown, are the same bodies that shall be quickened and shall arise by the same Spirit that raised Jesus from the dead, which is the selfsame Spirit that dwelleth in all the saints, and by whom they live and are given grace to believe in the Lord Jesus, and to confess him to the glory of God the Father. If we do not believe this testimony it is because we are wrong. This teaching is true.

Now, it is fully proven that these dead bodies, mortal bodies, these very bodies in which we now live, are the very identical bodies that shall arise and meet and see the Lord Jesus and be with him. Let us see a little further: By what power shall this resurrection be? To be sure, by the Spirit of him who raised up our Lord Jesus from the dead, which Spirit he has given to dwell in us for the selfsame purpose. "Together with my dead body shall they arise," is the infallible word of God. The word, "together," is a dear and blessed word. He hath quickened us together, raised us up together and made us sit together in heavenly places in Christ Jesus, ready to be revealed in the last time. Thus the Lord works with us or in us now. This is the earnest of that which waiteth for us of the inheritance kept by the Father. The interest of earnest must be in the same coin, for it comes out by the Holy Spirit, our heavenly Guardian, as that by which we live and move and have our being in Christ Jesus. As he raises us up in spirit from all our sorrows and cares while here, so will he quicken our mortal bodies at his coming. That is when it will be. Until then we wait "for the adoption, to wit, the redemption of our body."—Rom. viii. 23. That is not something we have now already received, or are receiving in our experiences as we go, but it is that

for which we are waiting in hope. This we shall receive when "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. At that time, and not until then, and, "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, \* \* \* then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 52-55. What about this "dust body"? "This mortal shall have put on immortality." "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."—1 Cor. xv. 42-44. I will add to this the language of the Lord Jesus: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. This is the plain, simple language that needs not to be misunderstood. Then the disposition that shall be made of both classes is made clear by the Lord himself. In speaking of the first class, he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34, and to the

second class he said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—John v. 41.

Much other testimony might be given, but if they believe not this word they will not believe, though One has risen from the dead.

Your brother, I hope, in the hope of the resurrection of the dead at the second personal coming of our Lord Jesus Christ,

L. H. HARDY.

### LET BROTHERLY LOVE CONTINUE.

(Hebrews xiii. 1.)

I FEEL a desire to-night to write, but do not know what to write. I worked, then read awhile, thinking of God's goodness and mercy to me, a worthless, sinful worm of the earth, and as I read the above words seemed to be as good a subject as any. But what am I to write concerning it? God only knows, and if it is his will for me to write anything good it will not have been written in vain. I am not a preacher, and am not going to preach a sermon, but I want to mention some thoughts concerning the subject.

In the first place, what is brotherly love? I must here acknowledge it is too much for one so ignorant to do justice to such a grand theme. How beautiful it is to see brethren dwelling together in unity. When a family of children love each other and parents so well they are obedient, self-denying and desire to do for each other's good, it is a beautiful sight, and the parents are wonderfully blessed, and are happy, but it is a miserable family who are pulling against each other, quarreling and fighting all the time. These parents are surely unhappy. As such things in nature are beautiful or ugly, they are more so in spirit. It is an awful sight to see a church, or spiritual



family, in confusion; there is no peace or unity there. Brotherly love! I have thought more about it to-night than ever before. When brethren and sisters esteem others better than themselves, love each other, desire to be as good and cannot do enough for them to show their love, they are letting brotherly love continue. They love to meet and talk of the goodness of their heavenly Father and Savior, who has done so much for them. There are many ways to prove our love. We should go to meeting regularly and early, and talk and sing, instead of joking and making fun. We should greet each other with a warm handshake and kind words, cheer the faint, comfort the sad, give to the needy, &c. We should call each other brother or sister, no matter how unworthy we feel, and we should not get too good in our estimation to do so. Sometimes when a brother goes wrong some one says, Go slow, be easy, or, Do not bother him, he may become offended and brotherly love will cease, but in such cases love is not continuing if we do not try to reclaim him. If we do not try to show him his error it proves we do not love him, but let love continue by going to him in love, humbleness and meekness and try to reclaim him. We should never speak harshly or lightly of one of God's children, for we are all alike in nature, and as sure as one boasts of being better than others he will sooner or later suffer for it. Then when we live for each other's good and God's glory he is pleased, and although the world hates us for Christ's sake, they cannot help but notice our orderly walk and godly conversation and respect, though they hate and revile us.

I have only touched the subject, but hope it will cause some of God's dear ones to think more about the way they

live. If those who have written me do not get an answer, please do not be offended. My eyes are very weak, and I cannot answer all.

Pray for a sinner saved by grace, if saved at all.

GEO. W. JACKSON.

FAYETTEVILLE, Ga., Jan. 24, 1916.

FAYETTEVILLE, Ga., Jan. 30, 1916.

DEAR BRETHREN AND SISTERS:—If it is God's will, I wish to pen a few thoughts to you to-night, as I am alone and lonely. I think often (not half as much as I should) of God's goodness to such sinners as I am. How wonderful are his ways and works! They are too high above us in nature for us to comprehend them, and we can understand only when he is pleased to give us understanding, and reveal to us such things that please him and he sees is best for us. Suppose he should give us power to command just such weather as we want, what sort of condition would we be in? I would want it to be fair to-day, one neighbor would want it to rain; one would want cold weather, one warm weather, and so on. Would we not be in an awful condition? But he is too wise to err, and fixed all things according to his own pleasure and will. What he does is right, but humanity often complains, and some are so wicked as to curse at his dealings with them. We ought to be thankful for his wise arrangements of nature, which he alone controls, and the thousands of unmerited blessings showered upon us which we enjoy, though unconsciously sometimes, every moment of our lives. Although all power is in God's hand, and he works all things after the counsel of his own will, we have power through Christ to ask and it shall be given. One night I awoke with the words, "In his

name," on my mind, and I cannot express my feelings. There is more in these words than I can ever tell. Christ told the disciples if they asked the Father for anything in his name it would be given them. These words occur in the Bible many times. We ask in his name and God grants in his name, or for Christ's sake. Our petition never goes direct to God, but must go through Christ, as we in our nature cannot approach him in his purity. Christ, being our Savior and Mediator, must stand between us and the Father, and as we must be cleansed before approaching the throne, so must our petitions be clean, and when presented to the Father by the Son, he, for his Son's sake, according to their covenant which was made before time, answers through him, for as he is pure and we in nature vile, he cannot come in touch with us except through the Mediator. When we ask amiss, or from fleshly emotions, it is not in his name, and cannot reach the Father; but the blessings he has stored in Christ for us are not stored in vain, and never fail to be given to the ones they are intended for. This is a glorious thought, and I do desire, I hope, to live at his feet and in his service, for no harm can befall me when I am so near him. Though we may be persecuted, and even killed for his sake, it is only the flesh that suffers, and it is not any harm compared to eternal joys. The flesh must die, it must suffer, then why should we say being murdered for his sake is any worse than a natural death in peace? I am not free from fear, not brave, and I quake at the thought of the dark future, but I sometimes feel calm and ashamed when I think God has all power, has kept his people from the beginning, and will keep them to the end; how he has kept me, a vile sinner, all these years, for what?

It must be for his glory, for he made all things for his own use, and though the wicked do not give him glory, yet he uses them for that purpose. I fear because I cannot subdue my body and keep it humble at Christ's feet. When I do anything that is approved by good people, self rises up for part of the glory, and I know it is wrong, but it is by the grace of God that I am not worse.

Dear children, pray for me. May he bless you all, is my prayer.

GEO. W. JACKSON.

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ELGIN, Oregon, Jan. 11, 1916.

DEAR BROTHER LEFFERTS:—The last number of the SIGNS OF THE TIMES at hand, and your reply to my request read with interest and pleasure. I do most heartily indorse your article, my brother, and I thank you for the interest you have taken in replying to my request. I feel it will do good, and will be profitable at this time. May the dear Lord be with you and bless you in your labors of love.

In gospel bonds,

G. E. MAYFIELD.

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HAMILTON, Texas, Jan. 29, 1916.

DEAR BROTHER LEFFERTS:—If I am allowed to address you thus. As I am an old subscriber to the SIGNS, and have read all your writings that have been published in it, I think I can truly say that from your writings I am made to love you for the truth's sake. I know God is love, but I do not know that I love him, yet I hope I do, and if indeed I do, it is because he first loved me. I am sure I never did anything to influence him, for he is not subject to influences by any one or all beings in heaven or in earth, but is of one mind, and none can turn him. So he says, and so I believe, even that his love is from everlasting to everlasting.

He is the same yesterday, to-day and forever, without variableness or the shadow of turning. O what a glorious thought to all who are spiritually taught. Indeed he is the rock, and all his works are perfect. Brother Lefferts, I am overcome with so deep a sense of my weakness and nothingness that I am now wondering why I am trying to write to one I have never seen nor ever expect to see in this life. The question is, Can it be love? If so, I am sure you will be charitable to my imperfect way of expressing what I may try to say, and that you will catch my meaning. If love is not my motive, I can only expose my ignorance and make a display of my weakness. If I had the pen of a ready writer I would write often for the dear old SIGNS, but know I have not, therefore do not. But as I am a lover of the glorious truth the editors and writers set forth, it seems that I can hardly refrain from trying to express myself, hoping it may be of some encouragement. Being no scholar, and a poor scribe, I cannot write intelligently, so I seldom make the attempt.

Before closing my scattering, disconnected thoughts, I wish to say that with all the changes of editors I see no change in the doctrine, which encourages my hope that the same God is still at the helm, and I wish the SIGNS continuance as long as God has a purpose in it. I do not think there can be a more vile sinner on earth than I have felt myself to be, and the older I grow the more I know I am a sinner. So if I am a child of God, this is the way I am growing in grace. I find it takes grace each hour I live while pressing on to the goal. Self seems to be the worst enemy I have to contend with. Truly does the poet say, self and pride must be denied. I believe self-hatred is an evidence of love to God, and

that grace alone makes the distinction among the human race.

Now my mind reverts to your editorial in regard to "the very elect," in which some one, brother Mayfield I believe, asked your views. I must tell you I have for a long time held a different view, and cannot quite give it up yet, that there is a distinction between the elect and the very elect, the latter meaning the gospel church. This is the way I have been looking at it, but I am not well enough established to say I know my position is correct. I am sure our difference is in love, and if I knew you were wrong I could not question your sincerity, but doubt your judgment, and hope you will allow the same to me. If you will convince me that the Old School or Primitive Baptist Church as a body can be deceived by false prophets to overthrow their faith, I would have to think the gates of hell, or false churches (which I think means the same thing), would prevail against them. We know all the redeemed shall be with him in heaven, and why so many are led astray, I reckon, is because the leaders do cause the people to err, as Christ said. Well, I must say God knows all things, and I know nothing as I ought to know it, yet believing he can make something out of nothing, I am still dragging along between hope and doubt. If so much so poorly said contains a word of comfort or encouragement, may God have the praise, to whom all praise belongs. I cannot ask your precious time to answer this, but I ask your prayers. May you continue steadfast and unmovable in the work of the Lord, inasmuch as your labor is not in vain in the Lord.

Unworthily, yours in hope,

W. D. WOOD.

[THE foregoing letters from brethren Mayfield and Wood illustrate how good

brethren may not see exactly alike on a certain subject and still both be in love and fellowship with each other and the people of God. We are glad our article on "the very elect" met brother Mayfield's approval, and appreciate the admirable spirit in which brother Wood takes exception to our views.—L.]

SANTA CRUZ, California, Jan. 29, 1916.

DEAR BROTHER LEFFERTS:—I often think of you, and the last sermon I heard you preach at Frying Pan. It was as clear and as convincing as the word of God, for it was his word, and your editorials in the SIGNS comfort and stablish me. The longer I live the more convinced I am that God has a chosen people, that they are those who call themselves Old School or Primitive Baptists, and I am very thankful that I am numbered among them, even though I feel my unworthiness. It is a great trial to me to be so far separated from those who are so near and dear for the truth's sake, but in it, as in all things, I feel that it is for my good, though just how, I am unable to understand. I am glad that we do not know his will concerning us, that we walk by faith instead of sight, and that he rules in earth as he does in heaven. A wonderful, merciful and just ruler! Surely we want no one beside him, for he is all-powerful and we are so sinful and so helpless, can never do a thing to merit his favor, yet we live because he lives, we have fled to him for refuge, his words are ever-present, and what more can he say than he has said? His promises stand like the eternal hills, we are fenced by his immutable shalls and wills, he is our everlasting portion. I am happy in him to-day, but the more of his beauty he discloses the more unprofitable I seem to be; the higher my joys rise, the lower I want

to lay my mouth in the dust. Yet some day we shall see him and be like him, and with what body never disturbs me; I class that as one of the mysteries of godliness. I believe in an unconditional salvation, and that embraces absolute predestination. There can be no compromise, since the end was known from the beginning. People and things were not created by chance, nor are there any chances to be taken in the saving of souls. When Jesus said on the cross, "It is finished," the plan of salvation was sealed, the foundation of his people was sure. But I am presuming to write of the things of his kingdom to one who has been taught more deeply, whose life has been more spiritual, whose footsteps have been more in accord with those of the Master, and who may hear in my bleating nothing to remind him of one of the Lord's sheep. But, dear brother, if my cry is weak, if the sound of my voice is uncertain, it is because I am so far from you all; no one to strengthen when I am almost ready to fall; no one to instruct me in the certain sound. O yes, I have the word of God for my comfort and guide, and sometimes I feel his presence, then it is well with me, but when doubts and fears arise I need the cheer and company of his people; I want to look into their faces, to feel the pressure of their hands, to have heart answer to heart and to hear the preached word, that I may be edified and encouraged, that my hope may be renewed. I enjoyed the last number of the SIGNS exceedingly. The first article carried me back to my girlhood days, to the days when I first plead for mercy, and when, even before I had a hope, to sweetness of the going to him overbalanced the uncertainty of the result. It suited me at one time of the day more than any other to go into the nearby woods to call on

him for mercy, and I went with eagerness and delight. But why those days were recalled are owing to these facts: I had heard brother Trott preach up to that time ever since I was a small child, and was as pleased when he visited our home as if he had been a relative. He baptized my mother, and at his funeral I could not get close enough to the casket, the place seemed sacred to me. I wondered why people cried when so good a man died, and I wished I could exchange places with him. Later, I came to know brother Leachman, and I thought him the most wonderful man in my small world. I listened to and believed every word he spoke, both in preaching and in conversation, though I understood nothing of what he was saying. In after years when I was to be married, it was he who performed the ceremony. The memory of these two men is a sweet fragrance unto this day. As time passed, when I understood more clearly, when I hoped that God for Christ's sake had forgiven my sins, I had the great privilege of hearing Elders William and Joseph Purington, Conklin, Hartwell, Chick and Badger; it was then that I knew why I had loved Elders Trott and Leachman so well. Four years ago I had the great privilege of hearing preach the writer of the above mentioned article, something I had desired for nearly forty years, and when the call comes for me I hope I may have the assurance that it will be as well with my soul as I think he must have, not for what he has done, but for what has been done for him. It seemed to me that he was ready for the kingdom, that the purging and the washing had been complete. It was at that same time that I heard you, and I rejoiced that God was raising up such gifted young men to take the place of those hoary hairs and

of those who had fallen asleep. You preached with the spirit and the understanding, and my heart was glad. I could ask no greater blessing in life than to be a member of your congregation and to be able to attend every meeting day.

I am not just in the humor to stop writing, but knowing my littleness, that you are a busy man, and that I have no claim on your patience, am going to lay my pen aside. I enjoy the SIGNS, read the editorials with pleasure, and, I hope, profit, never ceasing to pray that He may be mindful of you both, preparing you for your work, and that he will spare you many years to wield your pens in defense of the truth.

Your unworthy sister, through the merit of our crucified and risen Redeemer,  
MARY E. WRIGHT.

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HOPEWELL, New Jersey.

DEAR HOUSEHOLD OF FAITH:—For a long time I have felt a desire to once more write you, but have left it until now, not that I have any more to say now, but I have just taken my pen and desire the Lord will direct it, for of myself I could not write of interest or comfort to any one. I am well aware of the weakness of my flesh, and know, too, that I am a weak sinner, and if saved at all I am saved by grace. I have enjoyed the SIGNS very much, and I only want to speak of one article, and that is brother Lefferts' on The age of accountability. He says some can remember when they were convicted when they were young children. If I have ever had any serious thoughts of sin, or of death, it began when not eight years old. Many times I have gone to bed and cried myself to sleep. Sometimes mother would hear me, and come and sit by me. I would try and read the SIGNS with such beau-

tiful poetry in them. Often sister Marianne Murray would write, and often sister Lucy Heckard. Many times I would try to understand the Bible, but if any one came where I was reading the book would be out of sight, for I had such a fear of some one finding me reading. I see others have often spoken of not wanting any one to know they were reading the Scriptures, and I am not to this day able to know why this fear. When I used to try and spell the words out, how could I have the fear of some one if it had not been given me? I have no fear of any seeing me read it now, but, I am sorry to say, I have not as great a desire to read as once I had, and it perplexes me. I have tried to read it more, but the light seems to be gone out when I try, but it is my continued desire to be led and kept as it reads. I of myself cannot do one good thing, neither can I do a spiritual act without right by me stands Satan, and he tells me how good or well I did, and to keep on doing good, and all the pleasure of it goes, and I am left to grieve that Satan keeps so near. I am sure I am as I was meant to be, but how often I am envying some one the good I see them do, and feel glad it pleases the Father to bestow on them such good and kind acts, and continue to desire that it will please him to allow me to do, and to be thankful to him for it. The word says, Be not weary in well doing, and it touches me very close, for I grow weary so soon; but may the Father of mercies keep me, and guard and guide me all my journey through. May I be given faith and strength as my day. I do desire to trust the Father all my journey, but often I find myself as Uzza, who put forth his hand to the cart to steady it, I want to see what I can do, and always have found death to my try-

ing in my own strength to do the works of God. Why cannot I be patient and wait the Father's time? for he neither slumbers nor sleeps, and in his own time does all things, and why cannot I trust him? I look back over my life, and he has always been merciful to me. How he has kept me melts me to tears sometimes, for of my own self where would I have been? I do not dare think where. If I have any pleasure in the Scripture it is in reading in Timothy, Peter, James, Ephesians and Hebrews, most particularly where it gives order, and directs us to do the better things, and why is it that so much of it is not heeded? Why is it, so much confusion, and judging, and hurting the brethren? I am often made to feel, yes, leader, ruler, the word says, Let each esteem others better than themselves, and would it not be well to act it more? The "I" seems so often of too much importance, and often gives much distress. O, that we could be humble and contend for peace, instead of confusion, and dwell together in love and peace. It seems to me sometimes that rumors are not good, for they keep the brethren from being of one mind, but instead they divide, they make one speak wrong of another, and so on, until they destroy or upset the minds of dear ones. O that such things would not be, and that weakness and love would reign more, and I cannot but feel that many who have felt a desire to come and dwell with the brethren would feel different from what they do now. How much better if all were for Christ, instead of some being for Apollos, or for Cephas; Christ is our guide. O that we could do as he taught the disciples.

I have already made this too long, and have not said things that I hoped to say, but if the editors see fit to publish it may all throw the mantle of charity over it.

May God's blessing rest upon all, and be with the sick and afflicted.

Truly,

MARY HILL TERRY.

AZEL, Texas, Jan. 30, 1916.

DEAR BROTHER KER:—It is past time for me to send in my subscription to our most precious medium of correspondence, the SIGNS OF THE TIMES, for the year 1916. I call it ours, because I have been blessed with the privilege of reading its columns for the last few years, and I can say I surely believe the doctrine it sets forth: the predestination of all things, or God's purpose in all things whatsoever come to pass. There are many lo heres and lo theres, but go not after them. Some say, Do not use the word "absolute," because it is not in the Bible. Well, are "permissive decrees" mentioned in the Bible? If so, I have not seen them. Job said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Paul said, The children not being 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 him, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Now if God purposed this it is sure he predestinated it; so it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Some tell me that if God predestinated all things, and man does what God foresaw he would do, he cannot help it, God would be unjust. But does it matter what man says or thinks? The truth of everything is of God, for God is truth. Paul said, It is a small thing for him to be judged of any man. Should the Lord's servants try to modify the written word of God? Paul said, The things I would, I do not, and

the things I would not, them I do; so we conclude Paul did some things because he could not help it, but he did not try to justify himself by predestination. We hear him say that some affirm that we say, Let us do evil that good may come, whose damnation is just. Then he says, Are we better than they? No, in no wise. We hear one say, God is before all things, and by him all things consist, whether things present or things to come, all things were created by him and for him, and the wrath of man shall praise him, and the remainder he will restrain. Christ told Pilate that he could have no power at all against him, except it were given from his Father. We hear one say, We have lost none but the son of perdition, that the Scriptures might be fulfilled, and that he might go to his own place. Christ told a certain people that they were of their father the devil, and the lusts of him they would do. There are lords many and gods many, but to us there is but one God, and he rules all things. He works his will in the army of heaven and among the inhabitants of the earth; whatsoever his soul desireth even that he doeth. This God chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love. The old prophet said, O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. All that was written aforetime was written for our learning, that we through the comfort of the Scriptures might have hope. Now it seems that all had faith in the God of all power, and one said to earnestly contend for the faith once delivered unto the saints. Paul said, As you are called in one hope of your calling; one Lord, one faith and one baptism, and surely the editors and writers of the

SIGNS have contended for this one God and one faith. Why do they contend for this doctrine? Because they cannot see any strength in man to contend with God. Paul said, What am I, that I could withstand God? Christ said to his disciples when some turned back, Wilt thou also go away? Peter said, Lord, to whom shall we go? thou hast the words of eternal life. That is the reason all do not turn back. The faith that is given them in Christ shows them that there is no salvation in anything but Christ, and where could they go? for cursed is man that trusteth in man or maketh flesh his arm. But there are some who measure themselves by themselves, and compare themselves among themselves, and these would modify the written word of God to suit themselves. But if one comes bringing not this doctrine, receive him not into your house, neither bid him God speed. But if one comes proclaiming the blessed truth: salvation by grace, and sets forth a God of all power, who works all things after the counsel of his own will, we can say that is truth.

Please excuse me for troubling you and imposing my weak thoughts upon you. Inclosed you will find a check, for which please send me the SIGNS another year. I am glad to see every copy, for they furnish me most of the preaching I get, as I am not able to get to our meetings regularly. May the Lord give the editors and writers grace to withstand the fiery darts hurled at them. Fear not, for greater is he that is in you than he that is in the world, for Christ overcame the world. I would love to speak a word of encouragement to you all, but am too weak.

With love to the household of faith,  
yours unworthily,

A. A. HAMM.

COVINGTON, Ga., Feb. 8, 1916.

DEAR BROTHER LEFFERTS:—I am only writing you a short note to call your attention to a slight error in your editorial in the SIGNS of February 1st in regard to Samson. In Hebrews xi. 32, you will notice he is mentioned along with Gideon, David and others. I thought, although it is of small importance, you would prefer to correct it. Now, brother Lefferts, allow me to say I feel to thank God that he has provided us with such able gifts as Elder Ker and yourself. May he sustain and strengthen you by his grace, and enable you to keep the dear old SIGNS at that high and exalted position where it has ever stood.

I am inclosing some lines I wrote about a year ago, and you can use them in the SIGNS if you deem them worthy the space. They were suggested in consequence of the late sad bereavement through which I have passed, and knowing there are many of your readers who have drunk deep of sorrow's cup, I thought they might touch a responsive chord in some crushed and broken heart:

How oft we strive, and strive in vain,  
To win enduring joy,  
Yet on we strive and hope to gain  
Pure gold without alloy.

But changes come with passing years,  
And fondest hopes decay;  
All earthly joys dissolve in tears,  
Take wings and fly away.

Do what you may, go where you will,  
This world can give no rest;  
The aching heart it cannot still,  
Nor soothe the troubled breast.

Till memory fails can we forget  
Those loved ones gone before;  
O shades of sorrow and regret,  
Can life afford no more?

Gain the world with all its treasures,  
Its glory and renown,  
Drink of all its joys and pleasures,  
And tell me what you've found.



There comes a time that's far or near  
For each and every one,  
When earthly hopes all disappear,  
And are forever gone.

But is there not a better life,  
Where sorrows never come ;  
A life so pure no care or strife  
Can e'er becloud that home ?

To faith and hope we bid adieu,  
On these no more depend ;  
Eternal life we have in view,  
And love that cannot end.

In christian love and fellowship, I hope,  
your brother in Christ,

EDWARD HEARD.

[We thank brother Heard for so kindly calling our attention to our misstatement in the fifth line, first column, of our article on "Samson" in the February 1st SIGNS. The thought we had especially in mind was that Samson is nowhere mentioned as being a type of Christ, and we overlooked the fact that he is named as a subject of faith in the eleventh chapter of Hebrews. We hope our readers will pardon this slip of our pen.—L.]

BERWICK, Maine, Sept. 20, 1915.

DEAR BROTHER KER:—I inclose a good letter written me a long time ago by Elder F. A. Chick, which you may think worthy of a place in the SIGNS OF THE TIMES. I had purposed to meet you at Woburn, your last appointment there, but was prevented, and it is doubtful if I ever get there again.

Sincerely yours,

R. C. CLARK.

REISTERSTOWN, Md., Jan. 8, 1893.

DEAR BROTHER CLARK:—I have had it in my heart and mind to write you ever since my return from Maine. I have often thought of your afflictions, and trust that I have felt a deep desire at times that God, the God of all grace, might comfort and help you by manifesting his

presence to you. I feel like writing to you to-night, and as I am not sure of your post-office will send it in care of your brother at North Berwick. While I feel drawn to write to you, yet I feel as though I am the very poorest comforter of all the number that profess to be ministers of the cross of Christ, as I think. Thus I have been glad many times that we have one Comforter, even the Holy Spirit, whom the Father has sent in Jesus' name, and I rejoice that he can take even the weak words of a mortal like me and use them for the comfort of the children of God. In all of comfort, or hope, or help that we may be to each other, to God alone must all praise be rendered, and thus we are kept from trusting in man on the one hand, or glorying in him on the other. Indeed, my dear brother, I do feel a deep sympathy for you in the sore trial that has come upon you that is harder for you to bear than death itself would be. But I have been thinking of this, If poor, erring mortals like us can pity the sorrows of another, and desire to impart strength and comfort, how much more does the pity of the dear Savior, who was tried in all things as we are, and therefore knows how to comfort us, embrace all his loved ones, and he can comfort and help you. We are very weak and impotent, but he is strong, and able to save unto the uttermost all who come unto God by him. I know that you have proved this in the past, and I am sure that you know these things better than I can tell you. Of one thing I am sure, all is in the hand of God, and not a single shaft can hit, except the God of love sees fit. There have been a few times of sore trouble in my life, and at such times I have found my help and comfort and strength to endure in the strong doctrine of the word of God. His sovereignty,

predestination, power, wisdom, omnipotence and omniscience have at such seasons been my help and comfort. Doctrine that in the days of my prosperity had been as the hard and flinty rock to me now became the source of consolation. I could then suck honey out of the rock and oil out of the flinty rock. My brother, may your soul be anchored here in all the days and months of your heartbreaking trial. I know of nothing better to say than the words of the apostle, which though quoted again and again never lose their value and preciousness. We know that all things work together for good to them that love God, to them who are the called according to his purpose. "We know," this is the apostle's testimony. How do we know unless it be because we know God and his goodness and love to his people? Having a view of the power and goodness of God, we must know that nothing can harm those whom he loves. I am persuaded, my dear brother, that you know these things, and are established in them. May you also know the comfort of them in your heart. Many things are given us as trial tests of our faith and love, and in these sorrows are our opportunities to exhibit the power of living faith. Thus Job was tried, but in it all the faith that was in him got a noble victory and helped him to say, Shall a man receive good at the hand of the Lord, and shall he not receive evil? Again, he said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. I trust you have known the triumphs of this faith, and that you may continue to know them in all the hours of your sore affliction. I hope the knowledge that I remember you may prove a comfort, even if what I have written does you no good. May God bless and keep you in the joy of his presence.

I remain your brother in a precious hope,

F. A. CHICK.

HOPEWELL, N. J., Jan. 4, 1916.

DEAR BROTHER KER:—I feel so fearful to say brother, for fear I am not a sister. My God, my God, why hast thou forsaken me? This was the cry of the dear Redeemer when on the cross. He knew he was God, and also knew he had to be put to death as the Father had willed it, yet in his sufferings for the sins of all the elect his flesh cried out; he felt to be forsaken of God. So does every heaven-born child of God feel they are forsaken of him at times. Very poor sinners see their heart as a cage of unclean birds, then they cry, Lord, save me, for I am a brother to dragons and a companion to owls. Like the thief on the cross, they cry, Lord, remember me. What did the dear Redeemer say? This day shalt thou be with me in paradise. Think of this promise; O how favored! Paradise of God; saved by his grace; in no other way can poor sinners be saved. To be with him and be like him is the christian's hope when done with this tabernacle of clay, in which we groan, being burdened. But remember the Savior was burdened and heavy laden, pressed as a cart laden under many sheaves. He bore the sins of all the elect, he came to do just what his heavenly Father had for him to do, finished the work and said, It is finished, and gave up the ghost. O how complete in him, a finished salvation, nothing left for mortal man to do. Each one of God's dear children has to fill the place appointed unto them here in this vile world, and walk in the path marked out for them. Sometimes they feel to turn back, for the way seems hard and hedged up. Trials and sorrows seem to crush them, but He says, This is the way, walk ye in it. All the way the Lord did lead Jacob, and there was no strange god with him. But they

cannot at all times feel that God is leading them, and then they cry, Has he forsaken me? Has he forgotten to be gracious? Are his mercies clean gone forever? He never leaves nor forsakes them, but is leading them all the time, though at times the way is dark, and they cannot see; but he makes darkness light and crooked things straight; the Lord doeth all these things. He knows the pitfalls and snares, and will yet deliver; his arm is not shortened, he is God. The thought came to my mind of Revelation, and of what John saw: There appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. A wonder; yes, wonderful, wonderful, a woman, the bride, the Lamb's wife, clothed with the Sun of Righteousness, the law under her feet. The poor children of God do not know they are trying to keep the law until the Sun of Righteousness shines in their hearts, then they are made to see they are saved by grace; not by works, but by grace are ye saved. Where would I have been except for a merciful God? He brought me up out of a horrible pit and miry clay, placed my feet upon a rock and established my goings and put a new song in my mouth; I hope it was the song of the redeemed; then I felt like singing his praises all the time. I get in such a doubtful condition; I feel all this is too wonderful for me. His loving-kindness O how free, for God's little ones, but not for me. Then again I feel, "If I must sing, I'll sing of grace." So I go halting along, like one of old, "lame on both feet." I feel to say the SIGNS is very precious to us, and I hope both you, Elder Ker, and Elder Lefferts, will be strengthened to write and expound the Scriptures as you have in the past, and God be

praised. If you feel to do so, please write of what the crown of twelve stars upon her head signifies. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

With love and fellowship for all poor sinners,

MARY BREWSTER CONNER.

WAVERLY, Pa., Feb. 3, 1916.

DEAR BROTHER KER:—I just want to say plainly to you that your editorial in the SIGNS of January 15th, in answer to brother Jackson, did me more good than anything I have ever read on the subject of predestination. I have read it four times, and it does seem to me unanswerable in any way, except to say amen to it. I also enjoyed your editorial of December 1st. I cannot understand why one brother should be so anxious to criticise another brother, even when he quotes Scripture, and correctly, too, to prove his position. I have never heard a sermon in my life, and I have heard a great many in fifty years, but what there would be hundreds of expressions which were not Bible quotations, but nearly every one presented a scriptural truth. It is good to be zealous in a good cause, but I do not feel that stirring up strife is a good cause, even though I may have been the guilty one. I often think how nice it would be to always listen to the brethren without any carnal or fleshly feelings, even if they should say things that we could not harmonize with our way of thinking. But, brother Ker, we are fearfully and wonderfully made, and sometimes you could leave off the letter "e" in my case. It seems so strange that we cannot bear with the infirmities of our brethren when we know that we are full of infirmities of every name and nature.

Brother Ker, God Almighty has absolutely (independently) put you and brother Lefferts where you are, and this is one of God's doings that I am perfectly satisfied with. I would like to see and hear you again very much.

Love to you and your care.

D. M. VAIL.

WESTON, Mich., Jan. 15, 1916.

DEAR BRETHREN AND SISTERS IN CHRIST:—Allow one so unworthy to address you thus. I often feel when reading in the SIGNS that I wish I could write like such an one, but I am not gifted in that way, although, if I know my own heart, I have a hope which I would not exchange for worlds like this. It is now fifty years since I hope the dear Lord heard my cry for mercy, when I was sinking down to the depths of hell. I was made to cry, Show pity, Lord, O Lord, forgive; let a repenting rebel live. All at once my trouble seemed to be gone, and I was made to rejoice in God as my Savior. I thought my trials were over and all my trouble gone, and that joy, peace and pleasure should be my lot, but I have passed through many dark and trying scenes since then, and now I often wonder, Am I his, or am I not? It seems very lonely since the death of my husband, Elder T. J. Wyman, with no meeting to go to. There are only two left of the Fairfield Church, James Wyman and myself. I am writing to send the obituary of Mr. Wyman's mother, whom some of the ministering brethren will remember. I should have written long before, but have been away from home for six months caring for a sick daughter, but the Lord saw fit to raise her up again, for which I am very thankful. May the dear Lord be with the editors of the SIGNS, and still enable them to wield the sword

of the Lord and of Gideon. Turn to hymn 962, in Beebe's collection, and read, "O for a thousand tongues to sing my dear Redeemer's praise."

If you think this worthy of space print it, if not, cast it aside. When it is well with you, remember me at the throne of grace.

Your unworthy sister, if one at all,  
(MRS.) T. J. WYMAN.

GOLDEN CITY, Missouri, Feb. 12, 1916.

DEAR BRETHREN EDITORS:—I have long felt that it was my duty to write a few lines to thank you for your kindness in sending me the dear paper, for I do certainly appreciate it. Often, in the past, I have felt impressed to write to some dear one whose letter in the SIGNS had especially comforted me, but a sense of my unworthiness caused me to postpone it, and they were called away. If it would not be presuming, I would like to say to all the dear ones, I do appreciate your writings very much. Dear Elder Durand, what a shock it gave me when a sister in the church here in the south asked me if I thought he was a sound Baptist. My reply was, that if he is not, I did not know anything about Baptist doctrine. I would say to sister Runkle, I feel thankful that she is gifted to write to the consolation of such feeble, unworthy creatures as I. I have often, when a young girl, heard her dear father preach at the Sandy Creek Association, and still remember his face. I had great respect for him then, but as yet knew nothing of that love that I hope I feel now for all the dear household.

Now, dear ones all, I do not expect to be here much longer, as I am in my seventy-third year, but I hope and trust that the Lord will prepare me for the change. I know I cannot prepare my-

self. I am far away from any church of our faith and order, and never expect to hear preaching again.

I must mention brother J. F. Beeman. His letters have always specially interested and comforted me. There are many others I would like to name, but space forbids.

Dear brethren editors, my sincere desire or prayer is, that if it is the Lord's will you may be spared long to comfort and instruct the poor in spirit, and may he sustain you by his grace, and enable you to bear your burdens. Please remember in your prayers a lonely traveler.

Unworthily, your sister in a precious hope,

(MRS.) C. A. STRATTON.

OTEGO, N. Y., Oct. 21, 1915.

DEAR BROTHER KER:—I have many times thought of writing you since your dear wife was taken from you, and then I would feel that no words of mine could be of comfort to you in your great sorrow, and, too, I am a poor writer, and so the months and years go by and I do not do the things I should, and am continually doing the things I should not. Why is it; can you tell? I think often of you in your sad and lonely life, and so many times think of your pleasant home, and sister Ker and the children in the home when I attended the Warwick Association, at Warwick, in 1908, and stayed all night at your house on my way home. How much of sorrow there is in life. We, too, have had to part with a dear one, and how we all miss sister Susie. It seemed we could not go on without her, but we just had to, though at times I feel ready to give up all, and that I can never endure it. It was a great loss to us. She was so capable and useful in the church and the home, and I am so ignorant and feel my unfitness to do the things that

have fallen to my lot; still God reigns, and I would not murmur, but I do desire wisdom and strength to do the right things at all times. We are still at the old home. The church people here are well, and we are in peace one with another, and our dear pastor, Elder Vail, comes to us each first Sunday preaching Jesus as the way of life and salvation to poor sinners, such as I feel myself to be. I have less comfort and enjoyment in spiritual things as the years go by, and very often wonder who I am, and what I am, and if I really know anything of the great and glorious things of the kingdom of God; then my mind always goes back to the year 1895, when, as I hope, I was given a good hope through grace, and I can but feel that was of God, for then Jesus all the day long was my joy and my song. Now I go along in a dull and lifeless way; yes, and often feel to be dead, and wonder what manner of person I am; my life is so different from what a child of God should be, and I cannot do the things I would. I would very much like to hear you proclaim the unsearchable riches of God, as it has been my privilege to do in years that are past. I was sorry not to have been able to attend the Roxbury Association in September, but my work and cares are many since sister Susie left us, and I cannot go much from home. I am glad Elder Lefferts is associated with you in conducting the SIGNS. I, like many others, after Elder Chick was taken, could think of no one else who could fill the place so ably.

I did not think to write so much, but was just going to send a little obituary of one of our number who was called home in September, and also send a copy of a letter sister Weatherly wrote to the church several years ago. If you think best to publish it, or any part of it, you may.

Yours in christian love, from a sinner,  
ROSE TAMSETT.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1916.

Entered in the Middletown, N. Y., Post Office as  
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

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*Middletown, Orange Co., N. Y.*

**ZECHARIAH XIII. 7-9.**

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—Will you please give your views through the SIGNS on the text recorded in Zechariah xiii. 7-9? "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. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Do you understand this to mean God's protecting care over the little ones, as it is the will of the Father that not one of these little ones who believe in our Lord and Savior Jesus Christ shall perish?

Yours in hope,  
LEXINGTON, Ky.

WM. F. SLOAN.

In the first verse of this thirteenth chapter of Zechariah the declaration, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness," is found. The expression, "In that day," is often used in the Old Testament Scriptures, and no doubt had reference to the gospel day. For instance the word says, "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts of the land of Egypt,

and shall worship the Lord in the holy mount at Jerusalem." Here it seems evident that the trumpet signified the gospel, or glad news to those ready to perish and to the outcasts of Israel. In the days of old at a certain season there was a silver trumpet blown in the camps of Israel. It never gave an uncertain sound, but always the same sound, which was known and understood by the Israelites. It declared liberty to the captives, freedom to those who were bound, and that the debts of those who were in debt were canceled. A beautiful figure of the gospel of the grace of God: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This is the sound of the gospel trumpet, declaring liberty to the captives, freedom to them, bound by the fetters of sin, and that the debt they owed both law and justice is forever canceled. In Malachi iii. 17, we have the following language: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." By referring to the first two or three verses of this third chapter of Malachi it will be readily seen that the seventeenth verse, just referred to, declared the work of Christ during his ministry in the flesh and in the Spirit, rather than the end of all things, when the redeemed of the Lord shall be caught up in the clouds to meet the Lord in the air. His work in the flesh was to redeem and justify his bride, and beginning with the calling of the apostles, the making up of the jewels began, and has continued until the present hour, and will continue until the last jewel is gathered from among men. Even to-day the church is a royal diadem in

the hand of her God. We have called attention to these two places in the Scriptures where the words, "In that day," are used, to show that the same truth is presented in the first verse of the chapter before us. The God of Abraham, Isaac and Jacob had promised to visit their seed with redemption and salvation, and that in his own way and time. Here in this chapter he renews his promise by saying, In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness. It might be asked, If the fountain was opened to the house of David and the inhabitants of Jerusalem, how can Gentiles be benefited by it? It seems to us this way: that inasmuch as Christ was of the house of David, and the Gentiles are children of God by adoption in him and have their life standing in him, that they are the children of Abraham and heirs according to the promise. Hence all the children of God, both Jews and Gentiles, are of the house of David and therefore the inhabitants of Jerusalem. All the works of the Lord are known unto him from the beginning, and as sin entered the world there must be an end of sin, a cleansing, a washing, a purifying of his chosen people, and this could be done only in the fountain opened for that special purpose. There seems to be presented a distinction in this first verse between sin and uncleanness, and the fountain was opened for both. Sin must be forever washed away by the one offering, and, as it seems to us, uncleanness, embracing all vile and evil speeches, all ungodly acts, must be purged away in the one fountain while the church sojourns here in the wilderness of sin. This fountain is nothing less than the shed blood of Jesus, the Lamb of God, which "blood can cleanse the foulest stain and

can avail for me." The faith of the church has ever been the same in all ages of the world. Abel saw this fountain in his day. The harlot Rahab saw it in her day when she bound the scarlet line in the window, knowing that it meant salvation to her and her house. The dying thief rejoiced to see it as he was paying the just penalty for his crimes, and the poet saw it when he said, "May I there, though vile as he, wash all my sins away." When the Lord's appointed time came for the fountain to be opened he called upon the sword to awake and smite his Shepherd. This reminds us of the words of Jesus to Pilate: "Thou couldest have no power against me at all except it were given thee from above. How wonderful that the Lord endured sin to reign just so long, then called upon the sword, or offended law, to awake and smite the Shepherd. The sword had slumbered, as it were, from the day of Adam's transgression, a period of thousands of years, but was in no sense dead, and its demands must be met before the guilty could be justified with God. The law did awake with all its fury, demanding the death of the transgressor, and as the sinner could not undo what he had done, the Shepherd took his sins upon himself and was smitten by the sword, or law, thereby fulfilling its demands in every jot and tittle.

We should all remember that the shepherd here spoken of was God's fellow as well as his Shepherd. The term "fellow" means equal. Yes, the Son was equal with the Father, and thought it not robbery, yet made himself of no reputation and took upon him the form of a servant and became obedient even unto death. Well can it be said of Jesus that he was God manifest in the flesh, and well could Jesus say, I and my Father are one.

The term, "my Shepherd," signifies that the flock belonged to the Father, and that he appointed the Son overseer or Shepherd. This is in harmony with what Jesus said to the Father: Thine they were, and thou gavest them me, hence he could by right redeem them.

Brother Sloan wants to know if the hand over the little ones means God's protecting care over all his people? To this we answer yes, but in a secondary sense. He will remember that Jesus said, This night all of you shall be offended because of me, and shall forsake me. Peter replied, Though all men forsake thee, yet will I not. But the words of the Lord are ever true, and there must not be one exception when he said, All shall forsake me. Peter was sincere, and verily thought he could do what he had promised, but like all of us failed and denied the Lord of mercy and salvation. When Jesus was betrayed into the hands of wicked men, according to the determinate counsel of God, all the disciples forsook him and fled, that the Scriptures might be fulfilled which said, Smite the Shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones. This, then, is of course the first application of the text. The Lord had called and ordained the apostles to the work of the gospel ministry, and their mission must be accomplished, hence he turned his hand over them, protecting them from death, but delivered Jesus unto death because of his purpose and plan. Nothing could take his life until the appointed time, neither could any take the life of the apostles, witnesses of the Lamb, until their words were heard in all the world by all nations. It is verily true that the hand of the Lord is over all his sheep, and that nothing shall separate them from him, and

that no cross, no loss, no burden shall ever overtake them that strength is not given to bear. Faithful is our God to all eternity; bless his holy name.

"And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off, and die, but the third shall be left therein." It seems to us that the "land" spoken of here was that portion given Abraham and his seed for a possession. If so, those therein were Jews, hence the cutting off of the two parts signifies the cutting off of the "natural branches of the tame olive tree," or in other words the rejection and overthrow of the Jewish nation as a body, the Lord taking the kingdom from them. As branches separated from a vine or tree wither and die, so the Jews became dead to the "true Vine," and remain spiritually dead to this day, with an exception now and then, in fulfillment of the word of God as embraced in the text. "The third part." This signifies a smaller part, or "remnant according to the election of grace." The church, spiritually, was composed at first of thirteen, the Head and the twelve apostles, but on the day of Pentecost the Lord added three thousand souls, and, as we understand, all Jews. These practically composed the "third part" left in the land, and they were brought through the fire, persecutions, severe trials, losses and crosses for their faith in Jesus and his blood. In such fire they were refined as silver is refined and tried as gold is tried." As the refiner's fire is very hot in order to consume all dross, so the persecutions of the early church were severe to prove and try the faith of "the third part," but the Lord brought them off more than conquerors through Him that loved them and gave himself for them. The expression, They shall call on my name and I will



hear them, is very significant, and Peter expressed the feeling of all saints when he asked Jesus, saying, Lord, unto whom shall we go? thou hast the words of eternal life. Such faith and confession the Lord always hears and blesses in saying, "It is my people," and in return they say, "The Lord is my God." All this is true now of the Lord's people experimentally, and will continue the same while time lasts, and they are just as sure to be brought through, not left in, the fire as were the Jews and early church.

We now leave the subject for the consideration of brother Sloan and others who may read our views. K.

#### I CHRONICLES XVI. 22; PSALMS CV. 15.

"TOUCH not mine anointed, and do my prophets no harm."

The ark of God had been sojourning in the house of Obed-edom the Gittite after the fall of Uzza, who had fallen through being smitten of the Lord on account of his having put out his hand to steady the ark when the oxen stumbled. Now David, having subdued the Jebusites, makes Jerusalem the capital of his kingdom, and after having established the seat of his government there, goes down to the house of the Gittite with the elders of Israel and the captains over thousands, to bring up the ark of the covenant of the Lord. This they do, the Levites bearing the ark, with "shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." This, then, is the occasion of David's wonderful psalm of thanksgiving, in which his mind is stirred up to recall all the way the Lord has led his people in all the vicissitudes of their journey from their former humiliation in Egypt to their now exalted and prosperous condition in the land of promise. All

this had been in fulfillment of the covenant which God had made with Abraham hundreds of years before, which covenant God had confirmed unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance. This promise God had made to his people when they were but few and were as yet strangers in that land which he covenanted to give them later on. In those days of littleness and feebleness they went from nation to nation, and from one kingdom to another, and he suffered no man to do them wrong, even reproving kings for their sakes. The reason for all this safety in the midst of strangers and strange lands was that God said, "Touch not mine anointed, and do my prophets no harm." When God speaks, it must be done as he says, there is no resisting his will. When he said, "Touch not," they could not be touched, however much their enemies might desire to do them harm. The anointing of the Lord cannot, must not, be despised, and those thus anointed, however mean they may be in their own persons and in the estimation of others, yet they must be respected and let alone, for the Lord will not suffer his anointed to be dealt with as men please. First of all, Christ is the great Anointed of the Father, and if there be any others that are the anointed of God it can only be as they receive their anointing through Christ Jesus. Before the foundation of the world Christ was anointed the great High Priest of our profession; he was appointed from eternity to offer in the fullness of time the great and only sacrifice which could and should take away all the sins of the elect. He stood from the foundation of the world as a lamb slain; not that he was actually slain from the foundation of the world, but that in the

purpose, plan and predestination of God his being slain was all mapped out and virtually accomplished in the mind of Almighty God. He was, therefore, from eternity appointed, set apart, consecrated and, to sum up, anointed with the Holy Spirit of the Godhead unto the great sacrificial and mediatorial work which he should in the course of time come into the world actually to perform. All this being so, the anointed of God could not be touched, nothing could alter, hinder or hasten the work of Christ Jesus. He must come, not too late, and not too soon, but right in the right place and at the right time, to do the work and the will of the Father in the earth. All the schemes of men and devils could not touch this anointed One. His enemies could not endure the directness and the force of the truth which he preached, they took up stones to stone him, they essayed his destruction in various ways, they laid pitfalls for him and fell in them themselves, they attempted to ensnare him, but succeeded only in entangling themselves. All their schemes for his ruin came to nothing, for his hour had not yet come, and until it did come he was as safe in the belly of hell as he would have been if caught up to the throne of his Father. He could not die until his time came; that is, the time appointed of the Father, and when that time did come the intervention of Peter with his sword, and indeed of the whole church, had that been possible, could not have prevented it. But even when his hour had come he could die only in the place and at the time and in the manner decreed by his almighty Father. No farther could the wild waves of wrath encroach upon him than God had intended. It had been said by one of the prophets that not one bone of his body should be broken, and not

one bone of his body was broken, though the legs of each of the thieves on either side of him were broken to make them die quicker. Jesus they could not touch, for God had said, "Touch not mine anointed." Of course, this hateful mob had no idea of the doctrine of predestination, and would have derided the thought that they were doing only what God's hand had determined before to be done, that they could not do more and could do no less. But whether they knew it or did not know it, the predestination of God was fulfilled in all they did. Jesus came to seek and to save the lost. This he did. He did not try to save them, he did not merely make their salvation a possible thing, but he successfully accomplished the salvation of all his people perfectly and completely. He finished the work given him of the Father to do. Unto all this he was anointed before the world began, and the Anointed could not be touched; that is, he could not be prevented or helped in this work, or turned aside from it one jot whatsoever. God had sworn by himself, because he could swear by no greater, that Christ should be a priest forever after the order of Melchisedec, after the power of an endless life. He alone can make atonement satisfactorily unto God for all the sins of all his people. Now, to attempt to add to the work of Jesus by some work of our own is to touch the anointed, and this cannot be done. To detract from the work of Jesus, to say that he did not do what he says he did, that all he did amounts to nothing unless men accept, this all is to touch the anointed, and this cannot be done, for God has said, "Touch not," and what God says must stand. It cannot be otherwise than as God says. His word will not return unto him void of fulfillment, it will accomplish that which is God's pleasure,

and always prosper in the thing whereunto he sends it. God is no less effectual in grace than he is in nature, and why men persist in claiming that God needs their help in matters of grace, when he can get along so well without their help in matters of creation, is beyond the spiritual mind to comprehend. If God cannot save a soul without man's help, how did he ever manage to get the world made right and the universe set in motion without some of us there to help him? The whole effort system as preached and believed by the so-called christians of this day is an attempt to touch God's anointed, and to rob him of the diadem which is rightfully his. It will all come to naught, they shall be confounded, shall all be overwhelmed in shame, for God has said, "Touch not mine anointed," and he will avenge his Beloved in his own time and in his own way. However, the word "anointed" applies not only to Christ himself, but to all that are in him. Aaron was a type of Christ, and you remember that when the holy oil was poured upon his head it ran down over his beard and over his garments to even the skirts thereof. No part of the body of the high priest but what shared in this anointing. So with Christ, the antitypical High Priest, there is not a part of his body, not a single member, but what receives the anointing in some measure. All the elect are anointed in and through him, all have an unction of the Holy One, and just as Christ cannot be touched, just as he cannot be robbed of his glory, just as he cannot be hindered or helped in all his work, just so not one of the elect can be robbed of the crown of righteousness laid up for them, cannot be blotted out of the book of life, cannot be prevented from finally persevering unto the inheritance incor-

ruptible and undefiled reserved in heaven for them. On land or on sea, in war or in peace, in sickness or in health, in poverty or in wealth, in hell or in heaven, all and each one of God's people are safe. They are safe at all times and in all places. They live a mystical life, they move in a mystical world, they cannot be touched, none can do them hurt, they cannot suffer harm. We do not mean that God's people do not have their trials and afflictions, these they must have, but even these things cannot touch them; that is, cannot hurt or harm them, but will do them good, for no matter what comes to pass in the lives of God's people it is all for their good and for the glory of God. Everything and all things promote the welfare of God's people. Even when Stephen was being stoned to death it was only his body the stones pelted, they could not touch his life, and every blow from the stones as they were being hurled upon his poor body was but bringing death nearer and nearer to him that he might fly away and be forever at rest in the presence of the Father. The anointed, the real Stephen, his enemies could not touch. They could and they did, indeed, torment his body, but we fear not them which can merely destroy the body, but rejoice that it has been given us to fear God, who is able to destroy both body and soul in hell. We are all strangers in a strange land, this world is not our home, we have here no continuing city, we seek a city whose builder and maker is God. By faith we have caught the gleam of that city's gates of pearl, and press on to follow on to know the Lord, hoping to attain unto the resurrection of the dead and the knowing him without a veil between. In the meantime, as we move about here in this lower world among strange peoples that cannot speak

our language nor comprehend us, we are safe. Just as of old, Israel went from nation to nation, and from one kingdom to another, and God suffered no man to do them wrong, but reprov'd kings for their sakes, saying, "Touch not mine anointed, and do my prophets no harm," so now no man or men can do wrong to the church, for she is anointed in Christ Jesus and no wrong can be done her. Whatever comes her way must be right, no matter what it is. It cannot be wrong. All things that the people of God individually or collectively experience cannot do them wrong. It is all right, whatever it is. All is, as we have said, for their good and for the glory of God. We do not see how it is so, nor can we explain how it is so, but we know it is so, for God says it is so, and we believe that what God says is so. We have only to know that God says a thing to know that it is so. Reason wants an explanation, but faith accepts gladly God's word without explanation. God will not stoop to appease our reason, but he will always respond to our faith, for faith never asks but what God is pleased to give. Every one that testifies of Jesus is a prophet, for the testimony of Jesus is the spirit of prophecy. The gospel ministry, the preaching of Jesus, is therefore prophetic according to the scriptural definition of prophecy, for it is the testimony of Jesus. God says, "Do my prophets no harm." The gospel ministry cannot be stamped out, those that preach it cannot be harmed. They will, they must, have trials to endure that would daunt the most courageous, but these things will do them no harm. The life of their spirit will thrive in all these things. Preaching is not an easy task, and the pulpit is no place for a coward. If ever the church needed clear, plain

forceful, discriminating setting forth of the truth of God, it is now. This is a soft age, but the truth is just as hard as ever, and it ill becomes us to modify its hardness or smooth it to men's liking. We do not believe that one so anointed to the work of the ministry can hold back part of the truth and rest easy in his conscience. It is not necessary to ridicule publicly what the world believes, it is not necessary to be sarcastic, it is not necessary to be personal in one's remarks, nor to be insulting, but let the trumpet send forth its certain sound, let none be in doubt as to what we mean, whether they hear or whether they forbear. If we have friends, let them be our friends fully aware of our position, and not our friends because they think we are something we are not. Let us be honest, let us be straightforward. Let us not evade the issue for which we are set as witnesses in the midst of a world gone mad with the wealth of mammon and drunken with the wines of Babylon. Let the clear far call of the trumpet of our God sound forth throughout the darkness of this present evil world. You need not fear any harm, you cannot be harmed, for God has said, "Do my prophets no harm." His word guarantees the security of all who prophesy in his name, so go at it with all the might that is in you. "Jesus Christ and him crucified," sound it forth to your last breath. Nothing can hurt you. God says so.

Requested.

L.

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## MARRIAGES.

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By Elder J. B. Slauson, Feb. 3rd, 1916, at the home of the bride's brother in Ekfrid township, Ontario, Donald Alpine McCallum and Anna Paterson, both of Ekfrid.

## OBITUARY NOTICES.

**Mrs. Catherine Slack** fell asleep Feb. 2nd, 1916, at her home in Leesburg, Loudoun Co., Va. Had she lived until the 10th day of March she would have been 97 years old. She was born and raised and lived all the days of her long life in Loudoun County. She was the daughter of Peter and Sarah Snider, and the wife of Fenelon Slack, who preceded her to the grave thirty-seven years. She had been the mother of three children, one of whom died in infancy. One son, Mr. Lloyd Slack, and one daughter, our sister "Mittie" Slack, survive their mother. Sister Slack and her daughter were baptized into the membership of the New Valley Old School Baptist Church on the same day, the third Sunday in November, 1891, by the late Elder E. V. White. Sister Slack had been exercised in mind regarding the things of the kingdom of God for at least forty years prior to her coming to the church. It is hard for us to write an adequate notice of the death of this dear sister and to put in words the high esteem and love in which we held her. She was truly a mother in Israel to us. She was endowed with a spiritual mind wonderfully alert in the Scriptures, and few things could be more refreshing than to have a talk with her in the days when her mind was at its keenest, upon the things pertaining to Jesus and his people. About seventeen years ago she sustained a broken hip from a fall, and ever afterward was unable to walk. This necessarily made an active life impossible, but no one ever heard a word of complaint from her lips. She was so gifted that she was always enumerating her blessings, always looking on the bright side of all her afflictions and praising the Lord for his abundant goodness and mercy toward her. At the last, when she was suffering intensely, a sister in the church said to her: "O how I wish I could do something for you," and sister Slack replied calmly and quietly: "Each must bear his own burden." These few words epitomized her whole life. She was never one to inflict her troubles on other people, always bearing them like a good and brave soldier who never knows defeat. She was not afraid to die, for death had lost its sting for her. She often expressed herself as waiting the Lord's summons to call her home, and that there was nothing in the world to hold her any longer. She had many favorite hymns, and had been a great Bible reader, and was blessed with a good memory to retain much of what she read. The hymn beginning, "Come, Holy Spirit, heavenly Dove, with all thy quickening powers," was much with her in those days when she was much exercised about coming to the church, where she hoped to find rest for her soul. Sister Slack will be missed by our church, for while she had not been able to attend the meetings for many years, yet she was where we could often run in

to see her, and that privilege is now denied us. She will be keenly and sadly missed by her dear son and daughter, and especially by the latter, sister "Mittie," who was her mother's constant companion for many years, and who took such devoted care of her. May the good Lord in his wonderful satisfying way be the comfort and consolation of all the mourning ones, both in the family and in the church.

The funeral services were held in the home where she had lived so many, many years, and which she loved so well. We sang, "How firm a foundation" and "Asleep in Jesus," and then we tried to speak from the words in Isaiah xliii. 2, 3. At such times we always realize the utter futility of words to express what we feel. There is but One who can heal, and that is the same One who inflicts the rod. May he grant us grace to be submissive to his will in this as in all things else, knowing that he doeth his will in the army of heaven and among the inhabitants of the earth.

L.

**Mrs. Lydia Carpenter Wyman** was born in Orleans County, N. Y., Nov. 4th, 1817, and died June 7th, 1915, making her age 97 years, 7 months and 2 days. The life of Grandma Wyman, as she was so familiarly known and lovingly called, had been of more than usual interest, in that it covered nearly a century of time. She was the daughter of Elder James and Katherine Carpenter, and moved to Michigan with her parents when nine years old. At the age of nineteen she was married to Sheldon Wyman. Since her marriage her life had been spent in Weston and vicinity. There were nine children born to them, of whom six survive: James, of Marenisco, Peter of Adrian, Mich., Mrs. C. A. Hickman, of Muncie, Ind., Alonzo, of Tipton, Mich., Mrs. Sarah Mason, of Weston, Mich., and Mrs. J. E. Reynolds, of Jasper, Mich. There are twenty-one grandchildren, thirty-five great-grandchildren and thirteen great-great-grandchildren. Her husband died in 1897. After his death she lived with her son, Elder T. J. Wyman, until his death, then divided her time with her daughters. The accident that ended her long and eventful life was the breaking of her hip at the home of her daughter, Mrs. J. E. Reynolds, where after four weeks of patient suffering she passed quietly to the scenes of a brighter world, and we feel that our loss is her eternal gain. Both she and her husband were members of the Fairfield Church, both being baptized by Elder James Carpenter, the first Old School Baptist minister in Michigan.

Her funeral was largely attended at the Baptist meetinghouse in Weston, and she was laid to rest in the cemetery near by.

Written by her daughter-in-law,

(MRS.) T. J. WYMAN.

Brother **J. E. Berry, Jr.**, was born in Jackson County, Ala., Oct. 11th, 1877, and died Oct. 20th, 1915, aged 38 years and 9 days. He was a son of J. E. and Catherine Berry, who was the daughter of George Maple. She had two uncles who were ministers of the Old School Baptist Church: Elders Corn and Peter Maple. J. E. Berry, Sr., father of the deceased, was the son of Elder Elisha Berry, who was actively engaged in the ministry for fifty one-years. Deceased was married to sister Johnie Downer, and to that union were born eight children, five girls and three boys. Brother Berry became much concerned in regard to his condition. He was a member of the Methodists, but found that he could not satisfy the holy law of God, and while in this trouble and ploughing alone in the field the burden of sin was lifted, a hope sprang up, and he dated from that time his hope in a crucified Savior and became a firm believer in salvation by grace. He was a zealous member of Salem Church, and at our monthly meetings he was always present. The writer baptized him in September, 1914. He was kind and generous and was a lovable brother. While I was trying to tell of the boundless love of God at his funeral the grave that was open to receive the body had no fears to me. Brother Berry had not passed the stone that marks the high place in this life, but becoming weary with his burden pillowed his head thereon and fell into that dreamless sleep which had kissed down his eyelids.

Written by request of his father and wife.

W. W. COCHRAN.

### APPOINTMENTS.

PLEASE publish appointments as follows, if not providentially hindered: March 20th, at brother Lake's with the Sycamore Ridge Church, at 11 o'clock; 21st, on Climors Creek, near H. Byrnside's, 11 o'clock; 22nd, at Providence Church, 11 o'clock; 23rd and 24th, at Bethel Church, as they may see proper to arrange; 25th and 26th, at Sarah Church, 11 o'clock each day. We are expecting Elder W. I. Wade and Deacon C. H. Casdorff to be with us at these appointments all the way through. Brother Casdorff and myself will need conveyance from Hurricane to Sarah Church.

J. W. McCLANAHAN.

DEAR BRETHREN EDITORS:—Please publish the following appointments and oblige:

Kingston, N. Y., Saturday, March 18th, 8 p. m., 58 Smith Ave.; Ashokan, Sunday, 19th, 10:30 a. m. and 2 p. m.; Arena, Tuesday, 21st, 11 a. m.; Kelley Corners, Wednesday, 22nd, 7:45 p. m.; Halcottville, Thursday, 23rd, 7:45 p. m.; Vega, Friday, 24th, 1:30 p. m.; Roxbury village, sister Mead's home, Sunday, 26th, 10:30 a. m. and 2 p. m.

D. M. VAIL.

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

J. P. Fields, Ky., \$1.00; Mrs. J. E. Chadwick, Texas, \$2.00; Mrs. A. J. Crenshaw, Okla., \$2.00.

### MEETINGS.

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11:00 A. M.

2:00 P. M.

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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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Oceau Park, Cal.

W. T. HENDERSON, Pastor.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., MARCH 15, 1916. NO. 6.

## CORRESPONDENCE.

HILLSVILLE, Va., Feb. 15, 1916.

DEAR BROTHERS EDITORS:—I am forwarding you a letter written by Elder H. B. Jones, of Texas. I consider it too good to keep to myself, therefore I will ask you to please publish it in the SIGNS, that our people (the people of God, we hope) may share with me the truth so wonderfully and ably declared in it. I love the good news from a far country, whose inhabitants are children of light, and this light, being formed by God himself, is of such splendor that mortal tongue cannot, even though it speaks as the spiritual mind directs, describe the beauty thereof in its fullness.

May the tender mercy of God deliver us from evil, and his uniting love draw us together as an unbroken family circle.

ANNIE FULCHER.

WINNSBORO, Texas, Sept. 3, 1915.

DEAR SISTER FULCHER:—Your letter of the 24th ult. received, and I will ask your permission to send it to the SIGNS OF THE TIMES for publication, as I believe it would be of interest and comfort to others. I feel unworthy of the high estimate you place upon my letters. The

subject upon which you wrote is a most interesting one, and what you say is fully sustained by Bible teaching, according to my understanding, and is also corroborated by daily observation of the things of nature's kingdom. The apostle Paul in his letter to the church at Rome declared, "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." I have thought we might very appropriately speak of three great kingdoms as being set up from the beginning: the kingdom of nature, the kingdom of heaven and the kingdom of Satan; and then we may think of the great King over all, who has set each one in its proper place, who rules over all, and finally disposes of all after the counsel of his own will. The great purpose, object, secret of all in the mind of the Father, the great first cause, creator, owner, ruler and disposer, was (as is revealed in the Scriptures of truth) the exaltation of the name of his Son and our dear Savior and Redeemer. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or do-

minions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."—Col. i. 16–19. Man is the only thing in this natural kingdom to which the Creator gave a spiritual law. The man also had his own peculiar laws of life, or nature, given by the Creator; the two laws were the very opposite one of the other. Why the God of heaven and earth saw proper to give to his creature, who was only natural, of the earth earthy, a law so contrary or opposite to the law of his being, is answered only in one way: it was even so, because it seemed good in his sight. We know he could have made the man equal to the law he intended to give him had it been his will to do so, or he could have given him a law perfectly congenial with the law of his being. The proof that it was not his will to do either is that he did not do either, and the proof that his creature man was just such a creature as he intended, and that it was his will to give him just such a law as he did, is that he did it. In regard to his violation of that law and the entrance of sin into the world, it was according to the will of God, or it was contrary to his will, or he had no will or purpose respecting the matter at all. It is to limit the Holy One of Israel, or to charge God with folly, to take either of the above positions except the first, so it is evidently as the apostle Paul said: "Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign

through righteousness, unto eternal life, by Jesus Christ our Lord."—Romans v. 20, 21. We learn in this connection that by the disobedience of one man many were made sinners, and by one man sin entered into the world, and death by sin, so death hath passed upon all, for that all have sinned. So it was the first man Adam by whom sin entered into the world, and by his disobedience all his children were made sinners. He being our head and representative naturally, we all sinned in him. This first man Adam we are told is the figure of him (Christ) that was to come. (Romans v. 14.) Again, we are told, 1 Tim. ii. 14, "And Adam was not deceived; but the woman being deceived, [Adam] was in the transgression." The serpent (which was more subtile than any of the beasts of the field which the Lord God had made) was there in the garden and beguiled our mother Eve, and she ate of the forbidden fruit, and she gave to her husband and he did eat. Now I entertain the thought here that Adam was involved from the very second that his wife partook, for they were created one, and their name was called Adam before the rib was taken from the man that was made a woman. After this, 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 I think it first took all this to make this Adam the figure of him that was to come, viz., Jesus Christ. It was love that moved Adam to partake with his wife of this forbidden fruit, but that love was based upon and was the product of a previously existing relationship. So the bride, the Lamb's wife, God's covenant people, had a spiritual

life-standing in Christ before the fall. In covenant relation the bride was betrothed to her Head and Husband, even Jesus, before the world was; Jesus was her Husband. Upon no other hypothesis of reasoning would the term "redemption" apply to the work of Jesus in saving his people, for the very word "redeem" always carries the idea of prior ownership. No man can redeem anything that was not his before it went astray or was lost.

But back to that serpent and his work, who in another place is called that old serpent, the devil. Some Old Baptists seem so afraid of him that they do not like to hear his name mentioned, especially in connection with the works of God, and seem to think he is a kind of self-existent, independent being, that has given the Lord considerable worry since the creation of this world, but to my mind the Scriptures clearly teach that he is a creature of God, fully and perfectly under his control; nor do I believe one word of that notion about his once being an angel of light in the heaven of eternal glory, and was thence cast down into this world and became a devil, lost, as is taught in Milton's "Paradise." That he is a creature is proven by the Scripture already quoted from Col. i. 16, for everything visible or invisible is included in God's creation. Our Savior told the hypocritical Pharisees that he (the devil) was a murderer from the beginning, and abode not in the truth, because there is no truth in him, so I take it for granted that he has been a devil from the very beginning of his existence. In the forty-first chapter of Job he is set forth figuratively as Leviathan, and he is described as a wonderful and mighty creature, and the chapter ends by saying, "Upon earth there is not his like, who is made without

fear. He beholdeth all high things: he is king over all the children of pride." Job tells us, twenty-sixth chapter, thirteenth verse, speaking of some of the works of the Lord, and his mysterious way, "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent," and the wise man, Solomon, tells us, Eccl. vii. 13, "Consider the work of God: for who can make that straight which he hath made crooked?" No intelligent being ever made anything without a use for it, a place for it to fill, so the great Creator of all things evidently made this old crooked serpent as he did all things else, for a purpose. As Solomon says again, "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. And he that made him can approach unto him, so he says, Isaiah xxvii. 1, "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." After the seduction of our mother Eve, and the fall, we hear the Lord saying to the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here the Lord plainly tells us that he put the enmity between the woman and the serpent, and her seed and the seed of the serpent, and tells us what the serpent shall do, and what the seed of the woman (which I understand is Christ) shall do. I am glad to believe that Satan, the serpent, is the Lord's creature, and that He rules and controls

him at all times; believing this, though he continues to hurl his hellish darts, I can confidently sing with the poet:

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

Like a vicious dog that is fastened with a chain, he will go the full length of his chain, and will do all the harm to the Lord's little ones that he can, but his bounds are fixed; like as the mighty God of Israel hath said to the sea, so I believe he has said to this evil one: Hitherto shalt thou go, but no further, and here shalt thy proud waves be stayed. (Job xxxviii. 11.) If there had not been a serpent, a devil, nor enmity, nor sin, in the world, how could the mighty power of the Captain of our salvation been displayed? Where would have been the song of victory, the song of that mighty redeemed host singing, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, tongue, people and nation? (Rev. v. 9.) I see in all this arrangement Wisdom's way of hewing out the seven pillars, (Prov. ix. 3,) i. e., in creation, providence and grace the seven divine attributes of Deity are displayed. Long ere the serpent beguiled our mother Eve in the garden, and our earthly head and representative fell, with all his posterity, under the curse of the law, the covenant of redemption was ready, so that when the covenant people of God fell in Adam they fell, as it were, in the lap of mercy, all their sins were laid upon One that was mighty to save. In covenant account he was even then made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Israel, being in covenant, was justified in Christ; the Lord put this word

in the mouth of Balaam: He hath not beheld iniquity, neither hath he seen perverseness in Israel. (Numbers xxiii. 21.) David, the sweet psalmist of Israel, was inspired to say, Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire, although he make it not to grow. Here I understand David is speaking in the Spirit of Christ, of the fixed, sure and certain arrangement for the salvation of all his covenant people. In perfect harmony with the language the apostle Paul breaks forth in praise of 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.”—Eph. i. 4. God's covenant people in the world are as a little city besieged by a great king (Satan), who has built great bulwarks against it, yet there was found in it a poor wise man (Jesus), who by his wisdom delivered the little city. (See Eccl. ix. 13–15.) Solomon beheld this wisdom by revelation from afar, and it seemed great unto him, and so with us when we by the eye of faith are enabled to see the great victory of our blessed Redeemer and Savior, as the Captain of our salvation, over the prince of the power of the air, and all the powers of darkness and death. Thus we are prepared to join in with all the blood-washed hosts of the redeemed in anthems of praise to him who through death destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

I must now desist, for I have made

this letter quite too lengthy. Pardon me. I have attempted to follow the wanderings of my mind, and just could not find a stopping-place. May the Lord afford you sustaining and comforting grace to the end of the journey.

Yours in bonds of gospel fellowship,  
H. B. JONES.

SOUTHAMPTON, Pa., Jan. 22, 1916.

DEAR BROTHER LEFFERTS:—I am inclosing some selections from a few of your precious mother's letters, written after she went to Warwick to live, which you are at liberty to insert in the SIGNS if you think best. I received many notes from her while your family lived here. She used to send them by you when you were a boy and brought the milk to us each morning, and to me they were dear, sweet messages, always filled with the theme that was mostly in her thoughts. Though she is so greatly missed, it is a comfort to know she has entered into the fullness of what was to her so dear.

With love to your dear family, I am in sweet fellowship, unworthily your sister,  
BESSIE DURAND.

WARWICK, N. Y., March 13, 1911.

MISS BESSIE DURAND—VERY DEAR SISTER:—As I take up your last letter, I see that it was written on the morning that Horace left you, and was on his way to us. O how glad we were to have him with us once more, although only for a short time, but I think his visit was truly appreciated by all who heard him. I think I could see a growth; it seemed to me that the gift had more fully developed in the larger field in which he had been called to labor. He enjoyed his visit with you all, but the time was so short that he could be with you, and the time here seemed short, too. He filled four

appointments while here, and the people seemed glad of an opportunity to hear him again, and I felt that he had wonderful liberty, and more fully showed that it was right that the gift (using my own words) should be transplanted into a larger field, and it is good for the church here to have that stirring up that we could not have in any other way. It is said the gift shall make room for itself, and it appears that way. I hope we will appreciate as we should, and not fall back to rest on our lees, and go to sleep, as if there never could be any change. Every time brother Fenton comes among us the more I see a drawing to him. I think yesterday was the best I ever heard him. He seemed truly to be clothed with the Spirit, and many spoke of their enjoyment of the preaching. It was our communion season, and he talked beautifully, and, I think, in demonstration of the Spirit and of power. I feel his visit was profitable to us all, and I hope to himself. The Lord is not unmindful of us, although we get far astray. The text yesterday was, I felt gladness in my heart when they said unto me, Let us go into the house of the Lord. The words seemed to be right with me all the time. O, have I not had many sweet seasons in being in the assembly of the saints? and how poor and unworthy I feel to have such privileges. Why should I ever feel cold and indifferent as I sometimes do? I thought after Horace went away I never would enjoy again what I had enjoyed, and I wondered why it must be so. But I suppose we needed just such a stirring up. The Lord knows just what we need, and will administer in his own way.

I was very sorry to hear of brother Durand's misfortune to get such a fall, and I hope he is recovering from it. He has been on my mind a great deal of late,

and I feel a great desire to hear him preach again, and hope he can visit the church here some time in the near future, when the weather gets settled and more pleasant. I have been thinking about it a great deal, and hope it will soon come to pass.

I feel this is a poor reply to your dear letter. Remember me to your dear household.

In love and hope,

SARAH P. LEFFERTS.

WARWICK, N. Y., April, 1911.

DEAR SISTER:—I am alone to-day, the little boys are at school, and their mother at the store, and as you are on my mind I would like to tell you some of my thoughts, and wish you could share them with me, but I know I cannot clothe them with words that will convey to your mind the beauty that I have seen in these words, which have been following me for several days: "And the glory that should follow."—1 Peter i. 11. Should follow what? My mind goes back to the beginning of time, yes, even before time was, in the ancients of eternity, when God in his infinite wisdom laid the plan of salvation by grace for many of Adam's race, even before they were created, according to the foreknowledge of God the Father, through sanctification of the Spirit. It seems so wonderful that the whole was consummated in the mind of God before the earth was framed. O the depth of the riches, both of the wisdom and knowledge of God, and the glory that should follow. I see this plan embraces the elect subjects of grace, poor sinners redeemed by the blood of Christ, who is made unto the elect precious, who is their

wisdom, sanctification and redemption, heirs of God and joint-heirs with Jesus Christ, and shall be with him where he is and behold his glory. Now is not that glory made manifest to his people in glimpses only, all down through the ages to the present time? It seems to me that the child of God could only stand a very small rays of that glory that should follow while in this time state, and what must it be when eternity unfolds the whole to our enraptured vision? But what is the use of my trying to tell it all when I know so little of this great matter? But I wanted to tell you what was in my mind, and I know you will cast the mantle of charity over it all.

I have just heard of the departure of dear sister Allen. How her dear family will miss her, but shall we not all miss her words of comfort? How I would love to be with the church when they lay her body away, but I cannot be there. There are many deaths around here; a funeral is passing now. It all goes to show that life is short, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." My mind turns to you all very often.

Your sister in sweet fellowship,

SARAH P. LEFFERTS.

WARWICK, N. Y., April 30, 1912.

BELOVED SISTER:—This is Saturday morning, and I am very busy, but you are in my mind and perhaps you are wanting another letter from me, and it seems I cannot keep my pen from the paper. I have felt like singing all the morning, yet I cannot keep the tears back, for the dream I had last night is

still fresh in my mind. There was a large meeting at Southampton. I saw many of the dear faces, you and brother Will. Brother and sister Durand were sitting at the table by the pulpit, and a beautiful wreath of roses encircled them. O it was so beautiful; it seems there was some unseen power in it that stays with me this morning, and makes me feel that if I ever sat down with Abraham, Isaac and Jacob it is now. I cannot express what I feel, the sweet emotions that fill my heart.

I must now lay this aside, as duty is calling me.

A whole hour has passed, and I again take my pen. Yesterday I was down in the depths, my thoughts and feelings could not ascend higher than my own head. Can it be that the Lord has been teaching me that all of my downittings and uprisings are in the hand of my Redeemer, and that he casts down and lifts up at his will? O if I could praise him as I ought, but I know I cannot do that while this side of eternity. But all his attributes look so lovely to me I see no room for self to boast in such a theme as this; I would crown him Lord of all. A few days ago I felt that he had brought me into darkness, and not into light, and to-day I can say, My cup runneth over. Surely goodness and mercy hath followed me all the days of my life. If my cup runs over until it reaches you and yours, I feel that the object of this writing will be reached, for I want to share it with you. I can see your faces in my mind as I saw them in my dream. I never could put much confidence in dreams, except when accompanied with power that stays with me.

I had a good letter from Viola Kulp yesterday, my dear niece, you know.

SARAH P. LEFFERTS.

NORTH BERWICK, Maine, Jan. 26, 1916.

DEAR BRETHREN:—How unknown to those who know not God are those moments, given to the called of God, of nearness of access unto God. Here the soul pours forth its moans and longings, and adoration, and we are bowed in sacred worship at the throne of his grace. A few hours ago I sat reading the Scriptures, and found the word sweet, and my heart was stirred. Then certain persons came into my mind, my reading was suspended, and my heart went out in prayer to God for them. I mentally viewed their circumstances, burdens, temptations, and trials they were then enduring, and this was the burden of my prayer: Be merciful and gracious unto them, and let all these things work together for their good. As I sat thus in prayer to God my thoughts were turned to myself, and I felt in my heart, O that all things might work together for my good, and in an instant I felt, How can the great and holy God be good to me? How can he who worketh all things after the counsel of his own will ordain that all things shall work together for my good? How can he have a thought toward me? how can he delight in me? In the twinkling of an eye I looked over my whole life, what I have been, all unrighteousness; what I am even now in my Adamic nature. I saw myself utterly unworthy. I saw myself as a very abject, unholy, unclean, vile transgressor, ungodly. O the immeasurable gulf I saw between the Holy One of Israel and me, a sinner! I saw myself base, to be despised, a fit object for the just condemnation of God, meet to be under the curse of the law. I found my heart much moved, so humbled under the sight, the tears came into my eyes, and under the dreadful consciousness of what I am in my vile nature I moaned

and cried unto God, Do not abhor me, cast me not away. Then came with all graciousness the words to my heart, To them who love God, to them who are the called according to his purpose. What! Can a vile, sinful being love the just and holy God? O, I feel I love God, and I love him as revealed in the face of our Lord Jesus Christ.

“Love I much? I’ve much forgiven;  
I’m a miracle of grace.”

Once I was altogether enmity against God, alienated from the life of God through the ignorance that is in me, because of the blindness of my heart, but the Lord has, I hope, called me by his grace; he drew me, a wretched, guilty sinner, unto himself, brought me with a broken and contrite heart at his feet, crying for mercy, yearning for reconciliation and salvation. Surely he gave me a heart to know him. (Jer. xxiv. 7.) As it is written, “They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. xxxi. 34. And unto me Jesus became precious, and to this day he is most precious to my soul, and I, a poor sinner, love him, yes, I love the dear incarnate Son of God; the Lamb of God, our Savior. “To them who are the called according to his purpose.” Called by God’s grace, called unto the fellowship of the incarnate Son of God, called to the inheritance of all spiritual blessings in heavenly places in Christ, called unto his eternal glory by Christ Jesus. I was comforted as the blessedness of the gospel of God’s grace was unfolded to my tried soul, and I saw in that moment my acceptance in the beloved Savior, the Head of the church, all according to the eternal purpose, everlasting love, and mercy, and grace in Christ Jesus.

“O! wondrous grace, and mystery profound;  
In God’s eternal purpose I was found;  
His sovereign love, His grace, His deep decree,  
In some mysterious way included me.”

O these precious, sacred verities came to my heart with comforting power, and I was nourished by the consolations of our Beloved; and was filled with joy and peace in believing,

“Whate’er thou deniest, O give me thy grace;  
The Spirit’s sure witness and smiles of thy face;  
Indulge me with patience to wait at thy throne,  
And find even now some sweet foretastes of home.”

Thus once more I feel I can say, I have known in my soul the gospel of Christ in power, and in the Holy Ghost, and in much assurance. And as the tribes of Israel of old worshiped God by the shedding of the blood of a lamb in the morning and evening sacrifice, so the spiritual Israel, the true worshipers of God, unto this day draw nigh unto God continually by the one offering of Christ, the Lamb of God. O children of God, the throne at which we worship is the throne of God and the Lamb. The Lamb in the midst of the throne. (Rev. v. 6-14; xxii. 3.) He once was slain, he gave himself an offering and a sacrifice unto God for a sweet smelling savor, to wash away our sins in his precious blood; to obtain eternal redemption for us. But Christ Jesus the Lamb liveth again, he arose from the tomb, and ascended to heaven, and was received up unto glory, and he is set down on the right hand of the Majesty in the heavens. He is enthroned, he reigns, the Lamb in the midst of the throne, loved, believed in and worshiped by all the blood-washed church of God, the redeemed of the Lord, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, and every creature which is in heaven, and on the earth, and



under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever. (Rev. v. 12-14.) My heart is saying, "Amen," too. O the contrast between this scene and that portrayed in the next chapter! And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand? (Rev. vi. 14-17.) O the comfort and delight of my yearning heart is to behold the Lamb in the midst of the throne, by faith to see the Lamb that was slain, and who liveth again, even Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. For all my expectations of forgiveness, cleansing, righteousness, justification, salvation and of being brought unto glory, is by him. From the throne of God and the Lamb even now, by faith, I blessedly realize there flows unto me the pure river of water of life, clear as crystal. (Rev. xxii. 1.) Here I drink the river of his pleasures. (Psalms xxxvi. 8.)

"I taste, delight succeeds to woe;  
I bathe, no waters cleanse me so;  
Such joy and purity to share,  
I could remain enraptured there."

FREDERICK W. KEENE.

#### THOUGHTS ON PSALMS XXIV. 1-5.

"THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The psalmist considers the vastness of the work of creation, and all the multitude of people that dwell on the earth. He that created all, to him all belongs, both the earth and the people.

"For he hath founded it upon the seas, and established it upon the floods." How many times it has been under the sea and raised up again we do not know, to establish a firm foundation suitable for the habitation of men. When the fullness of time came man was created, and his posterity has spread over the earth. Humanity had no part in the work of creation, since man was the last part of it, and he has always been, and is even now, rather a destroyer than a creator, both of mineral resources and of life. David saw much both of the evil acts of unregenerate men, and the propensities of his own nature.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" That place where the love of God is first in the minds of the inhabitants, where brethren and sisters in that highest and most dear relationship ever known to mortals here meet to talk of spiritual joys, of the blessings of God to men, of One who died for men who were lost in sin, and brought them to know and love him. These people love to hear the brethren and sisters talk of his love to men, and how he calls them to know him, and his power to save even unworthy sinners. This is a high hill, above the petty cares and trials of natural life, so that sometimes when we are contemplating the joys of spiritual life we forget for a time all our cares and sorrows of the life of the plain below. This holy hill of the Lord, or mount of God's holiness, is the

church, pure and holy, as seen without any of our human errors, where we worship God with pure hearts fervently, not some costly building, for a few may gather in a private house and be blessed with a sense of the Divine presence, and feed on the word as well as in a costly structure where hundreds are met together. The great question before humanity is not the spot on earth, but to whom do these greatest of all blessings that were ever bestowed on mortals belong? Who shall stand in his holy place of all these millions of mortals? "He that hath clean hands." Some men toil in the fields, and their hands become soiled with earth, but I think it is in a different sense that cleanliness of hands is used here. What the mind plans the hands work out, or make manifest. If then the hands work deceit the mind has planned the evil, and it is that which cometh out of a man that defileth him, or shows the true nature of his thoughts. Man looketh on the outward appearance, but the Lord looketh on the heart. Then again, all men by nature are sinners, so there must be a purging of the source of the thoughts before the hands can be clean from evil deeds. If one has been washed by regeneration of sinful desires, he will have clean hands. If we can get the evidence that one has been washed in the Savior's blood, that fountain that was opened for the house of David for sin and uncleanness, we are not afraid of his soiling the holy place or handling the word of God deceitfully.

"He shall receive the blessing from the Lord." The psalmist does not speak in any doubtful terms of this matter. When they present themselves, they receive the blessing, and notice this blessing is from the God of heaven, and something that

no man, set of men, kings nor theologians have any control over, either to command or to hinder. The psalmist is evidently considering those who are called out of this great multitude of men to know the cleansing power of Jesus' blood, for in the sixth verse he says, "This is the generation of them that seek him, that seek thy face, O Jacob." Jacob is a name used to signify the Lord's people. "For the Lord's portion is his people; Jacob is the lot [sum] of his inheritance."—Deut. xxxii. 9. These Scriptures are not written to cut off the little ones, but for the assurance of those who have only a little hope, and that hope is in the sacrifice that Jesus made for such as they are. Who then has clean hands? They who have been washed in Jesus' blood, and no others. No other washing, no other cleansing will do, but when they come to the church professing a hope that they are washed in that fountain, we do not have to ask them for promises of behavior, or question them as to their knowledge of the letter of the Bible, for love is the fulfilling of the whole law, and he whom Christ has cleansed stands justified; it is God that justifieth, who is he that condemneth? If when we present ourselves before the Lord as his worshipers, the devil comes with an accusation of unclean hands, or unfitness, we plead Christ as our hope, and our advocate at the mercy-seat. These things are spoken for our comfort here that we may rest on sure promises, yet the hope of every one of Jacob's spiritual posterity goes beyond this earth, and all earthly things, all doubts and fears. Having been washed by Jesus' blood, they are also found with oil in their lamps, and will enter in to the wedding feast and the joys of their Lord.

A. E. RITTENHOUSE.

SALISBURY, Maryland.

DEAR ELDER KER:—I am inclosing a copy of a letter written to me by Miss Emma Sheppard, of Hopewell, N. J., which to me is rich in experience, and at the time of receiving it seemed to be just what I needed, it bringing to my mind travels of my own, and refreshing my memory of past seasons of rejoicing, which are now for the most part absent from my cold and lifeless frame. I have not her permission for the publication of this letter, but if in your judgment it will be profitable to the readers of the SIGNS, I do not think she will object, and am willing to take the responsibility on myself.

I wish that I were able to write to you concerning your editorial in the SIGNS for September 15th, but I am unable to frame a letter that would in any way be suitable. I read it, I ate it, I loved it, and would, if it were His will to thaw with beams of love divine this heart, this frozen heart of mine, that I might live again in the sweet communion of his presence. The editorial was so good to me, but all such things to me now are as a match which is struck in the darkness, the glimmer is sweet, for it is light, but it is only a flicker and is gone.

Elder Ker, I hope you will be able to attend the Salisbury Association, and, if possible, can you not arrange to make us a visit at the Salisbury Church? I wish you could, and I have been requested by others here to write to you and ask you if you could come to us some time, and while I know your time is better occupied than by writing to one like me, yet I will appreciate even a short reply to this, for of all the unfit and unprofitable ones ever received in the church I am the worst.

Unworthily yours,

F. SELBY FISHER.

HOPEWELL, N. J., Aug. 2, 1915.

MR. F. SELBY FISHER—MY DEAR FRIEND:—I have tried to answer your letter many times, but words seemed to fail me when I would undertake to do so. I certainly enjoyed your letter very much, and the meeting was indeed wonderful to me, but little did we think how soon our dear one was to part from us. O I do not at times know how to bear it, I do feel so small to take up the duties now put upon me, I am so unfit. My sister Millie is now in the hospital with typhoid fever; she has been very sick, but is improving. Right away after the anniversary meeting a terrible cloud seemed to rest over me, the heavens seemed to be closing in about me, and I was in total darkness, until one day, after mother was taken sick, I was made to throw my arms upward, and exclaim, My God, if it be possible, let this cup pass from me, and I cannot begin to tell you the sweet moments I enjoyed. I then sat down to write you, and had the letter partly finished, in which condition it still remains. During the rest of mother's sickness, and at her death, I cannot tell you how I felt, I seemed to be caught up in His arms and was stilled by His love, which reigned supreme during that time, but since then I have been thrown into unutterable despair. I wonder at times if there was ever anything given me to rejoice in; did I ever see a little promise for me that I might some day be saved? Why art thou cast down, O my soul, and why art thou disquieted within me? Is thy mercy clean gone forever? When I think of it I am made to shrink with shame; I am so vile, so prone to sin, that I fear to even look upon his word, and when I do I find no promise there, because I do everything contrary to his word; there surely is no hope for me. I feel sometimes I cannot

mingle with the church again, but when it is so that I can find myself there, seeking for a faint hope that I might some day be taught of the Lord and know his felt presence within me. During your last visit with us, when you were telling of your experience, I was made to say, Why, it is just the way I feel; I have run away from his company, I have run away from them, though I have felt at times that I would love to dwell in the banqueting-house and enjoy the feast prepared for God's little ones, but that pleasure is not for me, I cannot taste the food. I fear sometimes that I have been carried away by the world to fields of woe, where there is nothing but sorrow and ruin. I at one time had a love for these things, for the brethren and church of God, which I cannot describe, but where is it gone? My heart is cold, I seem to have no feeling, my interest gone in everything; why am I thus? Why this dull and lifeless frame? When I look at my little sister, and think of the care she still needs, I shudder, because I cannot and am not qualified to make her the woman I know our mother wished her to be, but my prayer now is that the Comforter will come again and give me what I need, that I may be able to make her a good companion for father, and a good town citizen. I know He is able to give all that is needful in all things and at all times, and I feel that when his appointed time came he only took his own when he took the sunshine from our home, and I know from the life she lived and led she is far happier than we are. She called us all to her bedside that morning, and when she was talking to me, I asked her if she were happy, and never will forget how she looked and said, Why should I be leaving this world if I am not happy? So I think it is not for us here in the flesh to mourn or wish her back.

August 4th.—I did not finish this, and will try to write some more. Everything seemed so dark and gloomy this morning I could not do my work, I just wandered around, and after a while I walked up to the table on which lay the Bible and opened it at these words, "I will not leave you comfortless: I will come to you." The tears flowed like rain, I was humbled, all power seemed to have left me, I loved him, I felt differently than I have ever before, all was light, the clouds dispersed, and these words came to me, Even if I do love him I do not keep his commandments, and I was again sorely troubled, but hope he will yet deliver me and set me free, because I do love his people, and I do love these things, but I know I am nothing but sin, there is nothing but sin in my flesh, and unless he performs a miracle I am utterly lost.

There is nothing in this letter worth sending, but you will know that I think of you often, and I hope to receive an answer some time, for it is often the only comfort I have. You spoke of me as "sister" in your last letter to me; I am not a sister, and do not feel that it can ever be, because I am too vile.

Your unworthy friend,

EMMA SHEPPARD.

CEMENT, Oklahoma.

DEAR BROTHER LEFFERTS:—If you will permit one so base as I am to thus address you. I have read your articles from the time you became one of the editors of the SIGNS with much interest and great satisfaction, having been fed by your able pen as a ready writer, made so by the mighty power and wisdom of the exalted sovereign God, and have, from the first article that I read from your pen, had a burning desire to write you and inform you how I esteemed you as one of God's humble, true servants, though I have from

time to time excused myself from doing so, feeling sure that a poor, weak, ignorant mind like I possess could hardly hope to write or say anything that could comfort and cheer you or any of God's humble poor. To will is present with me, but how to perform that which is good I find not. Many times have I in my loneliness almost given up in despair, when the dear old SIGNS would come to my humble abode, and I would run through the pages and columns of this welcome visitor to me and mine, looking for the letter "L," feeling sure there was something there in store for my hungry soul. I always read every communication, every editorial, and am edified by each letter, though there seems to be something in your writings that makes my rebellious heart rejoice. When I read the editorial in which you expressed yourself as feeling discouraged, I said deep down in my heart that you certainly did not realize what comfort your letters of love were to the lambs and sheep of God's heritage, scattered abroad all over the land. From a point of experience it seems that all of God's chosen elect people must pass through dark tunnels and dungeons; Jeremiah, the Lord's prophet, had almost to perish in the mud of an underground dungeon. It is true that God knows how and does lift up his poor, weak servants and causes them to rejoice even in adversity. There are no afflictions, no persecutions, no toils, no prison houses, that can long hold or disquiet his children. He comes to them in fiery furnaces, amid ferocious beasts, on stormy seas, speaking peace, and driving away fear, darkness and gloom. The murky waters of the Red Sea could not long be a hindrance to Israel when God's time came for her to be freed from Egyptian bondage. Pharaoh and his wicked army could only

follow them and cause them to fear far enough just to reach the place that God had prepared for Israel's deliverance and their enemies' destruction. All things work together for good to them that love God, &c. I have thought that the sentiment of the words that Moses was given to speak to the children of Israel while standing on the banks of the Red Sea, Stand still and see the salvation of the Lord, still rules in the hours of distress and darkness among the people of God. There are with me so many dark valleys to pass through that I am often made to feel I am an intruder among the children of God. Dear brother Lefferts, for nearly twenty years I have been trying in my illiterate, weak way to preach the unsearchable truth of God our Savior, and now in my declining years I feel that instead of growing in faithfulness and submission to God I see more rebellion in myself than ever before. I often cry out, O wretched man that I am, who shall deliver me from the body of this death? While I have a little hope and faith that cling to the atoning blood of the Son of God, yet I still have this sense of wretchedness whenever permitted to try to comfort Zion. God forbid that I should know anything among the children of God but Christ and him crucified.

In conclusion, I must ask you to pardon me for imposing on you as I have with this long letter. Indeed I feel that justice to this would consign it to the flames. I am sending it because I desire you to know that away off here in Oklahoma resides a poor, ignorant sinner who loves you for Jesus' sake. I hope and pray that God will continue to use you in the future as he has in the past for the comfort of Zion.

I am your unworthy brother, I hope, in the faith of Jesus,

L. E. SKINNER.

## I CORINTHIANS XVI. 14.

"LET all your things be done with charity."

The apostle Paul, when writing to the churches or brethren, had the gift to direct, advise, admonish and exhort, and every declaration of the apostles is clothed with apostolic authority. We need not go outside of their instruction to be guided as to our course. Paul has defined charity in his letter to the church of God at Corinth, 1 Cor. xiii. 4-8: "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 rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." It appears that there is a difference between charity and love. We may have charity for some and not have much love for some. When Paul was among false brethren he had charity for them, for the gift of charity was such with the apostle that he rejoiced when Christ was preached, even out of envy by some to add to his bonds. Charity was of such virtue with him that he esteemed it of great value, not only to himself, but to be in exercise by the household of faith, and for this reason he wrote them at Corinth to "let all your things be done with charity." "Charity suffereth long, and is kind." When charity is in exercise we suffer, and endure it patiently, knowing that Jesus suffered in the flesh, and feel kindly toward those who have unintentionally caused us to suffer. "Charity envieth not." What blessedness would abound if we were free from envy. How prone the flesh is to be puffed up, to seek the preeminence, but how different

"When free from envy, scorn and pride,  
Our wishes all above,  
Each can a brother's failings hide,  
And show a brother's love."

If one should not set forth a portion of Scripture as another has declared it, how good it would be to have charity in exercise, and not openly oppose that one, as long as the one has not presented error. Our exposition of the Scriptures is not binding upon the faith and belief of the flock, but for the comfort of the flock, not for argument. If charity were in exercise we would never oppose, but bear all things, believe all things, hope all things, endure all things, and instead of opposing (if charity were in exercise) we would seek the welfare of Zion and go on in our way, considering every one whether they have been with Jesus. How necessary that the older brethren exercise charity (if they have it) toward the younger brethren, and rather be fathers to them than be on the watch for some misstep in their views. So it is something more than love when we examine the blessedness of charity.

J. M. FENTON.

PHILADELPHIA, Pa.

WEISER, Idaho, Nov. 30, 1915.

DEAR BROTHER E. G. WEBB:—Your request for my experience is hard to fulfill. It is hardly worth relating. Our parents were the same, and you know I am of a positive disposition. I studied science when a young man, and have always to be sure of my position. In this positive way I viewed everything that presented itself to me. Science, politics, business and religion, I supposed were all to be decided on the same basis. So I lived a moral life, thinking I was as good as many who claimed to be christians, thought my chances were as good as many church members (perhaps they were), but I think now that real christians are incomparably better than I was at that time. Later in life I saw myself a

sinner, and tried to pray for relief, but seemed to get worse (but of course I could not). I often resolved to do better, but would fail to keep my promises. I would renew my vows, only to break them again. I often meditated how I could lead a better life, but all my plans failed. My prayers seemed never to reach more than an arm's length. I read the Bible to see how it agreed with science. I saw no trouble there, neither seemed to refute the other, but a pure life was not worked out by arithmetic; science did not solve it. What must I do? It took something positive and definite to satisfy me, so I thought how would I get it? It seemed that all my plans failed, my resources were exhausted, and while lying on the bed waiting for some untried means of relief, it seemed like a soft voice said, Thy sins are forgiven. Relief was instantaneous. My soul was filled with joy. Science and arithmetic combined could not have solved my troubles so readily nor so completely. For a short time all was well, but the time was too short to suit me. Then the thought came, Maybe that was a dream, a delusion or imagination, as I was then lying on the bed. Then I wanted to know for sure that I heard a voice. How could I know? Again I wanted to be positive. I looked about for evidence. I could not figure it out by science or by nature. I now longed for a better life. I began to look about among the different denominations, to see what relief they might give me, but few preachers could explain the workings of my experiences; some made going to the "church" very easy, some seemed to drift away very easily. I tried to make up my mind to go to this "church" or that, but could not quite do it. Then I thought, Why not go to the Baptist? But they were so much at variance of opinion that

they were not agreed among themselves. Some seemed more for discipline than for regeneration, and this seemed strange to me. It seemed to me that the church should be made up of all the regenerated persons within its reach. I hesitated, studied, looked and longed. Short Scripture came into my thoughts. He that believeth and is baptized shall be saved. He that hid his talent in the ground was a wicked servant. I wanted to be baptized, but no place seemed to exactly suit me. I finally asked a traveling preacher to baptize me, without my joining any church, but he would not do it. Then in desperation I reviewed all the denominations in my reach and finally resolved to go to the Primitive Baptists and see if they would let me worship with them, for I could not be satisfied without being baptized. He that is ashamed to confess me before men, the same will I be ashamed to confess before my Father. They seemed to welcome me with the right hand of fellowship and brotherly love. I could not be satisfied in any other place. I am not satisfied now with my hope and experience, as my hope is too weak, my experience is too strange and unusual. I want more evidence, something positive. I cannot walk by sight, and my faith is so weak I am continually in doubt. My constant prayer is for more divine light and help. How can I live a better life without light and help? Some of the promises give me hope. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you. Those who hunger and thirst after righteousness, shall be filled. My wife is the greatest earthly help I could possibly have, but mortal help is not sufficient in my need.

So, by request, here is the strange experience of a strange man.

M. N. WEBB.

FIGSBORO, Va., Jan. 25, 1916.

DEAR EDITORS:—I inclose herewith a letter from Elder M. P. Moran, which was very comforting to me, a message from the Lord's humble poor, and one near to the end of his journey as brother Moran was when he wrote this, his last attempt to write to any one that we know of, which makes us feel that he knew something of the realities of the religion of our Lord and Savior Jesus Christ. I feel it will be of comfort to others, and would be glad if you would publish it if it does not crowd out something better.

Yours truly,

JOHN E. BURGESS.

BUFFALO RIDGE, Va., Nov. 25, 1915.

DEAR BROTHER AND SISTER BURGESS:—I was not surprised to get your good letter, for I had been feeling for several days that I was going to hear from you. I have been wanting to write to you all ever since we left Martinsville, Va., but have not been able to write, and am now writing this lying on my back. I cannot lie much on my side, and have not sat up since we have been here, but can raise up in bed to drink. I am very poorly, and realize fully that I cannot be here long. I suffer a great deal. Knowing as I do that there is no possible hope of my recovery, I am anxious for the time to come when I humbly hope I will be done with suffering, trials and tribulations, and go to that city where I expect to meet that precious one who has gone before. O dear ones, you cannot imagine the sorrow it brought to my poor heart, for she was so good and kind. I had often looked into the casket and seen the companions or husbands of others, and tried to sympathize with them, but when I looked down in the casket and saw my own I felt as I never had before. As to her

eternal happiness, my mind is easy. I wish I could tell you all of her conversation with me the day before she died, but will tell a little in short. She said she was satisfied that I was not going to live, and could not bear for me to leave her here alone. She said she used to dread death, but now it was no dread; said she did not mind it any more than she did going to sleep, and that if she knew she would die before morning that evening would be the happiest time of her life. She awakened me twice that night, praying the Lord to take her home. Her mind was strong, and next morning she was unusually happy, so I felt her time had come, and the Lord made her willing and anxious to go home. She talked much of the joys of heaven, and said it was a home for the poor. The day we reached here I found my father lying in his coffin; he died a few hours before we got here, and was buried next day. Elders P. G. Lester and L. I. Gilbert preached his funeral in the midst of the largest gathering of people I ever saw at a burial. There are three more Old Baptist preachers here in the mountains on their beds awaiting the summons to come. The Lord is fast calling his poor servants home.

I wish I could write more, but I cannot, as I am so weak and cough so much; had a hemorrhage yesterday. The children are real well, and they wait on me very nicely, and my mother does all she can for me, and the neighbors are good and kind. My brother and two sisters come to see me often. I wish I could have seen you all again before we left Martinsville, but I was so poorly I could not go anywhere.

I must close. I hope the Lord will be with you all while here on earth you stay, and after death may heaven be



your home. I do not think I will ever be able to write you all again, as I am failing fast, each day I see a change, and I hope it will not be long before I can say, Farewell, vain world, I am going home. I want to see Him who loved me, and, I trust, died for me. My hope is that he will meet me at the river, that blessed home prepared for his humble poor. Dear, precious ones, when I am gone, say he was a poor sinner, saved by sovereign grace, if saved at all.

Now, dear ones, farewell. In hope of heaven, your brother,

M. P. MORAN.

FORT CHADBOURNE, TEXAS, NOV. 28, 1915.

DEAR EDITORS:—As my subscription is past due, thought I would send you a mite on same. It seems I could hardly do without the SIGNS, as I live in what I believe to be a gospel desert land, and all the preaching I get is from the pages of your good paper. This beautiful Sunday morning I have been reading the many sweet letters from the brethren and sisters scattered over the United States and Canada, and they all seem to speak or write what I believe to be sound doctrine, seem to be "clothed upon" with heavenly wisdom, with not a jar or discordant note. O if we could only realize that we have passed from death unto life, that ought to suffice us. I hate to hear of dear brethren jangling about questions to no profit. I am so weak, and know nothing about spiritual things as I would love to know, but in this life we only see in part, and know in part, but the rightly taught child of God knows that his or her salvation from first to last comes down from the Father of lights, with whom there is neither variableness nor shadow of turning. We also know that God, who is all wisdom, has not, nor ever will, make a mis-

take. When he made Adam he made just such a being as pleased him to make. I hardly think God made Adam "able to stand but liable to fall," for God knew man would fall, and that fall was according to the purpose of God. Some might say or ask, How do you know about that? Because God in wisdom hath established the world, and has made all things for himself, yea, the wicked for the day of evil. If I could think that God wanted Adam to stand I could not possibly have any hope for a better life than this, for if the devil could defeat the purpose of God once, he could again and again, but such is not the case. I am sure that the Lord has declared, or decreed, the end from the beginning, and from ancient times, saying, My counsel shall stand. I am thankful that God has a people in this day of false doctrine who will not teach for doctrine the commandments of evil men and seducers. I know that if indeed I have been made to taste that the Lord is gracious, he who has begun the work of grace in my poor heart is able and will perform the work until it is finished in the glorious morning of the resurrection, after which we will not see in part and know in part, for that will be taken away, and we will be in the full realization of those things for which we in this life hope. We are now saved by hope, but then hope will be removed. Glorious theme. I am made to ask myself the question, Will I be permitted to know those sweet things in store for the people of God, seeing that I am so vile, so prone to sin? If I had to trust in one good deed that I have, or ever will do, then I am forever without hope, and of all men most miserable, but if Jesus has tasted death for me, all the powers of darkness cannot prevent my entrance into the everlasting companionship of all the

redeemed of the blessed Lord. If a saint at all, I am the very least of all.

Your little brother in a sweet hope that this world cannot give,

J. W. CAUDLE.

BUNA, Texas, Jan. 25, 1916.

DEAR BROTHER KER:—I have just read and reread your reply to brother Jackson in the good old SIGNS OF THE TIMES of Jan. 15th, and I want to express to you my hearty indorsement of your article. I have read the SIGNS off and on for over fifty years. If ever I received a hope it was in the year 1861. I received the doctrine then, and it is my meat and drink to-day, which is God's unlimited predestination, his absolute, sovereign rule and government, and he is the disposer of all things. Brother Jackson says "absolute" is not in the Bible. If he will turn to the eighteenth chapter of Jeremiah, and read the heading he will find this: "Under the type of a potter is shewed God's absolute power in disposing of nations." Yes, brother Ker, we have the conditionalist here, too. Some of their preachers were once identified with us, and preached the absolute predestination of all things as strong as you and the SIGNS advocate that doctrine, but departed from it, and now accuse the Predestinarian Baptists of preaching a licentious doctrine, which they know is not true. I have been hearing the Old School Baptists preach all my life, and I am now past seventy-six years of age, and have never heard one of them preach a licentious doctrine, but have always condemned sin wherever found, and the punishment of the same to the full extent of the law, but they that will live godly in Christ Jesus shall suffer persecution.

In conclusion, I will say to the dear editors and writers of the SIGNS OF THE TIMES, Write on, for your labor is not

in vain in the Lord, but is sweet to the household of faith, as bread cast upon the waters, that shall be gathered after many days. May heaven's blessings be with the editors and the household of faith everywhere is, I trust, the desire of a poor old sinner, saved by grace.

Your little brother, I hope,

AMOS RICHARDSON.

[You are right, brother Richardson, the doctrine of absolute predestination is not a licentious doctrine. In London, Ontario, several years ago a dear brother, now dead, was asked one day by his employer if he believed in absolute predestination, and he replied, I most positively do. Then the employer remarked, That doctrine leads to licentiousness. The brother replied, You have known me for a number of years, has it led me to licentiousness? The man answered, No. Addressing his employer again, he asked, Does it lead you to licentiousness? and he said, No. Well, said the brother, who does it lead to licentiousness? There was no reply.—K.]

WARWICK, N. Y., Dec. 6, 1915.

DEAR SISTER HOUGH:—Your letter came yesterday, and I feel too unworthy to write, for I have been careless in a way, and I had hoped I would get to visit you before the winter set in. Every plan has miscarried. I expected to go to my daughter's, and from there to your place. I will not go now until after Christmas. It is a trial to give up to the disappointment, but it will work out something for me to show me that my way is not the one for me to walk in. The Lord's way is not our way, and we are made to realize it and know that all things work for our good and his glory. Elder Ker preached for us yesterday, such a good sermon, on the parable of the rich man and Lazarus, and it was so different from

the general idea people have of it. The rich man was the Jewish nation, and Lazarus the Gentile, and, dear sister, there was great comfort in it all, to feel that we are embraced in it, and I feel Elder Ker can no more stop writing than he can preaching. He has been sick with a cold, and was quite hoarse during his discourse. We feel we are wonderfully blessed in having him with us, and he feels very much at home with the church. Our congregation is improving.

I am planning to go south this winter. I do mind leaving my meetings, for lately I feel I have had an ear to hear, and, I hope, a heart to understand, and have enjoyed them more than in a long time. We all have our burdens to bear, and I feel I am not patient under mine, only as I am made to know that a higher power rules.

Sister Fisher's death was a shock to us all. Precious in his sight is the death of the saints.

I am, I hope, your sister,  
ISABELLA BRADNER.

SISTER Bradner was a very worthy sister, and her death is much lamented. We have spent many pleasant days with her in her home.

L. HOUGH.

Poca, W. Va., Feb. 19, 1916.

DEAR KINDRED IN CHRIST, you who write such comforting communications for those who read the SIGNS:—I shall try to speak a word of encouragement to you all as a band of good soldiers, who are hovering around the blood-stained banner of King Jesus, who is our Prophet, Priest and King, wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace. How wonderfully and mysteriously are the children of God led about and instructed by this wonder-

ful Counselor. Indeed it is soul-cheering to see them from all parts who have taken sweet counsel together, and are walking unto the house of God in company. This house is a spiritual structure, not made with hands, eternal in the heavens. Where there is unity there is strength; the Lord of hosts is the strength of his people. With David they can say, Thou shalt guide me with thy counsel, and afterward receive me unto glory. We hear this wonderful Counselor saying to those of his choice among every nation, kindred, tongue and people on earth, And I, if I be lifted up from the earth, will draw all men unto me. Not the whole of mankind, but his out of every nation on earth. By the Spirit of inspiration we hear him saying, Counsel is mine, and sound wisdom; I am understanding, I have strength; by me kings reign and princes decree justice. Dear kindred, what a wonderful counselor is the man Christ Jesus. My blessed kindred in a precious hope of life eternal, keep on writing, for I feel to say of a truth that you are clothed with the righteousness of Jesus Christ, and in your right mind, having the mind of Christ. There is no other people who can go back and gather strength and comfort as spiritual Israel, for all necessary preparations were made for them in eternity; they were chosen in Christ, and grace was given them in Christ before the world began. They were his delight then, and as he is unchangeable, the same yesterday, to-day and forever, they are his delight now, and will be through all time. Doth not wisdom cry, and understanding put forth her voice?

A few more references to quotations of such great wisdom, and I will come to a close. When he prepared the heavens, I was there: when he set a compass upon the face of the deep; when he established

the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. Rejoicing in the habitable parts of his earth; and my delights were with the sons of men. (Prov. viii. 27-32.) May God bless you all and prepare you for the future as he has in the past, that your words in the SIGNS may be as apples of gold in pictures of silver to those of like precious faith.

J. W. McCLANAHAN.

PORTLAND, ORE., Feb. 9, 1916.

DEAR EDITORS:—I have wished for some time to let you and the dear writers of the SIGNS know there is one more who looks with eagerness for the coming of the old family paper. I cannot remember a time when the SIGNS OF THE TIMES was not on my father's reading table. Living in the city, as I do now, all the preaching I get is through that once despised paper, which my father kindly sends to me. I enjoy the editorials very much, and it is good also to read the letters from different ones, and if there is a corner in the dear old paper not already filled, I would like to add another witness. If I believe in the absolute predestination of all things, or no, I have never heard it proclaimed so absolutely that it offended me. When we proclaim God's absolute sovereignty over all things, and predestination of all things, we exclude boasting, and it is the nature of man to boast. Sovereign means royal, possessing supreme dominion, while predestinate is to ordain beforehand by an unchangeable purpose. The Bible tells us God is one, and did the other, and if he changes the smallest purpose who is to say he (God) may not change the whole plan? But he declares he is an unchangeable God, therefore

what he did predestinate will surely come to pass. I love to read the different experiences of our writers; some of them come very near, as though they were written for me alone; they often give me life to hope that I, too, may be one of the little flock, but by searching I fail to find sufficient evidence, and my unworthiness consumes me, yet I do love to be in the presence of the Old Baptists. If this is unsound, cast it aside.

A sinner,

CAMILLA WILKES.

ANCHO, New Mexico, Jan. 22, 1916.

DEAR BRETHERN EDITORS:—I thought I would write you and see if you were still publishing the SIGNS OF THE TIMES; if so, I want to subscribe for it. I do not know whether I have the right address or not. I just happened to have an old SIGNS, and a part of the address was torn very badly, so that is why I did not send the money this time. Now if I am correct, please let me know at once, as I want the SIGNS. I have not had a SIGNS to read since 1908, nor have I heard an Old Baptist preach since 1906, so you see that I am getting pretty hungry. I was raised in Panolo County, Texas, was baptized there by Elder Charles Holcomb. I know he is dead, but will you please be so kind as to write me whether brother J. K. Holcomb is still living, and his last address? I know they used to write for the SIGNS. It has been about twenty-nine years since I saw and heard J. K. Holcomb preach. Since I am so far away from any of my old friends and brethren I wander back to childhood days.

Thanking you for all information that I have asked, I am as ever, your sister in Christ, I hope,

MINNIE BELLAMY.

[WE do not know the present address of J. K. Holcomb. If any one who reads the foregoing letter knows his address they will please send it to sister Bellamy. —ED.]

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*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 XIII. 8.**

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

John saw a beast rise up out of the sea (the peoples of the earth). This beast had seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This beast was like a leopard, his feet were as of a bear, his mouth as of a lion. This beast received his power from the dragon, also his seat and his authority. We have no doubt but that there was given John here a vision of the rise and development of antichrist, of all nations, societies and organizations that, while perhaps professing godliness, are the deadly enemies of all real religion, of the pure and undefiled religion of the Lord Jesus Christ. We have not the ability to analyze this beast in detail, and to tell exactly what each of the seven heads signified, and each of the ten horns, and so on. It is said that one of these heads was, as it were, wounded to death. We believe this one head that seemed to be thus wounded was the hierarchy of the Roman Catholic Church, which received such a serious wound at the time of the Protestant reformation in the fifteenth and sixteenth centuries, when Luther, Calvin, John Huss and others re-

volted against the teachings of Catholicism and the supremacy of the pope. During this period there was a great mental and perhaps spiritual awakening in the minds of many men; learning, which had been confined to the nuns and monks, became more widely diffused among the people, owing to the invention of the art of printing and the translation of the Scriptures into native tongues of the various peoples, instead of being procurable only in Latin or Greek, which had been heretofore the case, so that none but the highly educated had been able to read the Bible up to that time. The result of all this was that Catholicism received a terrible wound, in that the pope lost his temporal power, and became a prisoner, practically, in the Vatican at Rome, which has remained the case ever since. At first it seemed that this wound was deadly, and that Catholicism would never be the power that it had been. Events since have, however, proved that Catholicism is resilient, and has continued to grow by leaps and bounds, so that at the present day there is no telling in what channels and to what extent the ramifications and influence of its power do extend. The whole of the world's thought and religion is tainted with Romanism, either consciously or unconsciously. But we must remember that the beast which John saw had ten heads, so that Catholicism is only one of these heads, it is but a part of the beast, and not the whole beast. The whole beast taken together represents the whole of antichrist, the whole of all that is opposed to the truth of God as it is in Jesus Christ. Protestantism, which in the fifteenth and sixteenth centuries revolted against Romanism, is to-day in league with Catholicism, not at all frightened by her doctrines, as it professed to be at that time. The whole world, Cath-

olics and Protestants, too, has gone mad after the beast, all wonder after him and worship him. You do not hear to-day men arguing about the doctrines which this and that denomination stand for. The time was when Presbyterians meant one thing, when Methodists stood for something else, when Episcopalians held themselves aloof and would have nothing to do with either, but now not one person in a hundred who is a member of those denominations could tell intelligently what are the respective tenets of the churches to which they belong. Protestantism has ceased protesting, it has lost its backbone, and is as soft and yielding as a jellyfish. All this makes the steady encroachment of Catholicism upon our cherished liberties so much the easier, and so it will continue to go on and on until too late to remedy it, then look out for the bitterest persecution this planet has ever seen. While men talk and weep about the universal brotherhood of man, the wily beast with his greed and selfishness and cunning is carefully getting the upper hand. The end of it will be that there will not be left a single one but what will worship this beast, except those whose names are written in the Lamb's book of life. This Lamb, our text says, has been slain from the foundation of the world. Always and ever the Lamb of God, wherever he has seen fit to show himself, has met with the bitterest hatred and persecution. Satan opposed him in the garden of Eden when he enticed Eve to disbelieve what God had told her. Cain hated the Lamb in Abel and slew his brother. The antediluvians opposed Noah, Egypt sought to entrap Moses and keep him her servant forever, the Canaanites cost the Israelites many a hard fight, David had his Saul, Judah had her Babylon, the Jews hated Jesus, and so on and

so on. Ever the Lamb of God has been slain from the foundation of the world whenever his sincerity and truth have shown themselves. Thus it will ever be until all prophecy and all Scripture and every word of God have been fulfilled. Our text states it as a certainty that all that dwell upon the earth shall worship error in some form or another, except God's elect, those who are written in the Lamb's book of life. These, and these alone, shall worship the only true and living God in spirit and in truth. It is just as much a certainty that the whole world shall go after the beast as it is that these, the elect, shall cleave unto the Lord. Between the two, the elect and the wicked, is a great gulf which cannot be bridged. It is a fixed gulf, fixed by God's foreknowledge and his predestinated purpose, as well as his electing love. All who have been saved, and all who are still to be experimentally saved, were saved in the mind and purpose of God before time began. This number cannot be added or subtracted by men or devils or angels whatsoever. God alone could change it, and he will not, because, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Written at the request of Mrs. J. D. Lake, of Hurricane, West Virginia.

L.

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#### TO OUR SUBSCRIBERS.

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

## THE MACEDONIAN CRY.

"AND a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."—Acts xvi. 9.

We do believe there are such things as visions, that there are such things as dreams that have a spiritual value. Not to believe this would be to deny the Scriptures. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealetH their instruction."—Job xxxiii. 15, 16. Paul was God's preacher. The Lord alone sought him out, called him by his grace and qualified him to preach the gospel of Jesus. Also, the Lord appointed him his field of labor and put him in it. This was not left optional with Paul, nor with the churches to whom he preached. At times Paul had desires and inclinations to visit places where the Lord would not let him go, also he was compelled of the Lord to go into places where his natural bent would never have led him. We have such a case in this sixteenth chapter of the Acts. Having gone through-out Phrygia and the region of Galatia, he would have gone into Asia to preach, but the Holy Ghost forbade him to preach the word of God in Asia. Why, I do not know, and Paul did not know, only God knew, and he did not explain the matter to Paul. God never explains the "why" of anything. After Paul came to Mysia, he tried to go into Bithynia, but again the Spirit did not suffer him to do so. All the way along his pathway was hedged in, as had been that of his Master before him. We may devise our way, but the Lord alone can and does direct our steps. Then it was that Paul had this vision and saw a man who said to him, "Come over into Macedonia, and help us." One way to test whether a preacher has been called

of God to preach, or has called himself to, is to watch and see whether he goes against his will into places against his inclination, or whether he follows his own likes and dislikes and the lure of the largest congregations and the largest salaries. Some men proclaim loudly their zeal for the Lord of hosts and their concern for men's souls, but they take great care to be well paid for all the work they do. How long, think you, would such zeal endure should the dollar and its charms be withdrawn? To what kind of help was Paul called into Macedonia? Was he needed over there to help the Lord? Was there something in Macedonia that the Lord could not do without Paul's help? The man whom Paul saw in a vision did not say, Come over into Macedonia and help the Lord, but, "Come over into Macedonia, and help us." Who were the "us"? Was it the case-hardened sinners over there that needed Paul, was it the unregenerate and unrepentant that called to Paul for help? We have only to continue on reading down in this same sixteenth chapter of Acts to learn that God already had a people in Macedonia which he had chosen for himself, whose hearts he had touched, and who, as being already his sheep, needed the preaching of the gospel. Paul did not go into Macedonia and invite a single soul to accept Christ, nor did he persuade a single one to become a christian. His preaching did not procure for God one more child in Macedonia than God already had there. But these in Macedonia who were already the Lord's people and whose hearts already were being exercised by the Spirit needed their joy helped, they needed comforting, they needed instruction "in" and not "for" righteousness. Preaching never instructs any one how to get righteousness, but it instructs in righteousness;

that is, those who are already righteous in the Lord's righteousness. Following Paul in Macedonia, we find him in Philippi, a chief city there. He had not sent the city word of his coming beforehand, he had advertised himself in no way, he had mapped out no plan or itinerary, he had not arranged beforehand with the citizens of the city for a big tabernacle in which to preach, and had not required a previously guaranteed sum before making his advent there. In fact, Paul came into Macedonia unknown and unheralded. None but the Lord and himself knew he was there. Paul went and sat down by the riverside where it was the custom of the people to repair for prayer, and spake to the women that came out there. Now, among these women, was a woman from the city of Thyatira, a seller of purple, named Lydia. This woman heard Paul preach. She heard him not only with her natural ears, but with her spiritual ears, with her faith. The reason she thus heard him was because the Lord had already opened her heart, already she worshiped God, otherwise the preaching could not have benefited her, and never can benefit any one only as the Lord opens their hearts. Following this case of Lydia, there was a certain damsel possessed with a spirit of divination. This maiden followed Paul. Paul did not invite her to follow him, he did not dog her steps, coaxing her to join his church; instead, the woman followed him about listening to his preaching, and said, These men are the servants of the most high God, which shew unto us the way of salvation. Paul did not tell her how to be saved, or what she must do to be saved, but he, as all gospel preachers do, showed the way of salvation; that is, he preached Jesus the way, the truth and the life. In the case of Lydia and this damsel, neither had

been made to believe through Paul's efforts, but, God having wrought by faith in them, they recognized Paul as a servant of God and his preaching as a message sent from that God. Now, the third case in Macedonia was that of the jailer. This man, when he put Paul and Silas in jail and bound their feet in the stocks, rejoiced in doing so, not knowing that these men were the servants of the true God, and that they preached the truth of that God. But during the night this jailer had a revolutionary experience within himself, so that he was prepared to hear the preaching and to receive the message they bore. Paul and Silas had nothing to do with opening this man's heart or his eyes, the Lord alone could and did bring the earthquake that upset all the jailer's calculations and brought him in fear and trembling to the feet of Paul and Silas. This, then, was the kind of help required of Paul in Macedonia. He was not called there to help the Lord save souls, but to preach to those whom the Lord had already selected and saved, to help their joy and comfort them with comfortable words. He was not called there to purify the politics, nor the society of Macedonia, nor to help the prohibition ticket at the next election. If, in this day, these evangelists that run around the country saving souls went into a country to preach, and only three persons responded, and had to suffer arrest to reach one of these, they would give up their ministry as a failure, and go into something else promising better returns, but with the true servants of the Lord there can be no giving up nor backing out. There is no discharge in that war. Their faith is in God, and they abide in the work until the Lord calls them home.

This is written, not by request, but because we have felt like it. L.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### INSTRUCTORS AND FATHERS.

BROTHER BEEBE:—I will renew my request, which I made one year ago, for your views on 1 Cor. iv. 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." By complying with this request you will oblige many who are inquiring after the truth, some of whom seem to be entangled with the means doctrine. It is for their sake that I make the request.

JAMES OSBURN.

LEESVILLE, Iowa, Jan. 1, 1866.

Amidst the numerous applications for our views on various passages of the Scriptures we had overlooked the former request of our beloved brother. Even now we may not be able to satisfy the inquirers after truth, much less stop the mouths of gainsayers who pervert the Scriptures in vainly essaying to torture them into a seeming support of their delusions, but with such ability as the Lord may give we will attempt an elucidation of the text.

By "instructors in Christ," we understand the apostle to mean those teachers in the church which are by the church looked up to for instruction, and are recognized as pastors, teachers and other gifts designed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which

every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 12–16. By "instructors in Christ," we must understand those who are recognized as in his body, which is his church, and of these we are told that Christ, when he ascended up on high, gave some apostles, some prophets, some evangelists, and some pastors and teachers. Now all these gifts are employed for the instruction of the saints, to enlighten their understanding, that they may not only enjoy the comfort of a clear understanding of the truth, but be also protected from the sleight of men, who, like wily means-users, lie in wait to deceive the saints. Of these gifts the church of Christ may have ten thousand, or whatever number God is pleased to supply, and yet of all these there may be but few possessing the peculiar gift or qualification of fathers, as we will presently attempt to show.

If by "instructors" we may be allowed to include all the teachers who find their way into the various organized branches of the christian church, it would swell the disproportion of fathers and instructors to an inconceivable extent, especially in these "last days," wherein many "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "For the time will come [yea, it has already come] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—1 Tim. iv. 1, 2; 2 Tim. iv. 3, 4. "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. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter ii. 1-3. Among this description of instructors there are no fathers to be found. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."—2 Tim. iii. 6, 7. This sort has been described by our Lord as coming in sheep's clothing, while inwardly they are ravening wolves. We are commanded to beware of them. There are no fathers among them, no parental regard for the welfare of the flock, for they are without even natural affections, truce-breakers (they will violate their most solemn covenants), they are false accusers. Do not forget that this is a prominent trait of the sort spoken of. Moreover, they are incontinent, however sanctimonious they may seem to be, for they are slaves to lust. It is also said of this very sort, They are fierce, like tigers howling for blood, their feet are swift to shed blood, destruction and misery are in their ways, and of the way of peace they are totally ignorant. They are despisers of those that are good. Traitors, however loyal they may profess to be to earthly powers, to the principalities and powers in the heavenly places to which they have professed allegiance, are recreant and defiant; to those into whose confidence they manage to insinuate themselves by false professions and false pretenses they are treacherous. Heady and highminded are special characteris-

tics of this sort. They assume to know more than seven men who can render a reason, and are wise above what is written, and are of the sort to whom Job, in biting sarcasm, would say, No doubt ye are the men, and wisdom will die with you. Highminded, but not in an honorable sense, but lofty and towering in their vain imagination, lovers of pleasure more than lovers of God, carnal pleasures, ever ready to sell their professed Lord for less than thirty pieces of silver, and to betray him, his cause, his truth or his people with a perfidious kiss. Yet with all these marks branded upon them, like the mark of Cain, they "have a form of godliness." The woolly coat of the sheep, to deceive the flock of God, and to conceal their abominable wickedness. But these painted hypocrites may still be known, notwithstanding their disguise, if their track, especially their back track, be closely examined. Trace these grievous wolves back to their secret lair, and you will find that many a confiding flock has been torn and scattered by them. Wherever they have been entrusted with the pastoral care of a flock, that flock has either been corrupted by them, or it has dwindled away under their instructions, and when detected in their deceitful working, and expelled from fellowship, like the devils of whom we read, when cast out, invariably tear and rend the church or body out of which they are cast, and very generally when so expelled they find some herd of swine ready to receive and hurry with them away to a swift destruction. The apostle certainly was aware that such false teachers would infest the church of God, for he found such in the churches of Galatia, and would that they were cut off, for they troubled and bewitched the saints, and he knew full well that after his de-

parting grievous wolves would come in to the church of Ephesus, not sparing the flock, and with prophetic inspiration he gave warning of their increase in the last days, but still he could only speak of their being in Christ, so far as related to their connection nominally with the church, which is his body. They are not in Christ vitally, or experimentally, nor by having entered into his fold by the door of the sheepfold, but as having climbed up some other way, proving that instead of being fathers, they are thieves and robbers, whose work is to steal, to kill and to devour. But whether the apostle designed to include these false teachers with the ten thousand instructors in the church, whose vital relation to the body of Christ we have no right to question, who, while they have gifts which are useful for instruction, are totally destitute of every qualification to be fathers, we will not say.

If we confine the apostle's meaning to those instructors who are divinely qualified with gifts for instructing the saints, and who are and have been useful as instructors, do we not discover many of them who lack the peculiar traits of fathers in Israel? As a prophet of the Lord, Jonah was a qualified instructor, and has given us instruction by the word of the Lord that "salvation is of the Lord," but Jonah was entirely too impatient, peevish and fretful to discharge the duties of a loving, watchful, provident and careful father. Moses was faithful as a servant, but too austere and severe to feel a fatherly tenderness for erring children. A mere instructor may impress many useful lessons on his pupils with his rod, but parental love and tenderness belong to a father, and the father feels a solicitude for the children which none but fathers

can feel. Have we not known in our day preachers who seemed to be remarkably apt to teach, almost inspired to dive deep into the sublime mysteries of the gospel, very clear and sound, and edifying in their elucidation of the more obscure portions of the Scriptures, who in their every other trait of character were entirely unsuited for a pastoral relation to any particular branch of the church? Indeed, it has become proverbial of some instructors, When in the pulpit they never ought to go out, and when out they never ought to go in. Their impetuous rashness, imprudent carriage, unbecoming levity, foolish jesting, uncouth extravagance of language, cold, unsympathetic treatment of brethren, especially when under trials which require the most careful and tender treatment, carelessness in regard to the discipline and order of the church of God, unexemplary habits, high, austere or haughty bearing, rendering themselves unapproachable to the tender, timid lambs, or the opposite extreme of low and reckless familiarity and companionship with those who scoff at sacred things. All, or any of these faults, tend to disqualify for parental usefulness in the house of God. But few, alas, too few of us who hold a position in the ministry, or otherwise as instructors, can say in truth that our usefulness in our holy calling has not, is not, restrained by some or all of these evils. The peculiar qualifications for and characteristics of fathers in the house of God will be more fully considered in connection with what we propose to write on the last part of our text: "For in Christ Jesus I have begotten you through the gospel," which, for want of room in this number, we must defer until our next.

*(To be continued.)*

## OBITUARY NOTICES.

**Mrs. Cynthia Ann White** passed away from earth and earthly scenes at the home of her daughter, Mrs. W. McC. Sauber, 3812 Kanawha St., N. W., Washington, D. C., Feb. 25th, 1916. She was born in Lancaster, Ohio, seventy-seven years ago, and was the widow of brother Levi White, who died a few years ago. She is survived by five sons and three daughters, who greatly mourn their loss. Sister White became a member of the Old School Baptist Church several years ago. She had been a member of the New Valley Church, Loudoun Co., Va., but at the time of her death her name was on the books of the Frying Pan Church, Fairfax Co., Va., to which place she had moved her membership upon her moving from the old home place near Hughesville to Herndon, Va. Sister White was a solid, reliable Old School Baptist. She loved her brethren devotedly, and was one of the most hospitable of women in her own home. A cheerful welcome always awaited those who crossed her threshold. She believed that salvation is by grace, and grace alone, that God works all things after the counsel of his own will, and had no confidence in her own flesh or in that of any one else. She was one of those dependable characters that, when you left her once, you knew where to find her the next time. She could not be easily influenced against those whom she held dear, nor in favor of those whom she felt it wise to avoid. At the same time, no one needed to fear her judgment, for she was most charitable in her consideration of others' weaknesses and shortcomings. In short, not to multiply words, she was, if a friend at all, a friend at all times, and one who would not fail those she befriended in those times when they most needed friends. We feel that if the grace of God ever imaged itself in a human being, it most certainly did in her. She is at peace and at rest in the presence of her beloved Jesus, we verily believe. May the good Lord in his mercy comfort every aching heart and assuage the grief of those who mourn.

The funeral services were conducted at Herndon, using the twenty-third Psalm. Interment in the Herndon cemetery.

L.

**Mrs. Sarah E. Opdyke** departed this life Dec. 14th, 1915, at her home in Huntingdon Valley, Pa., after an illness of several years. She was the daughter of Joseph and Mary Ann Croasdale, and was born Nov. 17th, 1847, and married to Amos Opdyke August 17th, 1865. They had two children, sons, both of whom died in infancy. She was baptized in the fellowship of the Southampton Baptist Church the second Sunday in June, 1876, by Elder Wm. J. Purington. Seven others were baptized on the same day. Our dear sister was one of the most devoted and faithful members of our church, and is greatly missed by us

all. Her conversation truly was in heaven; it was of spiritual things, and when she was not at the appointed meetings of the church we knew there was an unavoidable hindrance in the way. She often was at meeting, riding about four miles, when she really was not able. The church was her home. During her long and painful sickness of heart trouble those who visited her found her spiritually minded. She was dearly loved by all who knew her, and especially by the brethren and friends. It was sweet to hear her talk of the exercises of her mind, and the perfume of the dear name of Jesus seemed to fill the room where we were in conversation with her. Her husband was devoted to her, and gave her every possible attention, driving her to meeting when he had reason to fear that she might at any time pass away. He is left desolate indeed. May the Lord continue to have him in his tender care. There are left a number of dear relatives and friends, who mourn. I was with her, in company with some of the friends, the evening before she passed away, and she expressed herself as ready to go. At her request, I spoke a few words in prayer, as she had always desired on occasion of my visits. On the day of the funeral I was absent, and Elder H. H. Lefferts preached to a large congregation from Psalms lxxxiv. 11. Elder J. M. Fenton also made a few remarks.

I am preparing this notice at the request of sister Elizabeth C. Lefferts, a niece of our dear departed sister.

SILAS H. DURAND.

**Mrs. Catherine E. Francis**, the subject of this memoir, was the daughter of Elder John Hickerson and his wife Mary Ann, and was born Sept. 4th, 1848, and baptized in Alexandria, Va., in 1870, by Elder Purington, in the fellowship of the Old School or Primitive Baptist Church. She was married to Isaac Long, of Alabama, in September, 1874, who died in 1878, and in December, 1880, she was married to W. Hume Francis, who died in 1904. She passed away Dec. 25th, 1915. The writer became acquainted with sister Francis in 1899, when he became the pastor of the church in Alexandria, Va., of which she and her husband were members, and I feel that I never knew a more lovely woman. It was a pleasure indeed to be the pastor of such lovely Baptists as brother and sister Francis. Their home was a haven of rest for all who loved the dear Savior. Sister Francis had a very sweet voice, and always led the singing for us in Alexandria, and after the church in Alexandria disbanded I missed her much, as she and brother Francis moved to Manassas, Va. However, she would make occasional visits to our meetings in Washington, D. C., when I would always ask her to lead the singing for us. Her voice was one that I never forgot, and now as I write about her I fancy I hear that sweet voice singing the praise of the Savior she so dearly loved. She was sound in the faith, and

a lover of peace in the church of Jesus Christ; her walk was always consistent. She bore in her body the marks of the Lord Jesus, and died in the triumph of God-given faith. Her niece, Mrs. Arrington, of Manassas, Va., telegraphed for the writer to attend her funeral, but as the message was not delivered in time I did not get there, which I regret very much. Sister Francis leaves a number of nieces and nephews, several of whom are members of the Old School Baptist Church. Let me say to each of you whom she left that your dear "Aunt Cattie," as you called her, is in the loving embrace of her Savior, and all her trials and afflictions are over, and when Jesus shall come again he will call her sleeping dust (the mortal) to put on immortality, and then she who was so true and lovely in all relations of life, daughter, wife, aunt and member of the church of Jesus Christ, shall see her dear Savior as he is and be like him. Dear ones, you have my sympathy. I, too, sorrow that I shall see her lovely face and hear her sweet voice no more, but I rejoice that that face, sometimes sad because of affliction, will then be wreathed in smiles because of her triumph through Christ, and her voice far sweeter than was possible on earth shouting his everlasting praises. May God bless all who loved her to meet her in heaven.

By request.

JOSHUA T. ROWE.

**Peter Graham**, an aged and respected citizen of Lobo, Ontario, passed away Jan. 15th, 1916, in his 75th year. Mr. Graham had suffered from a long and serious illness, not having enjoyed good health for nearly two years. He bore his affliction without a murmur, feeling reconciled to the Lord's ways. Mr. Graham was not a professor, but we have great reason to believe he was a possessor of the grace of God, having experienced a hope in his blessed Savior many years ago. He was a faithful attendant of the Old School Baptist Church of Lobo, and his willing heart and hands did many deeds of kindness in entertaining the church people, whom he was delighted to have in his home. It was my privilege to visit him many times during his illness, and I have often heard him talk very sweetly upon the precious things of the kingdom of our God. There seemed to be a feeling of regret during his last days that he was never privileged to follow his blessed Lord in the ordinance of baptism, always feeling too unworthy to take such a gracious step.

His funeral was held from his late residence, and was largely attended by the many friends and relatives, showing the high esteem in which Mr. Graham was held, also showing their sympathy for the bereaved family, which has been sorely afflicted, only a few short weeks before having buried a loving daughter, who came to visit her parents and to lend a helping hand during her father's illness, but the Lord took her to himself and left her aged and afflicted

father for a few weeks to mourn his loss, when it pleased the Lord of light and glory to call him home. Mr. Graham leaves his lifelong companion, two sons and one daughter, besides a large circle of friends and relatives, to mourn their loss. Burial was in Ivan Cemetery. The writer tried to comfort the mourning ones with such as the Lord was pleased to give, using for a text Ephesians ii. 1. May the Lord graciously bless and comfort the family.

J. B. SLAUSON.

**Martha Jane Beard** was born July 28th, 1840, and died Jan. 30th, 1916, aged 75 years, 6 months and 2 days. She was married to Jabez Beard Nov. 20th, 1856. To that union were born ten children, four of whom have preceded her to the great beyond, her husband having passed away a little more than a year ago. They were both members of the Primitive Baptist Church called Enon, of the Pocatalico Association, and were held in high esteem by all who knew them. The great loss to the children is but eternal gain to their mother and father.

The writer was called to preach her funeral sermon, and used for a foundation, Blessed and holy are they that have part in the first resurrection. A large congregation of relatives and friends gathered to pay their last tribute of respect to one who had been a mother to all around her.

J. W. McCLANAHAN.

**Peter Gutshall**, of Three Springs, Pa., was born Nov. 9th, 1843, and died Jan. 11th, 1916, aged 72 years, 2 months and 2 days. He loved to attend the Old School Baptist meetings held at the Springfield Church. While not a member, he was a firm believer in the doctrine of God's foreknowledge, predestination, election, effectual calling and salvation by grace from first to last, and passed away in the full realization of that blessed faith, hope and belief in the atonement that Christ wrought for his people. He had no use for the doctrines and commandments of men, and proved this in his last illness. We are glad when the Lord shows us his work in his saints, even if he has not brought them to openly confess him before men and follow him in the liquid grave. We would rather see one steadfast, unmovable and abounding in the work of the Lord than to see one unstable, though he had been baptized. The last time I saw him was at a meeting held last fall. When I bade him good-bye he turned aside to hide the tears, and my heart was knit to him in that holy relationship which is wrought of the Lord. I believe that he as a little child is in the kingdom of God, with the likeness of his Redeemer, and is satisfied.

Funeral services were conducted by the writer, before a large gathering of those who loved him. He leaves a widow, seven sons and five daughters. May the Lord give them the needed comfort for their loss.

J. M. FENTON.

**Christina Watkins Gould**, my sister, was born May 3rd, 1849, in Mason County, Ill., and departed this life at her home in Woodland township, Fulton Co., Ill., Nov. 15th, 1915, aged 66 years, 6 months and 12 days. She was married to Thomas Gould Oct. 16th, 1867, at Lewistown, Ill. To that union were born ten children. She leaves to mourn their loss a sorrowing husband and eight children, two having preceded her to the fair beyond. She united with the Primitive Baptist Church about thirty years ago, being baptized by Elder Humphrey, and was ever a true and faithful member, always ready to contend for salvation by grace. Her daughter-in-law wrote me that her dear mother bore her suffering with patience through all her long illness (consumption). She had been in failing health for over nine years, but her faith in her Savior was strong, ever looking to the Lord as her comfort and stay.

Funeral services were conducted at Mt. Zion Church by Elder Frazee Nov. 17th. She was buried in the Mt. Zion Cemetery near by. Great is the mystery of godliness.

In sorrow and sadness I write this of my last beloved sister.  
S. MORNINGSTAR.

**Ivan C. H. Young** was born Jan. 27th, 1893, and died at the Toronto General Hospital Jan. 30th, 1916, after about two weeks' illness of meningitis, making his stay on earth 23 years and 3 days. He was the eldest son of Mr. and Mrs. W. C. Young, who survive him, as well as one brother and one sister. We have reason to believe he was numbered among those whom Christ came to save. For some months previous to his illness he was given an inquiring mind to search and to know the Scriptures for himself, and not another. We trust the Lord prepared his heart to receive them, and that he has now entered into the joy of the Lord. What a blessed assurance for the family to have, yet our hearts mourn the loss of a dearly loved one.

Elder J. B. Slauson, of St. Thomas, was sent for to attend the funeral, and we have the felt assurance in our hearts that he spoke in demonstration of the Spirit and of power from these words: "And, behold, a greater than Solomon is here."

His mother, (MRS.) W. C. YOUNG.

**Elder I. N. Lewis** was born in Tennessee Jan. 12th, 1836, and died Jan. 12th, 1916, at his home in Tahoka, Texas, aged 80 years. He began preaching for the Primitive Baptists about forty-four years ago. Brother Lewis' home was a home for the children of God. He leaves a good wife, one son and eight daughters and a host of relatives and friends, who weep for him. However, the writer would say, Weep not for him, for he has gone from the evil to come.  
A. R. BURKS.

## APPOINTMENTS.

PLEASE publish appointments as follows, if not providentially hindered: March 20th, at brother Lake's with the Sycamore Ridge Church, at 11 o'clock; 21st, on Climors Creek, near H. Byrnside's, 11 o'clock; 22nd, at Providence Church, 11 o'clock; 23rd and 24th, at Bethel Church, as they may see proper to arrange; 25th and 26th, at Sarah Church, 11 o'clock each day. We are expecting Elder W. I. Wade and Deacon C. H. Casdorff to be with us at these appointments all the way through. Brother Casdorff and myself will need conveyance from Hurricane to Sarah Church.  
J. W. McCLANAHAN.

DEAR BRETHREN EDITORS:—Please publish the following appointments and oblige:

Kingston, N. Y., Saturday, March 18th, 8 p. m.  
58 Smith Ave.; Ashokan, Sunday, 19th, 10:30 a. m. and 2 p. m.; Arena, Tuesday, 21st, 11 a. m.; Kelley Corners, Wednesday, 22nd, 7:45 p. m.; Halcottville, Thursday, 23rd, 7:45 p. m.; Vega, Friday, 24th, 1:30 p. m.; Roxbury village, sister Mead's home, Sunday, 26th, 10:30 a. m. and 2 p. m.

D. M. VAIL.

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

Mrs. Mary Jamieson, Ont., \$2.00; Wm. F. Sloan, Ky., \$1.00.

## MEETINGS.

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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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., APRIL 1, 1916.

NO. 7.

## CORRESPONDENCE.

### DAVID'S GRIEF FOR ABSALOM.

(2 Samuel xviii. 19-33.)

It seems difficult to account for the peculiarly fierce sorrow of David when the word came to him that Absalom was dead. This son had manifested in his life and conduct, and especially in his treatment of his father, such a despicable disposition, that we cannot see how even the wonderful love of a father could find any place in him to hold on to. Even in the one incident of his wicked life in which he could hardly help showing some nobility of character by avenging his sister's shame, he showed a careful regard for his own safety by waiting two full years. David fully knew the vileness of his son, and yet when this greatest enemy of himself and his throne was dead he gave way to most extravagant expressions of bitter lamentation. It may be that this fact of Absalom's wretched meanness and vileness gave the crowning force to the great grief of his father.

The life of David was full of passionate extremes, in most of which his noble character shines forth. In all of his life, and in every incident, when rightly and

fully understood, I have no doubt that he appears as a type of the Lord Jesus Christ. It is only the faith of God's people which can receive and understand this when it is revealed to that faith by the Holy Spirit.

How we are thrilled when we see David, sent by his father, coming into the presence of his brothers, in the army, who are jealous of him, and afterward coming into the presence of Saul, and saying to him, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. Then when Saul, the king, said, Thou art not able to go against this Philistine; thou art but a youth, and he a man of war from his youth, David, who never praised himself, told the simple, thrilling story of how he once saved a lamb out of the mouth of a lion and a bear, and of his assurance that the Lord, who delivered him from those wild beasts, would deliver him out of the hand of this Philistine. Then, by faith, we see David putting off Saul's armor, the flesh, and running into the valley of Elah, into death, and through death destroying death, in a figure.

What sweetness and solemnity there are in the lamentation of David over

Jonathan, whose love for him was "wonderful, passing the love of women," and how tender and full of love and humble contrition are the supplication and abasement before the Lord for the life of the child, if peradventure the Lord would be merciful and spare the child, and the precious words left on record for all time: I shall go to him, but he shall not return to me. And what wonderful submission to God's will in all the prayers of David recorded in various places. What a sweet, soothing and instructive joy it is to read them when we are disturbed and rebellious and fiercely assailed in our minds by storms of trouble. And can it be that this is the same man whom now we find uttering such bitter and extravagant expressions of sorrow because of the death of this unnatural son? There is much in this wonderful narrative to contemplate, and to lead our faith to meditate upon the solemn mystery of gospel things. It is not my purpose to dwell upon these mysteries.

David had lately sinned greatly, and the Lord had put away his sin. Now we find him mourning over the death of his own son, his own flesh and blood. This son, Absalom, was no worse by nature than David, and no better. David was mourning with a peculiar sorrow. He had felt that sorrow, for he had gone down to the lowest hell, and had been brought up again from that terrible depth. Thus he was prepared to be set forth as a type of Jesus in his suffering, death and resurrection, as the Savior of his people. But lately Absalom would have destroyed David and his kingdom. So would David, if left to himself to act out his own sinful nature unrestrained. Who of all the redeemed of the Lord could stand before God acceptably if they must appear before him in the flesh? It is only by the

Spirit of Christ dwelling in any one of all the inhabitants of the earth that he can please God. Daily we are mourning the loss of fleshly things, which are as much opposed to our spiritual interests and blessedness as Absalom was opposed to the power and kingdom of David. The destruction of Absalom was absolutely necessary to the salvation of David and his kingdom. If Absalom lived, David and his kingdom must fall. So in the kingdom of God, that which is of the flesh must be destroyed. "We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." David cried for that which would have been his destruction. When the time came to fight the battle which, it was evident to all concerned, would result in Absalom's downfall, David showed especial anxiety concerning the fate of his son, Absalom, and to the commander of each of the three divisions of his army he said, Deal gently for my sake with the young man, Absalom.

I will say no more here about the manner of Absalom's death, but I want to say something of the way in which the knowledge of it was communicated to his father. The arrangement of his hair had been his pride, and became his destruction. He "rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." And a certain man told Joab, who said, Why didst thou not smite him, and I would have given thee ten shekels of silver, and a girdle? But the man would not do it for a thousand shekels. He had heard the king tell Joab and all the commanders to beware not to touch the young

man, Absalom. Joab, however, took three darts and thrust them through the heart of Absalom while he was yet alive in the midst of the oak, which ended the life of this unnatural son.

But now comes the solemn work of communicating this news to the king. Every one knew it would be a sad communication to David, and naturally every one would shrink from it. But some are always ready for such exciting work. So at once one of this kind presents himself, and asks the privilege of running to the king with the important and exciting news. Then said Ahimaaz, "Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself to Joab, and ran." The fact of his great desire to run with tidings, and the manner of his entering upon the race so anxiously, seem to indicate the reason why Joab had not chosen him to bear the important tidings, which required coolness and care and a forgetfulness of self. Cush had not asked to run, but had evidently been carefully observing all that had taken place. Joab had not told him to bear tidings, but had simply said, "Go tell the king what thou hast seen." This is what is commanded them that are sent with gospel messages. They are witnesses, and are sent to tell to the Lord's people what they have seen and heard of the Word of life.

It is sometimes the case that brethren in their early exercises of mind feel such a desire to tell of the glorious goodness of God, as they have seen and felt it, that

they will get the impression that they are called to preach the gospel. Sometimes they are persistent, as was Ahimaaz, but it is the church, and not the one whose call is the question, who must decide the important matter as to the gifts in the church. The church alone has that important matter in charge. I have known of three in the last fifty years who in old age acknowledged that they had been mistaken in this matter, having felt for many years that they were called to this important work, but knew now that they had been mistaken. They were each of them held in the highest love and esteem as valuable gifts by the church, which, however, never saw in them a gift of prophecy calling for ordination.

The peculiar case of Ahimaaz, as it is related in the Scriptures, warrants us, I think, in believing that a spiritual meaning may be understood by it. Three times he insisted on being given the privilege of bearing tidings to the king. He was not at any time told to carry the tidings, but after Cush had been sent he said, Howsoever, let me run after Cush. Joab said to him, Wherefore wilt thou run, seeing thou hast no tidings ready? "But, howsoever, let me run." Then Joab gave up, and said to him, Run. He went by the way of the plain, and easily outran Cush, who went the direct road, I suppose, as the Lord's ministers do today, "uphill and down." The watchman saw Ahimaaz first, and told David, who said, "He is a good man, and cometh with good tidings." But he had no tidings at all. He had seen a tumult, but knew not what it was. David was right in a sense in saying, He cometh with good tidings, although when the true tidings were told they were such as the king could not call good. Ahimaaz, after telling of the tumult, not knowing any-

thing of the king's son, was bidden to turn aside and stand still.

What terrible grief was this that came to David, and yet the tidings which Cushite brought him were good, very good; salvation was in them, Absalom was dead and David's life and kingdom were saved. The effect upon David as a man and as a father was heartrending, and all of his heart's affection for his son was so crushed that he cried with a sorrow that cannot be fully expressed as he went up to his chamber over the gate, and as he went he said, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" And O the joy, the blessing unspeakable, if it were true of Absalom, if it be true of us, as it is true of all the Lord's dear people, if we have experienced that death in the spiritual David, which separates us from all natural relationship and all things of time and sense, and brings us into the joys of God's salvation, and into an exceeding and eternal weight of glory, where there will be no remembrance of sin and sorrow and wickedness and pain and suffering, but sweetest joy and peace and comfort and infinite purity and holiness forever.

Every one of all the election of grace has seen, or will see, that his salvation from sin is not because he is better than any one else, but because he was chosen in Christ before the foundation of the world, and because the dear Son of God died for him and arose for his justification. As David grieved with an unspeakable sorrow because of the sins and wickedness of his son Absalom, so the dear Son of God suffered unspeakable grief and sorrow because of his people's sins and wickedness, which he took on him in taking upon himself the seed of Abraham. If Absalom was one of the

Lord's elect people it was not because he was better by nature than King David, or any other man, but because the Lord loved him with an everlasting love and therefore with loving-kindness had drawn him. (Jer. xxxi. 3.) If he was one of the chosen people of God, David, his father, not only mourned for him because he was his son, and because he had manifested such terrible sinfulness, but also mourned for him and suffered unspeakable anguish of soul because of his sins in Adam, for which the dear Savior died. No one in heaven can ever say to any other, I am here because I was a better man than you. Every one of all that company whom no man can number is brought to love holiness, and to hunger unspeakably for righteousness, and every one of that great and holy company will be satisfied with purity and holiness and righteousness in the Lord Jesus Christ, and every one of that immortal and unnumbered company, being rooted and grounded in love, will be able to comprehend, with all saints, what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that they may be filled with all the fullness of God.

SILAS H. DURAND.

SOUTHAMPTON, Pa., February, 1916.

HARDING, W. Va., May 17, 1915.

DEAR EDITORS:—I am inclosing some letters written me by the late Elder J. S. Corder, which you may publish if you think them worthy a place in your paper. I esteemed him as a father in Israel and a true servant of God. I have received comfort in reading the letters you have published, and think some one may be comforted in reading these.

Yours in hope,

(MRS.) E. E. WORKMAN.

PHILIPPI, W. Va., June 14, 1901.

DEAR SISTER WORKMAN:—Dear sister in Christ, the ever-blessed Redeemer of poor, lost and helpless sinners. O how glad we ought to be, and full of thankfulness to God for the gift of his dear Son, the only remedy from the dark and dismal regions of endless woe and misery, where hope and mercy are strangers forever. To those who die in their sins it would have been better for them if they had never been born. We hope in God, we trust in him, we believe in him with all our heart and soul that we have an interest in his Son, not for any good or merit found in us, for we are poor defiled creatures, unfit to come into the presence of such a holy, good and gracious God; but for his own good pleasure and purpose, which he hath purposed in himself before the world was, he gave us to his Son in the covenant of grace, so says the Bible, if we are what we profess to be, and the Son says he will raise us up at the last day. He has all power given to him in heaven and in earth, and holds the keys of death and hell. Glorious thought! when this mortal shall put on immortality and death be swallowed up in victory, a land of rest, a place of peace and joy for evermore. The Lord hath done great things for us, whereof we are glad. O how we ought to love him and sing praise to his great name, and not be weary in well doing, for we shall reap in due time if we faint not. Paul said, We are not of them that draw back. He sealed his faith with his blood, looking for a better country, an heavenly. Therefore it is said that God is not ashamed to be called the God of such, for he hath prepared for them a city. O this is enough to cheer us by the way in all our dark and wintry seasons, the promises of the gospel. The ungodly world seems to

be carried away at this time with form and fashion, the Bible is but little read, it lies in the dust, as it were, in the streets of Babylon, but the Lord will keep his elect, they are the darlings of his bosom, blessed be his name.

I hear that your father is poorly. Give your father and mother my best love for the truth's sake; they are faithful members in Christ's church. Please write.

Truly yours,

J. S. CORDER.

PHILIPPI, W. Va., April 10, 1902.

DEAR SISTER WORKMAN:—I now seat myself to answer your last letter of March 23rd. I had several letters to answer before yours came, so please excuse. You ask what Paul meant in his letter to the Thessalonians, when he said, Pray without ceasing. He surely meant that it was, and is, the duty of the saints of God to pray all their lifetime for the mercy and help of God in every time of need. Prayer is the breath of want, the soul's sincere desire; it indicates that we are beggars, in a grace sense, and need a helping hand, that gives the honor all to God. If we learn to pray from the brains or language of some one else it is but vain repetition, and highly offensive in the sight of God. The Bible says, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."—1 Peter iii. 12. All the powers of darkness cannot prevent the people of God from praying, it is their stronghold in time of trouble; indeed, it is God himself, with God in it. Satan trembles when he sees the weakest saint upon his knees. Jonah prayed out of the belly of hell, and the Lord heard him, and the great fish had to deliver him on the shore. It is said in Acts iv.

31, "And when they had prayed, the place was shaken where they were assembled together," &c., showing that the Lord was in their prayer. Thus it is right to pray without ceasing by the will of God.

Dear sister, you desire to know in relation to the meaning of Hebrews i. 14, which reads: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The verse preceding shows that the intellectual and immaterial beings whom God makes use of as his ministers to execute his orders are meant. The term "angel" signifies messenger, the Archangel is Christ. The angels above that never took flesh and blood, such as Gabriel, &c., were the ones brought to view in the text; they were ministering spirits, sent to minister for the people of God. The preposition "for" means because of the people of God. They came to Abraham, to Gideon, to Manoah and many others too numerous to mention, for the term "angel" is used not less than two hundred and fifty times in the Bible. Ministers of the gospel are called angels in Revelation, messengers of God to comfort his people. O, I cannot write it all. The Lord keep us. We are all well.

Truly yours,

J. S. CORDER.

PHILIPPI, W. Va., Dec. 31, 1902.

DEAR SISTER WORKMAN:—Dear sister in the faith of Him who ever liveth to make intercession for his dear afflicted ones, that cost his life and the pouring out of his most precious blood to atone for their great transgressions and heinous offences. How great is his goodness, how great is his mercy to poor, helpless sinners, who deserve the deepest hell for joining league with Satan against heaven

in the Adam fall. But Paul says, God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved.

You request in your last letter, Nov. 2nd, that I should give my opinion on the text of Scripture found recorded in Psalms lxxvi. 10: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." The term "wrath" signifies anger, fury, rage, indignation, and to keep back, or restrain, the remainder of wrath, means that men are allowed to go so far with their wrath, and no farther; their bounds are immutably fixed, and they cannot pass them. As is said to the waves of the ocean, Hitherto shalt thou come, but no further, and here shalt thy proud waves be stayed. (Job xxxviii. 11.) To illustrate: Cain was suffered to kill his brother Abel, but not to annihilate his eternal existence. The wrath of Cain was such that he would have destroyed his brother, body, soul and spirit, but his power was limited. The praise of God's great name was brought about by the shedding of Abel's blood, which was a type of Christ, for Paul said, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Hebrews xii. 24. The wrath of the old ungodly world brought about praise to God's name in saving Noah and his family in the ark, representing Christ and his family in the ark of the covenant of grace. The wrath of Joseph's brethren waxed hot against him, but they were not suffered to destroy him, the remainder of wrath was restrained. "And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry

with yourselves, that you sold me hither; for God did send me before you, to preserve life."—Genesis xlv. 4, 5. Satan, our adversary, had great wrath against Job, but his wrath was suffered to go no further than the destruction of Job's property, Job's life was kept from Satan's power. The case of the three Hebrew children in the fiery furnace, the wrath of the Jews to kill the Prince of life, went no further than God intended; their will was such as to prevent his resurrection, but they had not power to carry it into effect, their wrath was restrained. Peter said in his first sermon after the resurrection of Christ, "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."—Acts ii. 23, 24. Again he says, "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. The wrath of Pharaoh was carried out to the fullest extreme against the people of God, so that he pursued them to his own destruction and the ruin of his army, but the remainder of his wrath was restrained, he was not suffered to destroy them, and it brought praise to God's name, for God said, "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."—Exodus ix. 16. Jethro said to Moses, after the Hebrews were delivered from the power of Pharaoh, "Now I know that the Lord is greater than all gods." Here is praise to the Lord brought about by the wrath of men. The word

"wrath" is found in the Bible one hundred and sixty times or places. O, the Bible abounds with such grand instruction in all holy writ. Paul said to Timothy, "That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17.

"What more can he say than to you he hath said, You who unto Jesus for refuge have fled?"

Dear sister, I have given my little view on the text proposed, but it is so large I cannot more than hint at it, that is, the subject, for it is made manifest throughout the holy writings.

I was absent from home when the message came for me to attend the funeral in your father's family. I should have been there had I been at home. I was at the Redstone Association at the time. We had a lovely time there among the dear friends. My respects to your dear husband. How I would love to hear that he had professed a hope in the blessed Savior in the pardon of his sins, and in coming into the true church, worth more than all the riches of the world. We cannot in a grace sense save our dear friends, we can only pray for the Lord to save them by his most gracious will.

Truly yours,

J. S. CORDER.

PHILIPPI, W. Va., March 3, 1904.

DEAR SISTER WORKMAN:—You are one whom I highly esteem for the truth's sake. Your welcome letter of February 4th was duly received, and owing to the cold weather, and my health not being very good, I was afraid to sit very far from the fire, by the window so that I could see how to write. Please excuse the delay. I am now better, my family is well, and I hope these lines will find you all in good health, also your father's family. Brother Joseph Corder's wife is

buried to-day. She was a faithful member of our church, Mt. Olive. Sister Coberly, of Elkins, was buried last Tuesday. Bartlett, my son-in-law, was there. Sister Henderson, of Amnon Church, died the other day; thus we have lost three worthy sisters by death, gone, no doubt, to their heavenly home.

My dear sister, in answer to your question, the older I get the less I think of myself, and the more I see my imperfection. I have no confidence in the flesh; I groan, being burdened with my perfect poverty. I have to lean on the Lord and say, like David in Psalms lxxi. 18: "Now also, when I am old and grayheaded, O God, forsake me not," &c. My only hope is in the Lord Jesus Christ. But the doctrine of salvation by grace alone, which I have been trying to preach to the best of my ability for sixty-four years this spring, is the only doctrine that I am perfectly willing to die on; I can stretch myself on this bed and feel assured that the God of the whole earth will do right. I feel comforted, too, in the promises of him who cannot lie, that he will never leave nor forsake his people, that cost his blood and his life. In all my troubles I go to him, and he knows them that put their trust in him, with his righteousness to cover all my imperfections. I get a taste of that sweet wine, sometimes unexpectedly, that lifts my soul into that element of love and thanksgiving to God for the gift of his Son to pay our immense debt of sin, and raise us up and make us sit together in heavenly places in Christ Jesus. Such as I have felt, O it is enough; blessed be his name.

Respects to Mr. Workman and also your father and mother.

Truly yours,

J. S. CORDER.

GRAHAM, Texas.

DEAR EDITORS:—The inclosed is the experience of my cousin, who is a son of my father's only sister. According to his letter, he came some one hundred and sixty miles, being delayed by washouts and floods, so that he did not really get to my house until Friday morning, and we went on to church meeting together, where, after I had spoken of the salvation of God, and his sovereign grace above all preachers or organizations to save sinners, and while the church was in conference, this dear young man came forward and related some of the things stated in his letter, and on Saturday afternoon he was baptized by me, on sister Bettie Medlan's place, near her house. This was an occasion of great rejoicing, because of the sweet evidence that the Lord, our only refuge, was in the matter, by his leading and saving grace. Also on Sunday a young brother, Albert Elliott, was received by experience. We feel to thank our God for the evidence that he has not altogether forsaken us, although for a long time we have been feeling such painful leanness and loneliness. But I believe that it is God and not the preacher that builds up the little churches and provides for the existence, state and standing of the Vine, and that as the pillar of fire and cloud was around Israel, and they moved not until the cloud moved, so the beautiful candlestick or bride of Christ is effectually kept, preserved, guided, upheld, strengthened, let down into depths of sorrow, drouth and famine, lifted above the mountains and clouds by omnipotent grace and love, until she is made to certainly praise none other than the true, victorious Bridegroom. She finds Him whom her soul loves, and will not let him go. Her faith in him ties her forever in- to his unmovable and unshaken embrace;



and she is kept by the power of God through faith unto salvation, and reserved to an inheritance that is incorruptible, undefiled and that fadeth not away. Jesus uses his servants to wait upon his queen, and they are highly honored to be allowed to serve in the lowest place, yea, even to be a doorkeeper in the house of their God. David said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psalms lxxxiv. 10. All the great lodges and clubs that have been instituted, and that contain the best wisdom of great men, are only a mudhole compared to the little church or kingdom of Christ here in the world, for it contains the wisdom, righteousness, sanctification and redemption of Jesus, the great eternal, immortal, invisible Bridegroom, whose union by covenant love and actual grace existed from the times eternal with his bride, his church.

I am sending this for publication in the SIGNS, and want others to enjoy the reading of dear cousin Clarence Turner's experience. The Lord has not left himself without a witness.

With this kind of faith and hope, I remain, as ever, in trials,

J. H. FISHER.

GAINESVILLE, Texas, June 7, 1915.

ELDER J. H. FISHER—DEAR COUSIN:—I will attempt to answer your very kind and most gladly received letter, which arrived some time ago.

I will leave Gainesville, Texas, on Wednesday, June 9th, 1915, as you stated in your letter you would be able to meet me on that day, and that the meeting commenced on Thursday night following, so I will be there, if it is the Lord's will. I have so much to tell you and talk with you about that perhaps it would be best for me to postpone telling you until I

have arrived at your house, but will write a few things. Some nine years ago (I think, January 31st, 1906, at the age of seventeen), while engaged in picking cotton for my father, a short distance from my father's house, I hope and believe that my sins were forever pardoned by the all-sufficient grace of my Lord and Savior Jesus Christ, the Son of the living God. For a year, or perhaps two years previous to my regeneration, I had felt to be a condemned sinner before God, but on the afternoon prior to my quickening in the Lord Jesus, my brothers and I had engaged in a little quarrel, (as brothers sometimes do to their shame) whereupon we separated to different parts of the field to gather cotton. When I had gotten settled to my part of the field, and had spent some time thinking of my past life, it seemed to me indeed, that I was really too bad to live; there seemed to be nothing mean and wicked in all of my past life that was not brought to my memory. I felt that I was a fit subject for hell, and that the God of love would only be dealing out righteous justice in sending me there, so utterly condemned did I feel. The tears streamed from my eyes in torrents, it seemed to be growing dark, and that I was beyond all help, when suddenly this thought came to my mind: Jesus Christ can save forever the blackest sinner in the world. The thought seemed to no more than have completed itself in my mind when I distinctly remember calling on the name of the Lord. Then there was a blank in my mind, just how long I do not exactly know, but this I do know, that when my mind returned I was unfastened from my cotton sack, and two or three cotton rows from it. How I got there, or when I got there, I do not know. The best I remember, it was cloudy, and it had seemed previous to this to be

growing dark, but now it was different, the darkness seemed to have been supplanted by light, but it did not seem to have been sunlight, for it was cloudy as I remember. Within a radius of ten feet I had never seen cotton look so bright before, nor have I since, it seemed almost to illuminate with brightness, but only for a moment and it was gone. But, thank God, there was something left in its place, viz., hope, peace, contentment and love, and, I trust, charity, for without it I am nothing. (1 Cor. xiii.) It seemed to me then that if it could have been God's will, that I would have gladly died and gone to heaven. I felt as if I loved every one in the whole world, and it was the easiest thing I had ever done. It seemed that I wanted to embrace and caress both friend and foe alike, and tell them what the Lord had done for me. I can say, and say with truth, that I never felt so free and happy before that time, nor since. I spent the rest of the evening rejoicing as I worked. I felt then that I wanted every one to know of the wonderful blessing I had received, but felt that I wanted to tell my father about it first, and as I was going to the house I had this strange feeling rush through my mind, viz., that I wanted you to baptize me in church fellowship. What church I did not think until some time after. I have often been made to wonder what caused that thought to flash into my mind. Up to that time I had not studied the Bible, nor had I given religion any great concern, and as to the right church I had not thought much about the matter, but still, strange to say, my dear brother, I have never been able to eradicate or erase the impression that I wanted you to baptize me in the name of the Father, the Son and the Holy Ghost.

But let me go back to where I digressed.

When I arrived at the house from the cottonfield, my father had just received a message to the effect that his brother's wife was dying (Dr. G. W. Turner's wife), whereupon all was excitement and confusion, my father leaving immediately for his brother's home. So in view of the circumstances I told no one of my experience. Of course time went on, my aunt died and was buried, still I had delayed telling any one. I began debating the question as to whether or not I was a saved soul, then I finally decided that I would remain reticent about my experience until I had heard you preach, then I could better decide whether it was a delusion I had experienced or not. But I was doomed to disappointment again, you failed to fill your appointment for some reason; so time went on. A year passed, I went to meetings occasionally, (but not to the Primitive Baptist Church.) Their preaching seemed to be of no help to me, nor food to my soul. Finally I lost all hope, or almost all hope, as to my regeneration. I left home, and railroaded for about three years, when I became absolutely disgusted with the life I was leading. I worked on Sunday and every other day and ceased going to meeting entirely. My father had offered to pay the expense to any school in the State if I would attend, but I had declined the offer. Now all of a sudden I determined I would attend school; but I had not saved my money, and had too much manly pride to ask my father to loan me money, or to help me borrow it, so I worked nearly another year, and tried to save my money. During all this time I felt in some way I was not doing my duty, but did not know just what to do. But all through my dark doubts and unbelief my mind would wander back to my cottonfield experience, and I would be happy and my doubts

would be dispelled for awhile, then I would seem to wander farther than ever. Finally I left the railroad life forever, and left Amarillo, Texas, for Gainesville, Texas. I stayed at home the next winter, and went to Union Hill school, trying to prepare myself to enter college. While I was at home I attended a "Hardshell" meeting at Hickory schoolhouse, and, behold, the joy and peace I received from hearing the true gospel, as it seemed to me to be. In a short time after this I confided all my past experience to my dear father. He seemed to think that the Lord had wonderfully blessed me, and that I was a regenerated person. He talked to me in a way that seemed to do my very soul good. He advised me to read and study the Scriptures, for in them you think you have eternal life. This seemed to open my eyes, so I began to read the Bible for myself, and tried to pray at times. So time rolled on, and I studied hard along educational lines, and succeeded in entering the Denton Normal College without one single condition. I studied diligently the two years I was there, and made my work with some honor. It was while there I heard all kinds of preaching of different denominations, except the Primitive Baptist, and it was while there that I tried to study my Bible some, and it was while there that I was convinced in spite of myself and my environment that all would be saved that Jesus Christ died for, and that without fail, for I believe I found out without prejudice, pro or con, by studying the holy Bible, that man and the preaching are left entirely out of the matter when it comes to eternal redemption of sinners. I have read the Scriptures, and tried in my great weakness to compare my experience with the Bible, and I find, after comparing, that I am compelled to give God all the praise,

and nothing to myself or other men. I wish to say, I hope I have a scriptural reason for all my beliefs, and if in my ignorance I have a belief that is not scriptural I will be more than thankful to the dear brother or friend that will kindly show me my error. I would state some of my beliefs and views on the Bible, and give my scriptural reason for such beliefs and views, but for the lack of space and time I will wait until I arrive at your home, then I hope and trust I will hear the true gospel food that I think all true sheep or regenerated souls are anxious to hear.

Dear brother, I wish to say I finished reading your book, giving your reasons for leaving the M. P. C. the second time to-day, and tried to compare it with the Bible, and find that I truly indorse everything you wrote, so far as I understood it. I think it is the Bible truly and sincerely as I understand it, and I hope I do not say this because I wish to be congenial; I trust that I am not that inconsistent with myself and God, for if I differed with you honestly on your book and its comparison with the Bible I would feel it my christian duty (if I were talking or corresponding with you about the matter) to state my views and your errors, or what I thought to be your errors, and give you a scriptural reason for doing so. There is no honest congeniality without it is truly from the heart, so I think.

Father thought of going with me to your home and attending the meeting, but circumstances have arranged things so that it will be impossible for him to attend.

Will close for this time, and will be there Wednesday next.

Your cousin in brotherly love,

CLARENCE E. TURNER.

TOUCHET, Wash., Feb. 22, 1916.

DEAR BRETHREN EDITORS:—The inclosed article is at your disposal. I am no hand to pen my thoughts. I think when I get the SIGNS and read the precious letters from the many brethren that it opens up such a field of thought I feel, Surely I can tell the writers of the same, but when I try it proves a failure. Paul says, Ye are not in the flesh if so be the Spirit of Christ is in you. Faith views things far beyond the sight of natural sight. This is proven in our own experience, for my soul and heart have been comforted by the editors and writers of the SIGNS, and my natural eyes have never seen them, but faith is revealed from faith to faith.

“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.” They that are in the flesh cannot please God. There is no good thing in me (that is, in my flesh). This I say brethren, That flesh and blood cannot inherit the kingdom of God. The first man (Adam) was of the earth, earthy, and such are all who are of the earth. Where is there any hope for any, as we are all of, or sprang from, this first man? If there had been a law that could have given life, verily righteousness would have been by the law. Then if the law cannot give life, we are hopeless who look to it, and if there is no salvation in the law, where can we go, or where can we look? A fountain cannot rise above its head. The law is the highest pinnacle of nature. I am persuaded to believe that this was the condition of things with John when he saw the book sealed with seven seals, and heaven and earth were searched and none was found able to loose the seals or look thereon. To this place or condition all must come before they can weep with

them that weep and rejoice with them that do rejoice. The awful scene which John saw I think is the awful condition in which man by sin is, but what a glorious change when the heavenly voice was heard, Behold the Lion of the tribe of Judah hath prevailed to loose the seals and look thereon. O what joy, it is unspeakable and full of glory. For in that the law was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. This was done that the righteousness of God might be fulfilled in us, who walk not after the flesh, but after the Spirit. Dear ones, herein is displayed the wonders of God in Christ Jesus our Lord. The apostle to the saints at Rome, after showing the awful condition of man by transgression, brings forward the wonderful work of grace in Jesus and shows that while the letter killeth, the Spirit giveth life. He begins the eighth chapter in the most confirming and comforting way that words can convey: There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Dear brethren, let us by faith look at this wonderful declaration of the apostle's. We see the two principles here brought out: the work of the flesh and the work of the Spirit, and these are contrary one to the other, they are at enmity one with the other. It seems to me that here is where so much confusion gets in among the saints, just as it does about the new birth and the resurrection. Brethren, I think, try to explain the mystery of godliness in this glorious work. The apostle says that without controversy great is the mystery of godliness; God was manifest in the flesh. Concerning the resurrection he says, We see through a glass darkly, we see in part and know in

part. It doth not yet appear what we shall be. If it does not yet appear, why try to tell? Would it not be better to do as John did: tell the things we do know and that we have seen with our eyes and handled with our hands of the Word of life? The Master, in regard to the new birth, says, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh nor whither it goeth, so is every one that is born of the Spirit. After regeneration we have the two principles, or, as the apostle has it, the two laws. He says in this same letter to the Romans, I find a law in my members warring against the law of my mind, bringing me into captivity to the law of sin. In the eighth chapter, first verse, which I quoted, he says the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. We have the testimony in another place, If the Son make you free you shall be free indeed; and another says, in speaking of this freedom, that ye shall not be brought into bondage. Then might John rejoice with all the heavenly host at the conquering Jesus, who prevailed over death and brought life and immortality to light through the gospel. Yes, while the flesh is weak, the Spirit of life in Christ Jesus is strong, and the apostle in this same letter in which he brings out the fruits of the flesh and fruits of the Spirit, shows the effect in himself, for he felt the working of sin, which is condemned in the flesh, to be so strong over him he could not do the things he desired. Dear ones, can you not join in, and say you cannot do the things you would like to do? I am daily made to groan within myself on account of my sinful self, and if I hate myself on this account, are not the things of the flesh being mortified? Paul says to be car-

nally minded is death, and to this I say, Amen, for this reason I die daily; but to be spiritually minded is life and peace, and so it is, for I am often made to sing, How sweet the name of Jesus sounds in a believer's ear. Yes, the Spirit of life in Christ has made me free; then, dear ones, our hope is in Christ Jesus, and he is our hope, he is our all and in all, so there can be no condemnation to them that are in Christ Jesus. With this victory in view the old apostle still goes on in the blessed assurance, predicating his assurance on what God has done for us through Jesus our Lord. He says that all things work together for good to them that love the Lord and are called according to his purpose. We have some in these days, as in the apostle's day, who want to be God's councilmen, and tell what works for good and what does not. If you notice, Paul has no "not" in the matter, neither does he divide man up, and tell what part is born and what is not. He does not say all good things, nor does he say bad things, work for our good, but faith sees God as he is, perfect, and he, being perfect, all his works are perfect, and this is his work, for the foundation of this discourse is the freedom which comes through the Spirit of life that is in Christ Jesus. Then he more fully brings us into the heart of the matter by adding, For whom he foreknew he did predestinate to be conformed to the image of his Son. So all things must work to this end, for God works all things after his own counsel. He can work and none can hinder; this being so, he says, Moreover, whom he predestinates he calls, and whom he calls he justifies, and whom he justifies he also glorifies. Now what shall we say to these things, if God be for us, who can be against us? It seems that words could not be more full, and upon the fullness of the work of God the old

apostle sweeps every place of refuge from the one who would fix things for God to save his people in accordance to their plan, and if he did not it would make him the author of sin. He says, I am persuaded that nothing is able to separate us from the love of God. Now, dear ones, I want to say, Lift up the drooping heads, and let the feeble renew their strength, for if God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Yes, we are so burdened here we cannot do the things we would, but the time is coming, and not far hence, when we shall, according to the blessed testimony given in this epistle, put off this old tabernacle, with all its aches and pains, and then our groanings will cease, for I reckon that the sufferings of this present world are not worthy to be compared to the glory that shall be revealed in us, for we shall see him as he is, and be like him, and when I awake with his likeness, then shall I be satisfied. Dear brethren Ker and Lefferts, I was well pleased with Elder Keene's article on the "new gods," and your reply, brother Ker, to brother Jackson, and brother Lefferts' article on Samson, I felt I wanted to bless the dear Lord for the gifts. I am well pleased with the SIGNS, and would love to say to all its contributors, God bless you and comfort you, as he through your writings comforts me.

Yours in a precious hope,

J. T. BARNES.

FAIRMONT, W. Va., Jan. 7, 1916.

DEAR EDITORS:—I inclose a letter that I received some time ago from Elder J. M. Perkins, of Mayfield, Ky., which was of interest to me, and I think it will interest the readers of the SIGNS. I was with this dear brother last June,

and was well pleased with his preaching. He is an old veteran, an old soldier of the cross, and I think you will be well pleased with the contents of his letter, so if you see fit give it a place in your columns.

Yours in hope of eternal life, which God, who cannot lie, promised before the world began,

JAMES W. LINN.

MAYFIELD, Ky., Oct. 14, 1915.

DEAR BROTHER LINN:—Your good letter received just on the eve of my leaving for our association, therefore I had not time to write. Our association was held with the church at Rock Springs, Ill. We had a good meeting. About sixty of us went over, and the railroad company gave us an extra coach, separated us from the Egyptians, and put us in the land of Goshen, and the Lord took good care of us. We had twelve or thirteen preachers with us, and had a fine meeting. I see nowhere to object to anything you said in your letter, it was all good. "In Isaac shall thy seed be called." Why not in some one else? This shows God's divine purpose in the election of these in Isaac typically, and foreshadowing the church in Christ, chosen in him before the world began. It was unbelief in Sarah that prompted her to do what she did, and yet it is very evident that even in her unbelief she did no more than develop God's divine purpose, and set an example that God's people should never undertake to bring about God's promises before the time. If the unbelieving world could effect their purposes they would overturn heaven itself. I am very glad they cannot do it. Sarah did not believe she should bring forth a son, it was contrary to all the course of nature, and so is the birth of every one of God's children to this day, and will ever be. Nature's way

can never bring forth anything but Ishmaelites, and they are mockers, and shall not be heirs with the sons of the freewoman. Jerusalem is the freewoman, and must bring forth every one of the promised heirs. They are all heirs of promise, just as certainly as Isaac was, and cannot be born of a bondwoman. Paul said, "This is an allegory," and it is a true one. All legal theories and conditional systems are based on legal works, and therefore gendereth to bondage. There can never be a lawful child born in this world unless there has been a marriage covenant entered into and agreed upon on the part of the parents even before the conception of the child, and all who deny the covenant in which all the heirs were embraced and promised are bound to confess they are of the bondwoman. Isaac was the only son of his mother, and the promised child, and Sarah answers to Jerusalem, which is above and is free and the mother of all God's children; each one is born at God's appointed time, and the combined powers of earth cannot bring the birth about before God's appointed time. They can bring forth Ishmaelites most any time they get ready, but God's children cannot be born until God's time. In the person of Isaac we see two types. First, the church bound hand and foot on the altar with the sword drawn, yet stayed, and Abraham could not make the fatal stroke, because the ram, the sacrifice, was bound by the horns in the covenant of redemption before the world was, and was in the right place at the right time, and was offered in the place of the children on the sacred altar, and they went free, the very type of redemption. Secondly, when Isaac was grown to manhood, Abraham's servant was sent to take Isaac a wife, was sent to his kindred, and was not al-

lowed to take a wife from among the nations wherein he dwelt, and Rebecca was the one God had appointed to be the bride. Here is the church chosen and sent for and brought to Isaac; did not come herself. No man can come to me except my Father, who sent me, draw him, and I will raise him up at the last day. They have no more will and ability to go to Jesus than Rebecca had to go to Isaac before she received the jewels, for the old servant placed them on her before she was asked if she would go with the man. I wish now to show how Abraham's faith was tried when he offered up Isaac. God had said to Abraham, "In Isaac shall thy seed be called." When God could swear by no greater, he swore by himself, and confirmed his promise to Abraham by an oath, and now comes and tells Abraham to take this son and go three days journey in the wilderness and offer him there as a burnt offering. Now if Isaac be killed how shall God's promise be fulfilled? Here was a trial of his faith, not that God did not know what Abraham would do, but to show to us the power of faith. It is said, "By faith he obeyed God," and without faith it is impossible to please him. Again, Whatsoever is not of faith is sin. So it was his faith that moved him to do what God told him to do. I do not remember of a single instance in all the Scriptures where God ever gave a man faith to do a thing and that man did not do what God told him to do. As it is a fact that whatsoever is not of faith is sin, it must be a fact that no man in an attempt to obey God without faith can please him. Faith then, is that which gives an act its virtue, and without faith it is blamable, for it is sin. Faith must be the moving cause in a man, otherwise his acts would be sin and of the flesh. Cain's offering was without faith,

and he and his offering were both rejected. Abraham's faith moved him to do what free will cannot do, for he could not have offered up Isaac save by faith, and that faith was God's gift. Thus we see that faith moves men to do things nothing else can. Abraham's works justified him in a declarative sense, and not from sin and condemnation, but proved him to be a man of God.

I will now close by saying that wife and I have not been well for some time, but we are up. I have been dragging along for six weeks with malarial fever, and am not well yet, but improving some. I have attended four associations this fall, but do not expect to attend another this year, as there is but one more of our correspondence, which I shall not attend, as I am not very well. May this find you and yours well. Write me again when it seems good to you to do so.

Yours in hope of eternal life, which God, who cannot lie, promised before the world began,

J. M. PERKINS.

BRUNSWICK, Maine.

DEAR BROTHERS EDITORS:—It is time I renewed my subscription for the SIGNS OF THE TIMES, and if I could I would gladly write to all the household of faith concerning the things they love, but there seems to be no spiritual exercise of mind. In the darkness and distress of mind where I have been walking so long I have experienced again and again that no good thing can be found dwelling in my flesh, and that Jesus is the only one able to save a sinner like me. He is mighty to save, and has all power in heaven and earth. I need just such a Savior. I cannot rejoice as I once did in the assurance that he is my Savior, and cannot sing the Lord's song in this strange land. Once

in awhile a ray of light breaks through the darkness and I have a glimpse of the mercy and love of God, and how unchangeable he is, and though it seems as if I am constantly forgetting the great things he has done for me, and mourning because I cannot do the things that I would, yet he is the same yesterday, today and forever.

"And though I have him oft forgot,  
His loving-kindness changes not."

I enjoy reading the SIGNS OF THE TIMES, for the truth is fearlessly and boldly set forth, and I love the doctrine of God our Savior, but it does not come with the power it once did, and enable me to write to a brother or sister. I have felt as if my days of writing were past, but still I know if my mind were led into the truth, that same gladness and joy would spring up and it would be easy to declare the works of the Lord, and my pen could not move fast enough to express all the sweet thoughts of God's salvation, but we are dependent upon our God for this exercise of mind, and it can never spring from the flesh. I am sorry that some of the brethren have been so sure that they were right concerning the resurrection of this body, and were ready to make it a test of fellowship, and set aside those who did not agree with them. This fellowship for God's people was such a sweet experience to me it has always been precious, something so far beyond my reach, so far beyond my control, it has not been easy to speak as if I could withdraw it whenever I pleased. I do not like to hear my brethren speak so lightly of it, for truly our fellowship is with the Father, and with his Son Jesus Christ. No dissension or discord is ever found in Jesus Christ, and when the name of Jesus is the theme among God's people there is such a fullness in that name that the fruit of the Spirit is manifest. Each one must be



taught of the Lord to know the truth as it is in Jesus. I hope you will be blessed in declaring the truth through the SIGNS, and as long as you are both determined to know nothing among us save Jesus Christ and him crucified, you will be enabled to comfort and strengthen those who love the name of Jesus, and know there is salvation in no other name.

Your unworthy sister in hope,  
ATTIE A. CURTIS.

FAYETTEVILLE, Ga., March 1, 1916.

DEAR BROTHER KER:—When I read your reply to my letter in Jan. 15th issue, I saw you did not fully understand me, and I did not know how to express my views, and felt it my duty to write again. I also received some good letters from brethren who kindly tried to point out my mistakes, and I thank you and them for your kindness and forbearance toward me. I received one letter written rather roughly, demanding me to speak up and tell plainly which side I am on, "can't help it" or "can help it." It seems that some of the writers of the SIGNS think I was criticising, and others criticise me, so I owe you all an explanation. I should have written sooner, but have to work, cannot control my mind, and my eyes are weak, so I beg those who have written me not to be offended, for I would answer if I could. As I wrote before, there is not as much difference in belief as there is in our way of expressing it. Having read the good replies, and thinking of these things, I think I can better express myself, but I cannot write without mistakes, and I fear some will still misunderstand me. I want you to know I am not fighting nor finding fault, but I am writing for good, I hope. There has been too much said on this, as well as other subjects, by those who were

prompted by the flesh, which always causes trouble, but when brethren can discuss anything in kindness and love, and allow each other their own thoughts, I think it is all right, but when they must quarrel they ought to keep silent, for hidden things belong to God and revealed things to us. (Deut. xxix. 29.) There never was a person so wise as to know spiritual things, except by revelation, and when our brother does not see as we do we should not be offended at him, for we are all imperfect, and if we are right it has not been revealed to him, and we are commanded to bear with the weak. The reason I began this correspondence is this: Last summer I wrote to an editor about some things which I thought were out of order, and mentioned the SIGNS. He answered condemning the SIGNS, and holding up conditional time salvation. I thought until then that the letter was right, but after reading his letter I thought about it a great deal, and began to see it in a new light. If the blessings were laid up for us and left with us to gain or lose by obedience or disobedience, that would prove him to be a God of chance, or of mistakes, but he is too wise to make mistakes, and not one of his works is done in vain, so in a short while I could see that salvation is of the Lord in time and eternity. But I did not believe you believed what he wrote concerning you, although for several years I was almost compelled to believe it at times. I believed God was a God of purpose, had all power, knew all things, and if he saw something was coming to pass against his will he could prevent it, then if he did not want to prevent it he surely must have included it in his predestination. I now see that purpose, appointed time and plan are the same in substance as predestinate. I wrote in a few words

what I meant by "can't help it" doctrine. I do not believe any true child of God will use it as an excuse for sin, neither will those who love our Savior, and want to follow him, be driven away by sound doctrine; that is, absolute predestination, as some people claim. I "can't help" being a sinner, and "can't help" wanting to be a christian. There is no one like me, there is not a person who can think more evil thoughts than occupy my mind at times. Dear children, pray for me. A brother wrote me that "absolute" was used to distinguish from "limited," which was being taught at the time of the division, and while I thought it wrong to use it, because it was not in the Bible, I did not think that "permissive decrees" were there either. I seldom say anything to any one about mistakes, or faults, for when I do I find that I am as much at fault in some ways as they are.

I hope all can understand what I have written, and as your reply covered the ground it is needless for me to add more, so if not out of place, I want to write a few words to the brother who demanded me to speak up, as there may be others who think as he does. Now, dear brother, your letter may have been written in the same spirit as the others, but it does not have that appearance. 1 Tim. v. 1, says, Entreat them (elders) as fathers, and the younger men as brethren. I am not an elder; if in the Spirit at all, I am a very little one, and I have learned by experience to be careful how I approach a brother, for several have become offended at me, and I do not want to be offended at others, even if they are rough. I had no idea of speaking lightly of the "can't help it" people. I try to go slow, but sometimes I speak too quickly, before thinking enough. You say I must be brought to many sorrows before I see this

grand truth. All people are not taught alike, some are brought through fiery trials to know salvation is of grace, sometimes we learn in sorrow and sometimes in joy. If I have ever been changed, it was so gradual I did not know it, and so has my life been. I have learned many things through the love, kindness and forbearance of older brethren, and when talking with them I find that many Scriptures mean far different from what I thought, and it is beautiful to think and talk about. Although my past life has had few sorrows, poverty being my worst trouble, I know my cup must be filled, and I dread the future, for I know if I am a child of God I must suffer for my dear Redeemer's sake, but that is all right, but I must also suffer in body, as my health seems to grow weaker as I grow older. I desire a purer love for God and his people, but I fear sometimes I am mistaken. I want to be resigned to his will, and if I must suffer it is according to his purpose, and it is for his honor, and sometimes I can feel to be perfectly willing to take what comes, but my flesh is the same sinner, or worse. I fear sometimes that my writing will deceive the Lord's people, or worry them, and I have neglected many times, as I could not write as I wanted to. Pray for me. Self is my worst enemy.

Unworthily,

GEORGE W. JACKSON.

WINNIPEG, Manitoba, Feb. 14, 1916.

DEAR BROTHER LEFFERTS:—It seems long since I had a letter from you. I realize the demands you have on your time, and am glad to read your writings in the SIGNS in lieu of a personal letter. I would be glad to write you often if I only could do so aright, if I could speak of the testimony of Jesus, and give to his

name glory and honor. The cares of life continually surround me, and about the only spiritual thoughts I have is when driven to the throne of grace in deep distress to seek the help of Him who is able to help us in every time of need. I do not deserve his mercies, I sin continually, and continue to ask forgiveness. When he grants me mercies I forget to keep them in mind and praise him. But I cannot live without prayer, it is the one last resort in every perplexity. It is a sacred thing, not to be lightly esteemed, and well I know that we cannot at all times be blessed with the spirit of prayer. It is a precious gift, more rare than costly gems which men seek after; it leads us to the feet of Jesus; blessed place. "Pray without ceasing." I hope the dear Lord may lay my case upon your heart when he gives you the spirit of utterance at his footstool. I need such prayers, that I may be delivered out of evil, and kept from the snare of the adversary.

My thoughts turned this morning to the accountability of man. I have felt for those dear souls who have felt afraid of speaking such words as seemed to them to make God the author of sin. A zeal for the honor of his holy name must be in every child of God, and it is a good mark, though through lack of understanding we may misjudge our brother who has a like zeal for God's glory. I look into my own experience: I should not speak of anything that I have not realized myself, and then only with the confession that I am liable to err in judgment. When I receive chastening for my transgressions I know it is in love, if I am a child of God. He then has a purpose in it all, and I feel a desire to know his will and what he is teaching me. When I go astray, and find myself in strange paths, I know it is my own sinful desires, that lead me there,

but still I know the Lord is able to keep the feet of his saints, and I desire to see even in this what lesson I have to learn. Do not think I do not feel the weight of sin, and confess my transgression with sorrow, but I cannot deny that God has power to keep me. I am accountable if he holds me accountable. It is not for me to ask the reason why. God's word is final and complete. I dare not call him to account. I cannot justify myself. Jesus said, Father, forgive them, they know not what they do. Stephen prayed, Lord, lay not this sin to their charge, with his dying breath. God's people acknowledge his power to lay sin to their charge, to hold them accountable, whether they can see the reason or not, but they also rejoice in the gracious work of their dear Redeemer. Who shall lay anything to the charge of God's elect? It is God that justifieth. He has the right to condemn, to hold man accountable, and he has also the right to justify. Blessed truth. The power and the wisdom and the glory belong to God, not to the creature. These are trying times, times that teach us many lessons, if they are blessed to us in that way. It is God's will or it would not be so. The enemy has no power beyond the limits God has set for him. Jesus is the victorious one. Let us give him glory and praise.

We have had a hard winter, sickness is very prevalent. We are now all well, except Ellen, who is quite sick with a cold. How we need wisdom to care for the little ones God gives us. We feel a responsibility for them, and seem to fail in every way, but again God's overruling power can order the things in which we fail, so that they bring him glory. Edith joins me in love to Ella and yourself and children.

Affectionately, your brother,  
GILBERT McCOLL.

PLYMOUTH, Ill., March 1, 1916.

DEAR EDITORS:—I have been requested several times of late to write for the SIGNS OF THE TIMES, but I am so nervous, and my eyesight so poor, that I hesitate to try, but would love to comply with the request if I could write anything that would comfort one of God's little ones. I feel that the last SIGNS is the best yet; I have read it over and over, and it is good reading yet, and I feel like giving you a warm grip of the hand on all that you have written, and feel that I voice the sentiment of nearly all the readers in this, and I do hope that you will stay on the editorial staff. I have not been better pleased with the good old SIGNS since Elder Gilbert Beebe died. One who preaches God's everlasting gospel need not expect to suit every one in every particular, even Christ himself did not. When he was preaching in the synagogue at Capernaum that he was the true Bread which came down from heaven many of his disciples when they heard this said, This is a hard saying, who can hear it? and all but twelve turned away and walked no more with him. But he did not tell them to come back, and he would preach something to tickle the ear; no, he kept right on preaching his everlasting gospel, and sent his servants out to preach the same. All thy children shall be taught of the Lord, and great shall be the peace of thy children. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. So keep right on preaching the pure, unadulterated gospel, let it hurt whom it will; shun not to declare all the counsel of God. I often think of what sore trials God's ancient

people had to endure for the sake of God and his blessed truths. Poor old Paul was whipped and imprisoned, and finally put to death for his love of the Master and his steadfastness in the faith. He said, Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Yes, those marks of persecution and affliction proved that he belonged to Jesus, just as the marks put upon sheep show to what master they belong. These marks that are borne in the lives of a poor trusting and suffering christian may not attract the attention of the sin-steeped world, but show to me that it is the way Jesus our heavenly Master brought his own sheep. He sends the branding-iron of his providence deep into our hearts, and we cry out for help, and his help he ever affords. My grace is sufficient for thee, is the message he gave to suffering Paul, and it is sufficient for all who are chosen in the furnace of affliction, and I feel sure, my dear brethren, that through the long years of your crying unto the Lord you have felt and found this to be true. His past mercies linger in your heart and in your memory to encourage you to lay your every burden at his feet, and to trust him in the midst of the severest storms, and wait upon him when temptations rise, and fear not what we may say or think, for we do not all understand and see things alike. Some (not Old Baptists) think and believe that the wicked will be raised and given another chance to repent, and those who repent at that time will be saved high up in heaven, and those who do not repent will die again, just like they did before. How glad I am that our God is of one mind and none can turn him, nor by searching find him out; he reveals himself to us.

Well, dear brethren editors, and all

who may read this poor, imperfect letter, I have done the best I could. I am in my seventy-sixth year, and very nervous, and my eyesight is very dim. I fear it will not be long that I can write at all, and this may be the last, but we cannot tell. I hope you will pray for me and pardon error. May the good Lord keep you and abide with you, is the prayer of your unworthy sister, if one at all. Do with this as you think best and all will be right.

(MRS.) S. G. FRAZEE.

SOUTHAMPTON, Pa.

DEAR EDITORS:—I am sending you a little poem which came in a letter from sister Florence Pultz to me. She says, in answer to my request: "In regard to those verses I sent you in my last letter, that I will leave for you to judge of their fitness for the SIGNS. As I read your words my mind went back to the morning I wrote them. When I arose from my bed I was in a strange state. My mind was in a perfect chaos of confusion, so much so that I could not help myself. I looked in the mirror over the mantel and saw what I thought was the signs of death in my face. I was here all alone. I sat in a very exhausted condition in my chair, wondering what I should do. Then the thought came that I should pray, and I tried, with the questioning faith, Would the Lord raise me up again? and although the thought of work was sickening in the extreme, I knew that if I lived I must work, and as I sat there with all this mass of confused thoughts I was much surprised to find them straightened out in rhythmic composition, and I turned to the paper and pencil and wrote them. My mind was turned to you that morning when I thought I might be dying; I felt a desire to commune with you."

To me this experience seemed most touching, so I send it to you, thinking it may be a sweet comfort to some sorrowing one who reads the SIGNS.

Unworthily your sister in hope,  
BESSIE DURAND.

#### OUT OF WEAKNESS MADE STRONG.

What, weary one, and dost thou think  
Thy journey to pursue?  
Thinkest thou thy God will give thee aid,  
That thou mayest up and do?  
Death's pallor spreads upon thy face,  
Thine eyes doth glassy show,  
Thy quivering breath grows weak apace,  
Thy heart throbs weak and low.

Answer:

Yea, yea, I know thou sayest true,  
These miseries all I feel,  
Yet I again will up and trust  
The power that turns the wheel.  
From day to day I feel no strength,  
No power to call my own,  
But I'm brought through some way at length,  
My hands the work have done.  
The ship can't sink while Jesus lays  
Asleep upon a pillow;  
He will his charge in safety keep,  
Though loud may war the billow.  
And while he lives, in this frail bark  
I smile at these, death's token,  
And wend my way from day to day,  
My trust in him unbroken.  
'Tis sweet to feel my life secure;  
Although the bark is driven  
'Gainst rocks, and shelves, and sinking sands,  
Jesus is still my haven.

FLORENCE PULTZ.

HAMPSTEAD, Md., January, 1916.

DEAR BRETHERN:—I hope you will pardon me for my tardiness in thanking you for the pleasure and comfort I have received through reading the SIGNS at your expense; my frail frame causes me to be dilatory. Will you please accept my sincere thanks? and may the blessing be yours. You know we should be humble, but I still need lessons, line upon line, precept upon precept, but by it I hope I

am learning to look away from self and trusting more in the Rock that is higher than I; and although I find myself clinging to the things of this life, I hope I am growing in grace and the knowledge of Jesus Christ, our all-sufficiency. When I am led to meditate upon these great mysteries I leave off just where I began; that is, that I should be thankful for what is given me, and endeavor to use it as best I may, knowing God rules and all is well. You know Christ said to his disciples, In this rejoice, not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.

"Father, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace,  
Let this petition rise:

Give me a calm and thankful heart,  
From every murmur free;  
The blessing of thy grace impart,  
And make me live in thee."

Sisters Kelley were here last month to attend the funeral of a relative. As thy day, so shall thy strength be, has surely been verified in their case. It is sad to see our loved ones failing, but we have many sweet promises to comfort us, among them, All things work together for good to them that love the Lord. I seldom receive a letter from those I hope I love in the Lord. I still miss dear brother Chick's annual letter. This makes the SIGNS doubly dear; but you cannot know, cannot understand how it is with us isolated ones, so the more thankful I desire to feel and appreciate the kindness of all. Knowing God is the giver of every good and perfect gift, I hope I feel like David: Bless the Lord, O my soul, and forget not all his benefits.

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me,  
His loving-kindness, O how free!"

Though his presence is not always with me, I believe his loving hand leads me, for have I not the witness within?

Love, gratitude and best wishes to all for a prosperous and happy year.

As ever, your sister, I hope, erring, but trusting in our all-sufficient Savior,  
GEORGIA ENGLAND.

KANSAS CITY, Kan., Jan. 24, 1916.

DEAR BROTHER LEFFERTS:—If you will allow one so small to address you so. I will say that I read your letter "Personal" in the SIGNS with a deep feeling or interest, and it seemed strange to me that one whom I looked upon as having so much ability should feel his weakness in the work set apart for him to do. In your relation with the SIGNS I can only speak for myself, but I assure you I have enjoyed beyond expression your editorials, and have felt glad the Lord was able to raise up one to so beautifully fill the place vacated by dear Elder Chick, which seemed at the time of our losing him almost impossible. But as John told the Jews upon one occasion, God is able of these stones to raise up children unto Abraham. I think he has the same power to-day, and felt he was able to fill Elder Chick's place, and still feel he has done so by your being chosen on the editorial staff. I have been a subscriber to the SIGNS for two years, through the kind benevolence of a friend, and have thought since the paper was sent me that I would write, expressing my gratitude and appreciation for the kindness bestowed on one so unworthy, but my inability has prohibited my doing so. When I read your article expressing your feeling of unfitness for the place, I felt I could not refrain from writing a word of encouragement, for if one as capable as I feel you to be realizes his deficiency and helpless-

ness, is it any wonder one so small as I should feel so? If I could say anything in the way of encouragement I would gladly do so. Take courage and press on, for I assure you many hearts have been made glad, many mysteries cleared away, many minds instructed by the words from your pen. While you speak of laboring under difficulties, it seems hard in a natural way, but "prisons would palaces prove" if Jesus dwells with us there. I believe we are all handicapped to a certain degree, and if God did not come to our rescue poor indeed would be our effort to comfort his children. I have been asked to write for publication, and have tried many times, but as many times have committed it to the flames, for I could not see that I could say anything to redound to the honor and glory of our dear Redeemer, or to comfort his chosen few. I do certainly appreciate the SIGNS, and if I know anything about doctrine, it sets forth the doctrine of God our Savior in its purity, and I hope both Elder Ker and yourself will be spared many, many years to supply material for its pages.

Wishing you a happy and prosperous new year, I am one of the least of God's creatures,

SARAH COLLINS.

MANASSAS, Va., Feb. 24, 1916.

DEAR BROTHER LEFFERTS:—It has been a long, dull winter, with no preaching, and to me it has been inexpressibly sad and lonely, but I have lived to the time when I feel I must accept life as it is, and that means many changes in mine. I know that an unseen power is around and about me, leading me on, ever on, and may I hope for safe keeping through all trials and difficulties? It is a comfort, brother Lefferts, to have you say I have

been in your thoughts this winter, knowing your busy mind and my smallness to enter in. I have many times thought I would drop you a line and tell you the comfort your editorials have given me; no especial one, but all, and I do feel especially sorry that you are so crowded with everything as you are. I am glad to hear you are all well, and hope Mrs. Lefferts has entirely recovered her health. Much love to you and Mrs. Lefferts.

Your sister, I hope,

M. C. BADGER.

GEARY, Okla., Feb. 18, 1916.

DEAR EDITORS:—I am alone in this barren land, and have not heard a gospel sermon in twenty-eight years. It pleased God to take my companion home to that heavenly country, where there will be no parting. We were received into the Old School Baptist Church called Village Creek, in Fayette County, Indiana, fifty-three years ago last May. I am seventy-three years old, and quite deaf. Elders Ker and Lefferts, I feel sure that if you could feel and realize what joy the SIGNS brings to us old wayfaring pilgrims deprived of meeting brethren or of hearing the gospel, you would feel encouraged. I pray God you may be spared and strengthened by his grace to continue comforting the lonely ones through the SIGNS.

Yours in hope of a blessed immortality through the precious blood of Jesus,

F. W. SPARKS.

VERNON, Texas, R. D. 1.

DEAR BRETHREN:—We met with the sad misfortune last year to have our house and everything burned, including all our books, hence would like to inquire if any one will sell me the first volume of Beebe's Editorials?

(MRS.) W. S. BOURLAND.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

OF late we have felt impressed to write in a more personal way than is usual for the editorial columns, and trust our brethren will excuse us this time. It is good to get closer together once in a while than in the usual style of editorial writing. It seems good at times to be spoken directly to. Brethren and sisters, composing the body of our blessed Lord and Savior, are very closely united, and it is good to be reminded of that fact often. "Members one of another;" the unity, or union, is so complete that no one member is independent of another, but instead each member is dependent upon all the other members, and all the other members are dependent upon the one member. The body is perfect, complete, and each member is so placed in the body as to fill its own place, and consequently perform its own function, no other member being able to do its respective labor. The hand cannot perform the duty of the foot, nor the foot the duty of the hand. The eye cannot perform the duty of the ear, nor the ear the work of the eye, and so on. Hence it is good to speak often one to another as the members of Christ, tenderly, lovingly and encouragingly. Each member needs a word now and then of

commendation; it helps to revive the drooping spirit, it confirms the weak knees and strengthens the hands that hang down. There is but one body, but many members, one life in all the members. This shows how inseparably all the members are united. Now, as one member of this glorious body, as we humbly hope, we want to speak to the other members in a general way, without calling attention to any special text.

First of all, we want to thank you for your many letters, which brought comfort and encouragement, and to apologize for not replying personally to each one. We have had no intention of neglect of any one, but admit it seems that way. Those well acquainted with the duties and daily labor of an editor of the SIGNS OF THE TIMES understand how impossible it is to answer personally each letter received. Many letters, however, do not require an answer of that kind, as they are purely business, and when that business is executed all is done that seems necessary. But there are hundreds of letters during the year of a personal nature, some expressing fellowship and love in the Lord, others approving some special letter or editorial, others gently criticising some view presented, others asking for some special text to be written upon, and so on. If together with our other daily duties we could reply to each letter, we would gladly do so, but inasmuch as it is impossible we hope our brethren and sisters will be forbearing, and not misjudge us, and as far as they can accept this as an acknowledgment of the receipt of their letters and an apology for our seeming neglect of them. Not one word of approval ever received by us was unappreciated, and we have always tried to treat as kindness the little rebukes and criticism we have received.



We want to assure all our correspondents of our love for them in Christ Jesus, and freely and frankly say that the church of God is our greatest joy and comfort in this life, and we have felt at times to adopt the language of David when he said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." What would, what could life be without the fellowship and communion of saints? How good and how pleasant it is for brethren to dwell together in unity, serving each other gladly, cheerfully and lovingly, just as the members of the body serve each other, without the slightest thought of selfishness. Love is the golden chain that binds the happy souls above, and we have often thought that the children of God here in time are bound to each other in the same way by the same love. When this love is in exercise each can feel his brother's sigh and with him bear a part. What would be the whole world, if it could be gained, without the love of Christ in the heart? How could the children of God endure the crosses, losses and deep afflictions of this life were it not for the grace of God and the love and sympathy of the church? It is said that if one member be hurt the others feel the pain, and if one member rejoices the other members rejoice with him. This is in harmony with Paul's admonition: Rejoice with them that rejoice and weep with them that weep. This again manifests the life of Christ. "Jesus wept," showing his tender pity and love for Mary and Martha, and it has sometimes been impressed upon us that the tears shed then were for all his afflicted and poor people. The tears of his people are said to be so precious to him that

they are bottled for the Lord. How near each other in feeling should all the saints live, and how precious should be their communion. Why should there ever be strife and war among the children of one Father? May brotherly love continue throughout the length and breadth of Zion.

Before closing, we want to state that we have many requests for views, and shall try to comply with each request, as far as we feel we have light at all, as we feel impressed to write. We never could write against time or space; the lead of mind must be given or our attempts would be very poor indeed. So please do not think we mean to be neglectful.

This letter is for all our readers, and especially for those who have written us.

With love in the Lord,

K.

### D I V O R C E .

ELDER J. W. McClanahan, of West Virginia, asks our views on divorce. We know of no better way to comply with his request than to turn to the Bible and cite what it says upon this subject. What the Bible says should be final and satisfactory with every Old School Baptist. First, then, we turn to the Mosaic law, and in Deut. xxiv. 1, 2, we find this: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Thus we see that the Jews under the Mosaic law were allowed to divorce their wives and were allowed to marry again, also, divorce could be granted for any or "some uncleanness." There were no restrictions as to just what this

uncleanness might be. We cite this in the law of Moses, not because it is of special importance to the church now, because the church is not under law, but under grace, therefore not bound by the law of Moses at all, but we call attention to what the law says on divorce to contrast it with what Jesus said, to which we now turn. In Matthew v. 31, 32, the words of Jesus are, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery." Here Jesus negatives the commandment of Moses as cited in the beginning of our article, and says that a wife shall not be put away by her husband, that is, divorced, except on the one ground of fornication. To put her away for any other cause is adultery, or to marry one so put away is adultery. Again, in Matt. xix. 8, 9, Jesus says, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Here Jesus in addition to what he has said in Matthew, fifth chapter, adds that if the man who puts away his wife marries another, he, too, commits adultery, as well as the man who marries the woman put away. Now, further, in Mark x. 11, 12, Jesus says, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Again, in Luke xvi. 18:

"Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." These words of Jesus are conclusive, and settle the matter as to the proper attitude of his church respecting divorce. Jesus is head of the church, and the only lawgiver in Zion. While Moses allowed divorce and the remarriage of divorced persons, Jesus contradicts all that, as he did so many other things in the law, and for the church of Jesus Christ there is no choice left her as to which is right to pursue: the commandment of Moses or the law of Christ. We say the church has no choice in this matter, for she is not under law, but under grace, and is bound to abide by the law of her King, Jesus. To do other than this, and to take Moses' word as our authority in church matters, is to "fall from grace" and to recede to the weak and beggarly elements from which we have been redeemed. The words of Jesus are clear and plain and admit of but one construction, that is, a man may for the cause of fornication put away his wife, or divorce her, but neither of them can marry again during the lifetime of the other or they commit adultery. Should any brother or sister in the church be divorced from their wife or husband for fornication, that is all right, but should either of them, or both, marry again, they cannot be retained in church fellowship, for they have committed adultery, and the rule is: "Not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."—1 Cor. v. 11.

We have simply given the commandment of Jesus and of his apostle Paul upon this subject. We have no views of our own

other than what Jesus says. His words are final and right in all matters pertaining to the doctrine and practice of the church. If any are disposed to quarrel with what we have said here, they cannot be satisfied with what Jesus said, for we have simply repeated what he said.

L.

#### AMOS IV. 12.

“PREPARE to meet thy God, O Israel.”

This is not the whole of this verse as written in the Bible, but is two words more than is usually quoted when used by Arminians. The words, “O Israel,” are always overlooked by those who tell dead sinners or unregenerate persons to prepare to meet their God. These words of the prophet are addressed to Israel, and to Israel only, never was such language used by the prophets in addressing the Gentiles round about them. In other words, it was elect Israel, the nation which God had chosen from among all the nations of the earth to be his peculiar treasure, these only were commanded to prepare to meet their God. The “prepare” was addressed to a prepared people, to the Israel of God. The preparation of the heart in man and the answer of the tongue is of the Lord. These who have this preparation of the Lord within them, these only prepare to meet their God, and they prepare with the preparation already prepared in them. No man can work out his own salvation only as God works in him to will and to do of his good pleasure, so Paul says. On the same plan, no one of us can prepare to meet our God, only as the preparation is wrought within us by God himself. No man can work without tools to work with. The dead or unregenerate sinner has no capacity for activity in any spiritual direction, because he is dead.

Before he can move he must be made alive, for life must precede all activity, natural as well as spiritual. Thus it would seem self-evident to any one reading our text without bias that it is Israel, and Israel alone, who are commanded to do this preparing, and they so commanded because they are already God’s people, already chosen by him, and separated from the other nations, so that their preparing to meet him would be the consequence of God’s previous choice of them and of his will concerning them. Indeed, there can be no doubt as to this, because the words immediately preceding those we have quoted are: “Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.” This proves that God’s will, and not their own will, is fulfilled in this preparing to meet him. It is because God’s will is that they shall prepare that they are called to prepare, and God’s will must be, and always is, done. Now, what is meant by their being commanded to prepare to meet their God? Is it to prepare themselves to meet him in heaven, is it to make restitution to divine justice for their sins against that justice? No, none of this, but “to meet thy God” in this case means to meet the fire, the pestilence and other calamities which God was about to bring upon Israel at the time then spoken of by Amos. “Our God is a consuming fire,” and for Israel to meet God in this instance meant not to die and go to heaven, but to meet the fire which should consume away their dross. This any Bible reader can find out for himself if he will take the pains to read the prophecy of Amos which leads up to the words of our text. God had been sending dire things into Israel on account of their transgressions, but none of these things wrought repent-

ance in them. He had sent want of bread into all their places, but they had not returned to him. He had withheld rain from them, but they had not returned to him. He had smitten them with blasting and mildew, the palmerworm had devoured their figs and olives, yet had they not returned to the Lord. Pestilence had been sent among them, so that their camps were filled with the stench of the dead, yet they returned not to the Lord. All these calamities God sent unto them, but they repented not. All this proves that external circumstances and providential occurrences will never work repentance in one sinner's heart, that repentance is a matter of grace inwardly, in the soul and not of outward acts or circumstances. Now, after the failure of all these national calamities to bring about returning to the Lord, the call comes: "Prepare to meet thy God, O Israel." The day of the Lord is approaching, and they are called to meet it; none but God's own Israel are ever called to meet this day. The people already prepared of the Lord are commanded to make ready for that day with the preparation already granted them. What is this day of the Lord? Let Amos tell it: "Wailing shall be in all the streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord." Thus you see the Lord's passing through them will bring about all this lamentation and woe. Very different from external calamities which could not bring repentance will be this passage of the Lord through them which will mean such lamentation and weeping. "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." "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Thus it may be seen what is involved in Israel's being called (not invited) to meet their God. It was to meet this woe, this weeping, this darkness, this dread and awful day of the Lord, that Israel was called. This is the way their desire to see the day of the Lord will be answered. It will be in such a way as to almost drive them to despair. Thus will they prepare to meet their God, a very different preparation from what the world is preaching about, and a preparation which none but God's called and prepared Israel knows anything about.

This is written by request, and with a desire to respond to our inquirer's desire.

L.

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### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, the fifth Sunday in April (30th). Services at 10:45 a. m. and 2 p. m. All welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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### CHANGE OF ADDRESS.

ELDER W. E. Brush has changed his address from Benton, Illinois, to Greenfield, Tennessee.

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### MARRIAGES.

By Elder D. M. Vail, Feb. 2nd, 1916, at the home of his father, C. G. Dolson, Harold A. Dolson, of Waverly, Pa., and Miss Anna T. Richter, of Dickson, Pa.

By Elder Asa Howard, March 6th, 1916, near Keller, Texas, Mr. F. E. Allred and Miss Gertrude Warren.

## OBITUARY NOTICES.

**Mrs. Emma Smith**, of Brantford, Ontario, died at her home Feb. 10th, 1916, after a brief illness of pneumonia. Mrs. Smith was born in Ryarsh, Kent, England, March 10th, 1854, making her sojourn here 61 years and 9 months. Mrs. Smith was the daughter of Joseph and Rebecca Wells. Sister Smith was exercised in her mind when but a mere child, and saw herself a sinner before the just and holy God. When very young she received a hope in her blessed Lord, and at the age of sixteen was impressed to follow him in the sacred ordinance of baptism. She was received by the Strict Baptist Church at Ryarsh and baptized by the pastor, John Jull, in the year 1875. Sister Smith came to Canada and in the year 1877 was married to George D. Smith. To that union were born five daughters, two of whom died in childhood. Sister Smith's pathway through life had not been altogether a pleasant one. She had been called to pass through many sore trials, and many dark days had been hers to experience. At times she seemed to be forsaken of God, not having the privilege of meeting with the Lord's people or being blessed with the felt presence of her blessed Savior, being cast down in mind, and she feared that she was deceived and had deceived the church, but brighter days were in store for her. Some years ago she had a beautiful dream, and in the dream she found herself in the most beautiful place, which seemed to her like heaven, and she was walking, singing and praising God, and in the midst of her joy a glimpse of a more beautiful place was given her, and as she neared this most beautiful place that mortal eyes could ever behold a voice said to her: Not yet for awhile, you must go back to earth, and she awoke in sadness; earth with all its pleasures had lost its charms for her. Five years ago last summer she was privileged to visit some of the churches in the State of New York, and Southampton, Pa., which was the most enjoyable time of her life. Sister Smith was received in the fellowship of the Covenanted Baptist Church of Canada at the quarterly meeting held at Ekfrid June 28th, 1914. She leaves to mourn their loss her husband and three daughters: Mrs. Wm. Friend, Mrs. Ed. Stuart, of Brantford, and Mrs. James A. Lamound, of Toronto, also two brothers: George, of Brantford, and Alfred, of Buffalo, and three sisters: Mrs. Blake, of New York, Mrs. Doyle, of Brantford, and Mrs. Ardies, of Ekfrid, besides the church and many friends. We believe that sister Smith has entered into that most beautiful place which she saw in her dream, having fallen asleep in Jesus, from which none ever wake to weep.

Funeral services were held from her late residence in Brantford, conducted by the writer. Burial was in Brantford Cemetery. May the Lord bless and comfort all who mourn.

J. B. SLAUSON.

**Mrs. Rachel Lamison**, of Cammal, Pa., died Jan. 27th, 1916. Sister Lamison was baptized by Elder S. H. Durand, August, 1875, uniting with the Cammal Old School Baptist Church. She was a lover of good things, strong in the faith of God's elect. Her house was a good home for all who love the truth as it is in Jesus. I know whereof I affirm, for I have stopped many a time with her and her husband, who died several years ago. The first time I saw her she, with sister Willamee, of Williamsport, Pa., and sister Fackenthal, now living in Spokane, Wash., came from Jersey Shore to Cammal, twenty-one miles, on foot, and returned the same way, poor, hungry soul, but she is now where there is no hunger or thirst, no long journeys to travel to be with her dear kindred in Christ; eternally with her dear Savior and all the saints, and satisfied. What a wonderful word, satisfied with his likeness, eternally to dwell. She leaves two daughters, two sisters and many other relatives and friends to mourn the loss of one they dearly loved. God bless all the mourning ones for Jesus' sake.

Elder J. M. Fenton officiated at the funeral, which was held in the Cammal meetinghouse, to the great comfort of the friends who were gathered there. One by one the dear saints are taken to their eternal home, from whence none ever return.

Written by request of her daughter, sister Ella Moffat.

D. M. VAIL.

**Mrs. Josephine Adams Vaughn**, daughter of J. W. and Mary Jane Phillips, deceased, was born April 22nd, 1853, and departed this life Jan. 5th, 1916, aged 62 years, 8 months and 13 days. She was married to Mr. Earl Adams Oct. 23rd, 1872, and to that union was born one daughter, Mrs. Norah Roach, now living in Fulton, Ky. After the death of her first husband she was married to Deacon A. A. Vaughn, Nov. 28th, 1907, they living happily together until the Lord saw fit to call her home to await the resurrection morning, when Jesus shall come the second time without sin unto salvation to call his jewels home. She united with the Regular Primitive Baptist Church of Christ at Boaz Chapel, Hickman, Ky., Oct. 4th, 1904, and was baptized by Elder R. H. Boaz. She was a reader of the SIGNS OF THE TIMES for many years, and was taking it at the time of her death. She was a faithful member, filling her seat regularly. She was highly esteemed by the church of her membership; in fact, she was dearly loved by all who knew her. She was a dear sister, and manifested that love which was shed abroad in her heart by the Holy Ghost. We shall greatly miss her. Her house was a home for the Baptists indeed. Her mind was much on divine things, and we may well say that she sought first the kingdom of God and his righteousness. I cannot give expression to our sorrow, nor fully express our deep sympathy with her be-

reaved husband and children. Her remains were carried to her home church, Boaz Chapel, where the funeral services were conducted by her pastor, Elder T. J. Prince, assisted by Elder J. W. Kerley. They both spoke much to the comfort of the church and the bereaved family. Sister Vaughn leaves one daughter, Mrs. Norah Roach, and one granddaughter, Mrs. A. Jolley, who resides in Fulton, Ky., brother A. A. Vaughn and three stepchildren to mourn, but they believe that their loss is her eternal gain. After the funeral services the remains were laid away to await the morning of the resurrection, when her body shall be raised a spiritual body, fashioned like unto the glorious body of Jesus and be like him, and sing praises unto him around the throne of God forever. May this be the happy lot of us all, is the prayer of the writer, who feels to be less than the least of all saints, if one at all.

Written by request.

W. A. EDWARDS.

**Samuel F. Baker** died at his home in Burdette, N. Y., on Tuesday, Feb. 29th, 1916, in the 81st year of his age, after a short illness. He was baptized in the fellowship of the Burdette Old School Baptist Church by Elder Charles Bogardus, Sept. 7th, 1890, and remained a faithful and consistent member of that church until his death. As a man and a neighbor he was highly esteemed in his community by all who knew him, and as a brother in the church he was looked up to for counsel and advice in all church matters. He was a man of strict integrity, with a clear and forceful mind in the doctrine of salvation by grace, mild in manner, humble in deportment, yet firm and sound in his religious convictions. He leaves to mourn their loss, his beloved wife, sister Mary Baker, and three daughters: Mrs. Edith C. Vaughn, Mrs. Mary E. Buck and Mrs. Della M. Hendrick. Seven children in all were born to brother and sister Baker. The four who have passed away are as follows: Floyd S. died Oct. 8th, 1881; Cass L. Jan. 22nd, 1890; Maggie R. Feb. 7th, 1898, and J. Burritt June 28th, 1906.

Services were held at his late residence on Friday, March 3rd, 1916. The text used by the writer on the occasion was I Peter i. 23-25. The body was laid away in the cemetery one mile from Burdette. We do not mourn as those who have no hope.

B. F. COULTER.

**Mrs. Alice Carey Hunt**, wife of Benjamin F. Hunt, was born July 28th, 1867, and died Nov. 16th, 1915, at her home in Middletown, N. Y. She leaves to mourn their loss her husband and one daughter, Mrs. Leslie Wright, four grandchildren: Leslie, Alice, Winifred and Leicester Hunt. One son, Charles, died eight years ago, and a daughter, Ruth, twenty years ago. Sister Alice was baptized in the fellowship of the

Middletown and Wallkill Church June 14th, 1896, by the late Elder Benton Jenkins, and remained faithful and steadfast to the end. She was a terrible sufferer for a number of years from lung trouble, but I do not think she was ever heard to murmur or complain in any way.

The funeral was held Nov. 19th at the late home, where a large number of relatives and friends gathered to pay their last respects to the departed, her pastor, Elder H. C. Ker, officiating. She was laid to rest in the New Vernon Cemetery.

Her cousin,

SUSIE OSBURN.

SISTER Alice, as she was familiarly known, was indeed a noble woman, faithful in all the walks of life. The church was her delight, and she was always found in her seat when her health allowed her to be there. She possessed a cheerful disposition, and it was a pleasure to visit her in her home. She talked well of the doctrine of our Savior, and was well established in the truth. We shall all miss her greatly. Our desire is that the family will feel the presence of the Lord in their great loss.

K.

**Elizabeth Jane Bullack** died at her home near Coquille, Oregon, Tuesday, Nov. 2nd, 1915, at the age of 79 years, 11 months and 12 days. The immediate cause of her death was neuralgia of the heart. She was the daughter of Owen and Mahala Cawfield, and was born in Missouri Nov. 20th, 1835. She was married to Finis H. Simmons May 3rd, 1857, who died August 8th, 1859. With her two children she moved from Missouri to Oregon, crossing the plains with her father and his family in 1865, locating in the Willamette valley. There she was married to Richard G. Bullack June 14th, 1866. They moved to Coos County in 1868, locating on Cunningham creek, where she had since resided. Her husband died April 15th, 1898. She was the mother of eight children, seven of whom survive her, as follows: Lewis G. Simmons, Mrs. Amanda S. Nosler, James L., John F., Louisa A., Frank R. and Rose B. Bullack. She united with the Primitive Baptist Church fifty years ago, and has always since been firm in the belief of that doctrine.

Funeral services were conducted by H. M. Law at the M. E. Church South, and the remains were laid to rest in the Masonic Cemetery beside her husband.

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

J. C. Nelson, Ky., \$1.00; O. F. Ballard, N. Y., \$1.00; J. I. Foster, Texas, \$1.00; Lena Langford, Ariz., \$2.00; Decatur Monser, Ohio, \$3.00.

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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JOSHUA T. ROWE, Pastor.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., APRIL 15, 1916.

NO. 8.

## CORRESPONDENCE.

### THE PRINCE OF PEACE.

HE is King of righteousness, and also King of peace. His peace is a gift through grace. He is the mighty King of grace, too. How incomprehensible to mortals is this peace of God which passeth all understanding. (Phil. iv. 7.) Natural men know nothing of this wonderful peace, for it is hid from all the natural faculties of the brain. All human nature is at war with God, holiness and his people, but it is ignorant of the fact. It can never know of this warfare until revelation makes it appear the bloody type that it is, which begets in the subject of grace, by the revelation of Jesus Christ, a desire for peace, and not war. He becomes a mourner over sin and war, and his one thought is to be at peace with God. He has been at peace with hell, with God at war, but revelation has now manifested the mercy of God, and he rejoices through faith in the peace of God. (Rom. v. 1.) God will speak peace unto his people, and unto his saints; mercy and truth meet together; righteousness and peace kiss each other. (Psalms lxxxv. 8, 10.) All these are found in the quickened

saint in combination. How wonderful! God dwells in the midst of his people, therefore he shall speak peace unto them. (Zech. ii. 10.) This is the high and holy place, right among those who have a contrite and humble spirit. These have a deep sorrow for sin, but the presence of the Prince of peace heals, and they feel the extension of peace like a river. (Isaiah lxvi. 2.) This peace was before prepared for his saints: “Lord, thou wilt ordain peace for us.”—Isaiah xxvi. 12. This peace never was intended for the wicked. They may cry, Peace, peace, but they know not the peace of God, nor of his saints. There is no peace, saith the Lord, unto the wicked. (Isaiah xlvi. 22; lvii. 21.) The nonelect can never approach one step towards that peace. The elect only can know that peace which passeth all understanding. They are the “chosen” who know the joyful sound, and they shall walk in the light of God’s countenance. The Prince says, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”—John xiv. 27. The Prince is a strong guard, and none can obtain this peace except those for whom it was ordained. They all are unworthy of it, but mercy

and grace have made it possible for the most unworthy creature to have it. The great Prince plucks them as a firebrand is plucked out of the burning. (Amos iv. 11; Zech. iii. 2.) How dreadful to think that we are compared to firebrands, that are rapidly consumed. It takes an expert with alertness to rescue a firebrand from being destroyed, it being in the very last stages of decomposition. We, so to speak, were in a burning hell, then the Prince passed by and snatched us from its powerful grasp, and made us kings and priests unto our God. (Exodus xix. 6; Deut. xxxiii. 2; 1 Peter ii. 5; Rev. i. 6.) In speaking of the great peace thrust upon the saints unannounced, we cannot interest the world of mankind dead in sin, nor the religious world which has not the King of saints (Rev. xv. 3,) for their supreme guide. We may, however, find a deep and an abiding interest among the saints of the Most High, who have felt the power of war in their struggle against the prince of the power of the air, (Eph. ii. 2,) the prince of all deception, (2 Cor. xi. 14,) who exults within himself because of his power over the nonelect, (Heb. ii. 14,) and who intimidates the very saint, shaking, as it were, his deathly robes over the soul of the quickened sinner, who finds by real and sad experience that death is the wages of sin. In that dark hour how does he groan and weep for years of error; his waters are a roaring torrent, he cannot rest, nor find peace, which he so much desires; he prays, it is the Lord's preparation in the heart. (Prov. xvi. 1; Jer. x. 23; Matt. x. 19.) Jesus speaks, peace is instantly established. (Psalms lxxxv. 8; Zech. ix. 10.) This wonderful Voice that can be seen as well as heard and felt, has opened the crust of clay to the amazing truth that the atonement has been made, making free from condemna-

tion every vessel of mercy, now clothed with righteousness and all the gifts of grace. This everlasting peace is for the saints of the Most High, for they only in the flesh have felt, or shall feel, the sorrows of death and the pangs of hell. (Psalms xviii; cxvi.)

I now wish to speak of the order of God's people in living and worshiping together in love. To do this, war must not enter among them, for if it does, peace will not abound there as it is commanded by the Master, (Mark ix. 50,) and also by the apostle. (Rom. xiv. 19; 2 Cor. xiii. 11.) It is certainly of the highest importance that the dearest and most precious treasure of the holy child Jesus, the church redeemed by his own blood, should be at peace in the body of his love. The song of the angels at the announcement of the birth of the holy child: "Glory to God in the highest, and on earth peace, good will toward men," evidently refers to God's saints, who must receive this peace that passeth all understanding, and in this peace it is good will toward men, as all his children are also children of men. If it meant peace and good will toward all men indiscriminately, in the sense in which some men apply it, then why do nations still have war and have no lasting peace? If it be the will of God to abolish war, that peace might reign forever, then all wars would evidently cease. It is true, however, that no war can cease without the pleasure of God as the Ruler of mankind. He maketh wars to cease unto the end of the earth. (Psalms xlvi. 9.) Neither shall nations learn war any more only at God's pleasure. (Isaiah ii. 4.) It is evidently true that if a child of God should live as he is enjoined to do, then war would not originate in his heart with his brethren, nor with his fellow-creatures, for if it be possible, he should live peace-

ably with all men, (Rom. xii. 8,) and to follow peace with all men was the desire of Paul. (Heb. xii. 14.) To be at peace with the household of faith is of great importance to the follower of Jesus. "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalms cxxxiii. 1. The importance of peace is emphasized by the testimony of various passages of Scripture, which indicate with the advent of peace in our souls that we receive the full measure of grace intended for worms of the dust in their mortal pilgrimage. God is not penning it up to see who is entitled to it, but he knows full well who shall receive it. He declares, Peace, peace to him that is far off, and to him that is near. (Isaiah lvii.) Yes, even as many as the Lord our God shall call. (Acts ii. 37.) The word that God sent to Israel was the preaching of peace by Jesus Christ. (Acts x. 36.) As I have already stated, the Lord Jesus is our peace, (Eph. ii. 14; Micah v. 5; Col. i. 20,) having all power in heaven and on earth, being called by the most mighty names known among men: Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (Isaiah ix. 6.) Now, brethren, seeing that we are compassed about with so many witnesses, let us lay aside every weight, even the weight of hate and backbiting among our brethren, that is, crucify the fleshly lusts, that peace in the churches may abound to our spiritual enjoyment. This is highly commendable in all the churches of the saints, and recommended to our consciences by the Lord and his apostles. I do firmly believe that our worst sinning after we have united with the church is to manifest a hatred for our brethren, expecting them to be perfect in the flesh. In doing this we greatly incur the displeasure of our Lord, who is as much the Master of

these "little ones" as he is ours. Therefore, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father."

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Feb. 28, 1916.

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SOUTHAMPTON, Pa., Nov. 22, 1915.

DEAR BRETHREN:—I send you a letter from sister Polly Knight, and one from sister Florence Pultz, for publication in the SIGNS, if you think best. I think they will be read with special interest by the brethren generally.

Your brother in love and fellowship,  
SILAS H. DURAND.

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NAYLOR, Ga., Feb. 1, 1915.

DEAR BROTHER DURAND:—It has been on my mind for some time to write to you and your dear sister Bessie, and let you know I am still living. I was very low last winter and spring, was confined to my bed five months. I felt that my time had come to leave this world, and I was willing to go, and at times the Lord seemed very near to me, and gave me the brightest evidence of his love, so I was anxious to go, and leave this world of suffering. Once I felt that I was going, and saw the Lord right above me; he looked so good and I was so happy, I thought I was going with him and was done with suffering here. O I have never been so happy. But instead of dying, I began to get better, and he raised me up again. I have ever felt glad and thankful for the many bright assurances of his love while confined to my bed so long; it helps me now to bear my afflictions with more patience. I am still afflicted, and have pain all the time, but have been blessed the last few months. As soon as

I was able to ride my dear good brother-in-law took me to his house and gave me a home, and is very good and kind to me. He lives close to my old home church, and takes me to the meetings. O it is a great pleasure and blessing to me. I desire to thank and praise our blessed Lord for all his love and mercy to me, for I am so little, weak and unprofitable, and can never do anything good, yet still I am spared for some purpose unknown to me.

My dear brother, tell sister Bessie I would be much pleased to get another letter from her. I feel I have done wrong in not letting you both hear from me long before this, when you have been so good and kind to me in the past. O that I could see you and hear you preach once in this life. I can do but little, as my health is so poor, but I love to read. If you get this, please let me hear from you and sister Bessie, and I will try and write a better letter. My dear daughter Bessie is still in very poor health with lung trouble. I am much grieved about her, but my health is so poor that I cannot help her. She has quite a family.

May the Lord ever be with us all, and lead, guide and comfort us, is the wish of your unworthy sister,

POLLIE A. KNIGHT.

WHEELING, W. Va., March 16, 1915.

ELDER S. H. DURAND—DEAR BROTHER:—I want to speak of the great comfort your good letter afforded me, at least for a little season. How glad and thankful I would be if I could lay aside all thought of the separation that lies between us personally, and could think of ourselves as little children in Christ's kingdom. This thought came to me awhile ago as I began to read your sister's letter, which came this p. m. She addressed me as her dear sister Florence, and although I felt

unworthy of this endearing familiarity, it threw me into a state of tender meditation. Directly I was thinking of these words: Except you become as a little child. I think I had a little view of what such a state would mean to us: that we might follow the drawings of this spiritual love which passeth knowledge, without any thought of creature love or admiration. I have thought that as beautiful a sight as I have ever witnessed is one babe leading another by the hand. Children's love for each other is a very touching sight to me. I have laughed to witness it, yet with tears that I could not repress. I have seen and felt a little of this childlike love in the saints, yet we are apt to try to restrain it in this world, but in the world to come I hope we will know no fear; perfect love will cast it out. I recall that at times when your sister referred to you as "my brother Silas" I could see something sweet and tender in it. I saw you as brother to her soul as well as in the ties of flesh and blood. I could get a glimpse of the Son of God being in some sense the same to his brethren in the flesh as he was also partaker of flesh and blood, and in form and fashion made like unto us. The truth has been so passing sweet to me to know that he was without sin. I have lately thought how sweet Mary's name must have sounded to her spoken by his voice. This has been a little Bethel to me. I have felt the sweetness and tenderness in his voice as he called her name. She knew his voice. Never man spake like he spake, and so, as we get a little of this sweetness and love that entoned his voice in our hearts it sweetens our names to hear our loved ones voice them.

March 18th.—After writing on this subject I seemed to lose the sweetness of it, and I then began to think it

would seem foolish to you, and I decided that I would not send it, then the thought came, Why should I try to hide my foolishness from you or any of the saints, since the Lord sees and knows our every weakness?

I want to speak about your good letter. It has been my greatest pleasure, and at the same time my greatest cause for self-abasement, to have you speak well of my writing, from the fact that I could neither doubt your sincerity nor your good and ripe judgment. When I read your kind words on this occasion I burst into tears, and felt to question why the Lord would show me this great favor, he who knows all my unworthiness. I know that you would not have us think of you above what you deserve, but you will have to allow us to judge the tree by its fruit. This subject is fraught with much tenderness of heart in me, as in retrospect my mind goes back over the period that I have known of you. By the mercy of God you are precious in the hearts of the saints. I think he has been there and prepared a place for you, that where he is, there may you be also. I know that according to your years you may not be long spared to us, yet I never feel distressed about the death of the saints; there is something joyful in it to me, and I feel glad to have the hope that the separation will not be for long. I wonder if I am selfish in this. There has often been thoughts in my mind of the aged saints and my own poor, unworthy self going away together. My poor health and their age make me hope that if we are so blessed as to reach the habitation of God, (as you so beautifully described it in your book) we shall soon be united there without sin. I was feeling so dreary this morning, when the thought came that we always in this life have to

carry the old man of sin about with us. How often he humbles us and annoys us by his outbreaks; often we are amazed by the sense of sin in us. I have lately thought of our Savior in the garden of Gethsemane; he began to be sore amazed; I wonder if it was because of the load of sin that rested upon him. We, in a little measure, are amazed at the enormity of our own individual sin, what must the whole load, the sins of all his people have been? We can in a small measure know why he was in such agony as to sweat, as it were, great drops of blood. I have at times wished that I might have a plainer sight and sense of his sufferings, yet at the same time I have some assurance that God is merciful in withholding it from me; I suppose I could not bear it. I think I have seen or felt a little of it in viewing the broken bread and the wine of the sacrament. At times the burden of grief at the thought of his broken body has been almost more than I could bear. He has no peer, no equal; he stands alone in his person, in his beauties, in his wonders, in his love and majesty. After I had viewed him in my dream, or vision, I was at once reminded of the words of a hymn: Majestic sweetness sits enthroned upon the Savior's brow. But all our praise in hymns, and even Solomon's Song, seemed cold to express His beauties, not so much seen as felt. It was with great drawings of love that I saw him. Where you tell of your brother's sight of him, and of his exclamation, "O Silas, he is so lovely I have to praise him," has been a sweet place to me, and I have felt to bless the Lord for this declaration from your dying brother's lips. In the tiny sphere I occupy in the Master's kingdom I have had the same thoughts. I would be under such a heavy burden of unworthiness that I would think to hide my-

self away from the saints, but I could not, and in a moment I would feel a great longing for communion with them, and would not feel at rest unless writing to them or reading after them.

Dear brother, I had not thought to write to such length, and I fear it may appear presumptuous in me, and cause you to regret stirring me up again by your kind notice. I feel sure that you have not much time to spare me, and I feel so little worthy that you should show me such favor. I am thankful you are able to fill your appointments. I hope the Lord will continue to carry you in his bosom all your journey through, and will continue to fill your mouth with his hidden wisdom. My general health is about the same. The dear Lord has been all my strength and stay, and I am carried safely through each day, and have quietness in which to meditate upon his goodness and mercy. I ask your prayers. Give my kindest regards to your loved ones.

In much love, I am, as ever, your unworthy sister,

FLORENCE PULTZ.

FAIRMONT, W. Va., Nov. 1, 1915.

DEAR BRETHREN:—I will write to the readers of the SIGNS again, by the request of a dear brother. The subject that I shall attempt to write upon is wonderful, and I am not capable of doing it justice. Now the subject is the promise of God to Abram and Sarai. Sarai, it seemed, became impatient, and did not want to wait for the proper child at the proper time to be born, and to help the cause along she gave Hagar her handmaid to Abram. But behold, when the child was born it was an Ishmaelite, a child of the flesh, one who mocked when the son of promise was weaned. When Sarai be-

came the mother of the promised child, Abram's name was changed to Abraham, and Sarai's to Sarah, because Isaac was the promised child, and "In Isaac shall thy seed be called." The Lord visited Sarah, as he had said, and the Lord did unto Sarah as he had spoken, for Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken. We have before us Ishmael and Isaac, the one by promise, the other born after the flesh, and they that are of the flesh cannot please God. So it was then, and so it is now. Ishmael mocked when Isaac was weaned, and was cast out because he was not the child God promised to Abraham and Sarah. Sarah said, "Cast out the bondwoman and her son: for the son of this bondwoman shall not be heir with my son." Those whom the Lord blesses are heirs and joint-heirs with our Lord and Savior Jesus Christ; they are sons, and because they are sons he sends forth his Spirit into their hearts, crying, Abba, Father; they are the children of God, and not the children of the flesh. (Gal. iv. 22, 23.) "For it is written, that Abraham had two sons; the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise."—Gal. iv. 22, 23. There are the two covenants, the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. They still are in bondage, for the son of the bondwoman shall not be heir with Sarah's son, the son of the freewoman, which is from above, which is the mother of us all. Here are the two covenants; the one people are God's children by promise, which he chose in Christ Jesus before the world

began, and they are heirs, but the children of this Hagar are in bondage, and they shall not be heirs. Men can make Ishmaelites, but they cannot bring them into the heirship. O no, this is impossible; they are still Ishmaelites, and will be to the very last, and we are told there should be a great nation of them, and do we not observe them in this day and age? They are a wild people; they must be up and doing. Look at their many ways and plans, the conditions which they must perform in order to be saved, and help God on with his promises; but, after all, behold, they bring forth a great nation of Ishmaelites, and they are not heirs, they are not God's children; indeed, they are tares, not wheat, and they are in bondage. As it was then, even so it is now: the children of bondage persecute the children of promise. Is it not plain who they are? Are they not workers? Look at their many inventions, are they not many? "And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren."—Gen. xvi. 12. Wild man! Does not this represent his nature? Wild against all that is good, ready to mock those born of the Spirit, and to persecute them because they are the children of God, born of the Spirit, and mind the things of the Spirit. So he shall dwell in the presence of all his brethren, for they are the children of Abraham, both sons of Abraham. See how their hands are against them, see how they persecute them, saying, Ye are old fogies, behind the times, sitting on the stool of do-nothing, waiting for God to come and save you. Well, Sarah had to wait after all, and they that wait upon the Lord shall renew their strength. We are against them, because we cannot go with them.

We cannot believe as they do, so they persecute us; they are against us, and yet they say the Lord is with them. Well, he heard the cry of Ishmael, and preserved his life, but did not make him an heir, but made a great nation out of him; so you see God had a purpose in it. All things work together for good to them that love God, to them who are the called according to his purpose. They are Ishmaelites still, and we are Israelites, and an Ishmaelite cannot become an Israelite, because one is by promise, the other is born after the flesh, and they cannot please God; a goat is not a sheep, and cannot be. They are wicked, and the wicked shall do wickedly, and none of the wicked shall understand. What have the wicked to do with the covenant of grace? The good seed are the children of the kingdom, but the tares are the children of the wicked one, and they are to be gathered and cast to destruction, into the lake of fire to be burned, and the smoke of their torment ascendeth up forever and ever, so they have no rest day or night. But to the children of promise God promised great things. He will come and save them with an everlasting salvation; he will preserve them, and bring them into heaven, their home, forever and forever to dwell with him, and to behold the glory which he had with the Father before the world began. O happy thought for the children of promise.

Yours to serve,

JAMES W. LINN.

McEWEN, Tenn., Feb. 20, 1916.

DEAR BRETHREN:—It has been a long time since I wrote for publication, but I will try once more, if the Lord will. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—

Rom. viii. 28. I was much comforted in reading the reply of dear brother Ker to brother Jackson's article in the SIGNS of Jan. 15th, 1916. It was written in such a loving spirit, but firm in the doctrine of "Absolute predestination of all things," a doctrine that this world hates, but is nevertheless true. Now let us look up this "called people." First I will quote Ephesians i. 4: "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." Now then who are these people? Did they actually exist before the foundation of the world? No, for that would destroy "purpose." This runs us to eternity, before there was anything but God; and there is a purpose, yes, a God of purpose. Now listen: He is before all things, and by him all things consist. Now where is that eternal devil? Where is anything to move, help or assist God in anything? Not a man on the earth and not a star in the heavens, not any existing power but God himself. Then God of his own will and omnipotent power made a choice according to his purpose. Who dare question his right, his wisdom and his power to create all things, and to save whom he pleases? "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Before this "make" there was nothing but God. To my mind, there is no room there to make any excuse for God; he does not need any. If he had willed something to excuse him it would have been there, but being a perfect sovereign he needed none. So God chose these people before there were any of them, his purpose was that they should be holy and without blame before him in love. What does this religious world say about their holiness?

Do they not teach that they must do something to be holy and without blame before God? When must their doing take place? Is it not here in this life? I understand them to teach that this work of theirs moves, or influences, God to save them. If this idea is true, then who is the sovereign in this case, God or the sinner? God happened to see the sinner work a little and he concluded to save him; is that it? Who acted according to purpose? It must have been the sinner. The sinner purposed to cease his sins, and God happened to see him working and took a notion to save him. That there must be a sovereign somewhere along this line is very evident, and that must be the sinner, if he happened to influence the Lord to save him by something he does. Paul says, Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ (When?) before the world began. Here are the people who are the called according to God's purpose and grace, and this grace was given them in Christ before the world began. They are called trees of righteousness, the planting of the Lord, called according to purpose, absolutely called. Absolute means in one definition "independent." Then God is the only absolute, the only independent power of the universe. Upon this independent power all powers must depend; whether they be thrones, dominions or principalities, they must depend upon this only one, independent God; even their very being or existence must depend upon him. I wish I could frame words to write what I see here, but the honest readers know that the words of the English language cannot fathom the depth of this mystery. Let us think that God is of one mind, and was wise enough to fix his purposes in



eternity, and has the power to carry them out just as he purposed it in eternity; all the dependent powers of earth can never hinder this omnipotent power to carry out his design. I need not stop here and tell how God can be just and damn a world of sinners. I need not to stop here to make any excuses for God to please puny, finite man. It is a fact that God fixed his purposes in eternity to present a people holy and without blame before him in love. He chose them to this end, and not only so, but predestinated (purposed them unto the adoption of sons, &c. Paul says, We wait (not work) for the adoption, to wit: the redemption of our body. Now here is the line of purpose. It comes from eternity, and is swayed through time by God supreme, to the consummation of all things, giving the blessed assurance of bringing his called according to purpose home, fashioning our vile body in the resurrection like unto his own glorious body. How does God do all this? God, to make known his great power, determined to lay all the sins of his purposed people on his darling Son. This was his fixed way. That Son took upon himself their sins, bore them and carried them all the days of old. How blessedly sweet these words are to the children of God. What love, what mercy, what grace is shown here. He came and faced all the mighty powers of earth which came against the omnipotent power of God, and the Lord gave him the victory. Jesus was mocked, he was scourged and persecuted. He must die, the just for the unjust, to bring us to God. Am I one? Is it true that I have truly felt the need of this great Power? O I hope I have. In the winter of 1876 I first felt that I was a lost and ruined sinner. It was in the night, at late bedtime, when all my family were sound asleep, in a sud-

den moment I was condemned. From January until in May I roamed from place to place to get rid of this burden which seemed to be crushing me into endless woe. I tried all (not part) of my righteousness, and the works of other folks, and all in vain. I must die, and that is not all, I felt that I must go to an endless woe. I prayed my last prayer, and took my first born babe in my arms, trying to ask God not to let it meet me in woe. Ah, children of the most high God, I cannot express my sorrow of soul. Without hope, no way to escape, I could do nothing, I was sinking to rise no more. My senses left me for a time, I know not how long, but when they came back to me I was singing, "Come, thou Fount of every blessing, tune my heart." Just here I could sing no further, my great burden was gone, and I went a distance to tell my mother, but doubts arose, and I have been blundering along ever since.

Children, I have been short in telling you my feelings. Is it an experience of grace? Can it be that the great God supreme had me embraced in his purpose? Ah, tears are dripping, I see my unworthiness, and I feel just here like begging you to let me continue to live with you. I cannot live without you, and I know you could not miss me, as poor and little as I am, if I were cut off. I will be sixty years old next Wednesday, Feb. 23rd. I was baptized the fifth Sunday in May, 1881, and have been trying to preach and trying to refrain from preaching nearly ever since then. Dear brother Ker, has it been this way with you? I surely think the Lord has given you greater evidences than poor me. I will close just here, but I have said nothing on the subject as I think I should have said.

Dear brother Jackson, do not think I love you less; no, no, you go on in the Lord and in the power of his might. You

need not be afraid of "absolute" when applied to God, no more than to apply the word "sovereign" to the God supreme. I am glad we do not have to apologize for God to other folks. It matters not to me what they say, God will judge them.

Your very unworthy brother, if one at all,

J. R. HATCHER.

ALINE, Okla., March 13, 1916.

DEAR BRETHREN EDITORS:—As my time for the good old paper is nearly out I will send in a renewal for it, as I do not want to miss a number, for it is a great pleasure to me to have it to read, and I would be very lonely without it, for I have no one to talk with who believes in the same doctrine that I do and that the dear old SIGNS advocates. Almost everything that is preached in this country is "do and live," and some of them go as far as to say there is no such thing as predestination taught in the Bible. I have been much pleased with the editorials of both editors, and also by the letters written by the brethren and sisters scattered over the country. I commenced taking the SIGNS in 1892, and I have not missed a number, and I hope the dear Lord will bless me with the privilege of reading it as long as he lets me live in this world of sorrow. I still trust in Jesus, and have hope of a life beyond this veil of tears. My dear companion departed this life December 28th, 1910, and without her and without the church I am lonely, yet am not alone, for I hope Jesus is with me.

I will send you a sketch of my life and travels, and if you think it worthy of a place in the good old SIGNS you may publish it, but do not crowd out better reading.

I, James Jacob Clark, was born Janu-

ary 4th, 1844, about two miles east of Dry Ridge, Grant County, Kentucky, was raised on a farm, and when about nineteen or twenty years of age became troubled about the life I was living. One day while in the field plowing it came into my mind, O wretched man that I am, who shall deliver me from the body of this death? which I felt was the death by sin. I had been in the habit of going to hear the different denominations preach, then I began to read the Bible, and tried to pray to God to have mercy on me, a poor, sinful wretch. From what I could learn from reading the Bible there was nothing but the blood of Jesus that could do a helpless sinner good, and without the grace of God shed abroad in this poor heart of mine I was lost, for there was nothing good that I could do that would save me. So I went on for about two years, but there was nothing that I could do to be saved from this death of sin. I found that it is by faith we are saved, for the word says there is no other name given under heaven among men whereby we must be saved except the name of Jesus. It was then I put my trust in him. When I was a little over twenty years of age I went to the Primitive Baptist Church at Williamstown, Kentucky, at the May meeting, 1866, for a home, and they received me. My mother had joined at the April meeting, and my father joined at the same meeting with me. It was arranged to have the baptizing the next day, so we met at the water, and while singing at the water's edge my brother, four years older than I, came forward and was received, so father, mother, brother and myself all went down into the water and were baptized by Elder William Conrad. In the year 1870 I married Harriett Washington Taylor, of Robertson County, Kentucky, and we

remained in Kentucky until January 15th, 1884, and had six children born to us while living in Kentucky; three of them died in infancy, the other three we brought to Kansas with us. We stopped in Hutchinson for one month, then we moved to Pratt County, Kansas, and remained there for about ten years, and one daughter was born to us while there. During the time we were in Kansas I did not meet a Primitive Baptist. We then moved to Oklahoma, at the opening of the Cherokee Strip, and settled in Woods County, about sixteen miles southeast of Alva, the county seat, and while living there, as I was working in the field, a man, his wife and a child came along the road and called to me. I went to the roadside and the man told me they had been somewhere to meet with some Primitive Baptists, and in his talk I found that he was Elder Beeman, and in some way he had found out that I was holding to the Primitive Baptist doctrine. I told him that I trusted in the doctrine that the Primitive Baptists preached, which was faith in our Lord and Savior Jesus Christ. He told me that a few who held to the Old Baptist doctrine were going to meet at a certain time at what was known as the Driftwood schoolhouse to have meeting and organize a church, so my wife and I went. It was something like fifteen miles from my place, but there I heard the first Old Baptist sermon I had heard in about fifteen years, and it had that good old sound: saved by grace, and grace alone. After organizing they held their meetings in different places. There were five members in the organization, and there were from time to time others added to the number until five more joined, and then I sent back for a letter of dismission from the church at Williams-town, Kentucky, and it was granted.

After receiving my letter I presented it to the little church, called Ebenezer, which met at the home of Elder J. F. Beeman, Saturday night, March 1st, 1902, and was received by them. Others were added from time to time until we numbered seventeen, and we had good meetings. At the June meeting, in 1902, sister Conner, our clerk, called for a letter of dismission, as she was moving away. It was granted, and the church appointed me their clerk, in which capacity I tried to serve the best I could as long as we met together as a church. From time to time some were called by death, and others moved to other places, and finally our pastor and his wife called for letters of dismission, on account of moving too far away to attend; so our last meeting was held at the home of brother and sister Morgan, at Ingersoll, Oklahoma, and now at the time of writing this I think there are but four of the members remaining in the county, and we are a long way apart and getting on in years. I myself have passed the age of seventy-two, but am still trusting in the same Lord and Savior Jesus Christ I hope I have trusted in for the last fifty years. I am a poor sinner in hope of immortality; if saved, saved by grace, and grace alone.

JAMES J. CLARK.

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CERULEAN, Ky., Jan. 11, 1916.

DEAR BRETHREN:—I have just read the last issue of your paper, and feel constrained to say a few things by way of commendation to you and all those who have so ably contributed to its columns. Write on, still contend for the faith, looking for the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel. When I attempt to write anything to be read by the dear

Old Baptists I fear that what I may write will darken counsel rather than comfort any one, so then I can look only to him, the sovereign Ruler of all things, for my guide. I want to talk to you for a little while about salvation, the salvation of sinners. I feel interested, knowing as I do that I am a sinner, and, as I have often said, I have been hunting for the experience of those who have hope in Christ, and to inquire of them a reason of their hope; something to rest upon. There has been much said about time, eternal, conditional and unconditional salvation. For myself, I believe that of his fullness have all we received, and grace for grace, believing that grace and truth came by Jesus Christ, and that he is the Fountain from which all blessings flow, whether for time or eternity; that stream of mercy is continually flowing and never fails. David said, There is a river, the streams whereof shall make glad the city of God. God is in the midst of her, she shall not be moved; God shall help her, and that right early. Then may our tongue be tuned to sing,

"Come, thou Fount of every blessing,  
Tune my heart to sing thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise."

Paul said to the saints at Ephesus, and to the faithful in Christ Jesus, that they were saved by grace, and no other writer of the New Testament ever challenged the words of Paul, none ever contradicted them. If it were true then is it not true still? or has the plan of salvation been changed? If salvation is by grace, then we are safe in believing that God's mercy is not our merit. It is written, 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. I am the way, the

truth and the life, said Jesus. If this is not true we have nothing to look to; if we know anything of an experience of grace, think of it as a free and unmerited gift. Not only is the word "grace" spoken of as a gift, but it is also true that everything that pertains to life and godliness is given. He that spared not his own Son, but delivered him up for us all (all the election of grace), how shall he not with him also freely give us all things? The plan of salvation was laid in eternity, and grace was given in Christ Jesus before the world began. (2 Tim. i. 9.) The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Jesus came to save his people from their sins, (Matt. i. 21,) for them he suffered and brought them to God. (1 Peter iii. 18.) He was delivered for our offences and was raised again for our justification; by his blood he obtained eternal redemption for us; this he did for his people. He hath by himself purged our sins, and for the great love he had for us he quickened us together and saved us by his grace. These things we believe to be true, not merely because we find them written in the Scriptures, but because we have felt the truth of them in our hearts.

On March 10th, 1866, I found peace in Jesus, and my heart was made glad, and I still rejoice in the hope of eternal life through Jesus. I realize that my days are numbered, that threescore years and ten are finished, so I say again, Write on. I think perhaps this will be my last letter.

I will close with these words: Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Yours in hope,

D. R. TURNER.

CERULEAN, Ky., Jan. 25, 1916.

DEAR BRETHREN:—The word “absolute” when used in connection with the word “predestination” does not make it any stronger or change its meaning in any way, only by way of affirmation: absolute, unlimited, unconditional. Why men believe in unlimited creation and believe in limited predestination is not easily understood or harmonized by the teaching of the Bible. It is true men cannot look through the deep things of God. O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

I want to say a few things about creation and predestination. In the beginning God created the heaven and the earth. I will give a Bible reason in due time not only why he did so, but also why he created all things. He created man in his own image, in the image of God created he him; male and female created he them. This we understand was a creation of or out of the earth. In 2 Cor. v. 17, it is said, If any man be in Christ he is a new creature. This would imply a creation. Eph. ii. 10: The workmanship of God. 2 Cor. v. 18: And all things are of God. 1 Cor. viii. 6: “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” Rom. xi. 36: “For of him, and through him, and to him, are all things: to whom be glory for ever.” Col. i. 16, 17: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created

by him, and for him: and he is before all things, and by him all things consist.” Consist is to be in a fixed state, Webster says. I think this is enough to satisfy the minds of any; if unlimited creation is true, then why should we limit predestination? I said that I would show in due time why God created all things, and for what purpose he did it. Rev. iv. 11: Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, (here it will be seen that the four and twenty elders fell down before him that sat on the throne and worshiped him that liveth forever and ever, and cast their crowns before the throne,) and for thy pleasure they are and were created. If all things were created for his pleasure, did he not purpose, or predestinate, their creation? Eph. i. 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Is there not a turning back? Psalms lxxviii. 41: Yea, they turned back, and tempted God, and limited the Holy One of Israel. Rom. ix. 20: Shall the thing formed say to him that formed it, Why hast thou made me thus? If predestination makes God the author of sin, does not creation do the same? If not, why not? If there is anything that is not governed or controlled by the great God what is it? Who can tell but what God will yet be snatched from his throne, and the cry will no longer be heard of his glory, honor and power?

“O tell me, Lord, that thou art mine;  
What can I wish beside?  
My soul shall at the fountain live  
When all the streams are dried.”

As to the charge that is being laid to the Old School Baptists, of making God the author of sin, because they teach the predestination of all things, I think it is

wrong. I may not know what others believe, but will try to tell what I believe, and what I do not believe. I believe that God created all things, and that he did it for his own pleasure, and that he is the author of all things created, and that he is the Alpha and Omega, the beginning and the end, (Rev. i. 8,) and he declared the end from the beginning, (Isaiah xlv. 10,) but I do not understand that he is the author of sin. I understand, and do so teach, that sin is the transgression of the law. I have never read of God being under law or disobeying any law. Adam was under law. I think that Paul referred to him in Romans v. 12, that being the first account that we know of sin being in the world, hence it came by disobedience, not by creation, and was the act of man, the act of the creature that God created. If God is the author of sin, does it not appear that he brought it about through the agency of man?

I see that perhaps I am writing more than will be of interest. I said in my last letter to the dear old SIGNS that perhaps it would be the last time I wrote for its columns, but when the next issue came to hand my poor heart was made to rejoice. Brother Durand's letter was good, and brother Ker ably sets forth the truth that has ever been contended for by the SIGNS OF THE TIMES. Brother Lefferts' writing is good, and very instructive; indeed there is very little that I have seen in the SIGNS that I object to. I hope to be remembered by you; though many of you are strangers in the flesh, yet my love for you is very precious in the Lord. I believe in salvation by grace, and feel to hope that grace is sufficient for me.

I am, as ever, yours,

D. R. TURNER.

WAVERLY, Pa., March 8, 1916.

DEAR EDITORS:—Inclosed you will find two letters, and with these are more to follow. I do not want the SIGNS to go down for lack of publishing matter, but do not publish any letters I send you unless you wish to.

Yours as ever,

D. M. VAIL.

OTTAWA, Kans., Feb. 22, 1916.

DEAR ELDER VAIL:—Your card came yesterday, and it certainly is a comfort and of encouragement to me to think that I was enabled to write anything out of my own experience that would meet the approval of one of the Lord's true and tried servants. It is good indeed that the dear Lord has so ordered it that the excellency of the power is of him and not of us, the earthen vessels, otherwise some would have whereof to boast. After reading Elder Ker's editorial I had a great desire to give in my little testimony, not thinking to help any one but myself. I read it over before I sent it, and it seemed so small I was tempted to destroy it, when the thought came, You have felt that way before, and the Lord brought good out of it, so let it go this time. Since receiving your card I feel very glad I wrote, for my hope is strengthened. Like you, I have only a flickering hope that I am a child, but the great apostle said we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for it? Though so small, we would not exchange it for all the world. Faith must be tried. Peter says it is more precious than gold that perisheth, though it be tried with fire. Job's faith must have been tried with fire, for he said, Though he slay me, yet will I trust in him. Also Habakkuk, when he said, Although the fig tree shall not blos-

som, neither shall fruit be in the vine. The labor of the olive shall fail, and the fields shall yield no meat. The flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation. Those who are thus brought to trust in the Lord know that in him all fullness dwells, beside him there is no Savior, all other ground is sinking sand. They are not offended at anything he does, but desire to fall at his feet and implore mercy. It seems strange that Old School Baptists should object to the word "absolute," when used to express God's right to do his will in heaven and in earth. Job says with him are strength and wisdom, the deceived and the deceiver are his. The Savior taught his disciples to pray, saying, Thy will be done in earth as it is in heaven; not may be done. The Lord told Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them. The word "absolute" is nothing in itself, it is what it implies. May we not be found trying to set bounds to his wisdom and power, but in humility and love contending for the faith (not words) once delivered unto the saints. In John xiii. 34, 35, just before his crucifixion, Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you. \* \* \* By this shall all men know that ye are my disciples, if ye have love one to another." In the fifteenth chapter, tenth verse, he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Verse twelve: "This is my commandment, That ye love one another, as I have loved you. Verse seventeen: "These things I command you, that ye love one another." I have not found any other such com-

mands. This was shown to me when I was laboring and heavy laden, trying to keep his commandments of the law. He says his yoke is easy, his burden light, and you know how easy it is to love those taught of God. One of old said he did not need to write to them to love one another, for they themselves were taught of God to do so. I hope it is love causing me to write this letter to you. I hope you will feel to write oftener for the SIGNS, though I know your time must all be taken up with your churches.

Your sister in hope of eternal life,

ANNA MCKINNEY.

WINNIPEG, Manitoba, Feb. 27, 1916.

DEAR BROTHER VAIL:—Thank you for your kind note of encouragement. I thought that I might write you a little this morning, if the Lord will enable me, for of myself I can do nothing. Timothy was warned to avoid profane and vain babblings, and oppositions of science falsely so called. My attention was directed to this as I glanced over in the newspaper the strange subjects to be discussed on to-day by the denominations of this city who profess to be of Christ. I will just write down my thoughts as they came to my mind. Some members of the medical profession contend that there are portions of our body that are useless, and which should be removed for our betterment. They think they are scientists, but the statement that any portion of God's creation is useless is simply a confession that they are ignorant of its use. Of late years men of more understanding have found that many of the inconspicuous organs of the body have most vital importance in the growth and development of our body, but even the mistakes of the past do not teach these who have become wise in their own

conceits. Man is not only born to live, but born to die. His life is not indefinite, but is a cycle well determined by the mighty Maker of our frame. He ripens as the wheat in the field for the harvest. Some indeed are blasted in youth and some by reason of strength may reach great age, but neither of these factors affect the truth that man's life is circumscribed. Death is a natural process in our bodies; no way of escape is known to man, nor ever will be. No human wisdom can penetrate beyond mortality. Only the power of God, who created man, can bring to pass that victory over the grave which we hope for in Christ Jesus our Lord. This illustration will serve for a parallel with the attitude of men of learning toward the holy Scriptures. To acknowledge that they do not understand them is a right attitude, for the revelation of God alone can give such understanding, but to deny them is to affront Him whose wisdom is far above and beyond all wisdom of earth. Truly I know that in all the ages they have been handed down, and in the translation by men lacking inspiration something may have been taken from or added to their words. Indeed, it must be so if left to the direction of imperfect man, but the same God who is the author of these holy writings was able to keep them pure and preserve them for a witness of himself, to edify and instruct his church in the way of life and salvation through Jesus Christ. If anything is lost or hidden, it, too, is in his purpose, and will surely come to light in his own good time. How men of science have erred in their interpretation of the history of this world through ignorance. Little they know of that antediluvian state before the windows of heaven were opened and the fountains of the great deep broken

up, wiping out all life on the earth save those whom the Lord had shut in the ark. We read of a time when God had not caused it to rain on the earth, but, as in a great hothouse, there went up a mist from the earth and watered the whole face of the ground. We also read that God set his bow in the cloud as a token of his covenant with Noah. Was there ever either rainbow or rain before this? How little we know. Who to-day can understand that state, or can account for the enormous vegetation which covered many parts of this earth, even to the polar regions, and left to this day the relics of its existence? Who knows of the firmament which divided the waters from the waters? But I had better stop, lest I, too, begin to speculate. What I wished to emphasize is the ignorance of science, falsely so called. I have heard men contend that a whale could not swallow a man. They were thinking of the Arctic whale, which, however, does not live in the Indian Ocean. The fact that there are whales which could not only swallow a man, but which live on seals and porpoises, swallowing these great animals whole, did not evidently come to the attention of these "learned" persons, nor did they consider that the same God who could send Jonah to declare to Nineveh her impending destruction forty years before it took place did also prepare a place for him in the belly of the whale. With men this is impossible, but with God all things are possible. 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!

With this I think I will close. Mrs. C. B. Rittenhouse, daughter of John Kugler, who formerly lived in Montreal, is now living here, and asked that I tell



you so when I wrote. Edith and the two children are well.

With love, in gospel fellowship your brother,

GILBERT B. McCOLL.

HARDING, W. Va., March 6, 1916.

DEAR BROTHER KER:—As I am sending in my remittance to our family paper, I will try to tell you how much I appreciated your reply to brother Jackson in the January 15th number. How it strengthens and comforts the weak ones of the flock when God's ministers stand boldly on the walls of Zion and fear not to proclaim such deep, God-honoring doctrine. You want the church to know, and care not if the world knows, that you believe in God, and him alone, and in salvation by his grace. When I read the reply I thought, Brother Ker, you thought you might stop writing for our paper, but you could not. You have passed through the fire, but the Son of God walked with you, and you were tried as gold is tried and came out unharmed, only the thongs that bound you were burned, and your hands were loosed, that you might wield the pen as God directs, to comfort his children. When Elder Chick was taken we all missed him much, his writings were deep and yet so plain. It has seemed to me that when the aged ministers near the shore of eternity they can, like the martyr Stephen, see the heavens opened and get glimpses of the glories within, and it is real strength to us to read their writings or to hear them preach, seeing them so near their reward, hoping that their God is also our God, and that we in our stumbling way are traveling the path which they have trodden. We are pleased to see how clear and plain Elder Lefferts makes his views, not fearing what men will say, but desiring only to please God.

I have read the SIGNS OF THE TIMES for thirty years, and it still contends for the same precious truth, and the experiences of the children of God are the same now as they were when I commenced to read it. How well I remember when I was awakened to a sense of my sinfulness, how I would go in a room alone and hunt up mother's papers and look for the experiences written there, to see if the writers had ever felt such a burden of guilt and sin as I then felt. I have been a subscriber to the paper more than twenty years, and would be very lonely without it, as it is all the preaching I get during the winter months. Elder J. N. Bartlett, of Philippi, W. Va., has been a faithful pastor to our church for ten years, and preaches for us regularly during the summer months, but the members are so scattered it is impossible for us to get together during the cold winter, but we often long to hear the gospel preached and to meet with those whose language we can understand and who can understand us.

May the Lord enable the brethren and sisters to keep on writing for our paper. May he also still strengthen the editors and publishers, that they may walk about Zion, mark well her bulwarks and find peace and joy in so doing.

Unworthily your sister,

(MRS.) E. E. WORKMAN.

PHILADELPHIA, Pa., Jan. 4, 1916.

EDITORS OF THE SIGNS:—I have been sick four weeks this winter, and had a great desire to read the Bible, and I feel I had more understanding of the word of God than I ever had since I received a hope. In the seventh chapter of Deuteronomy, sixth, seventh and eighth verses, you will find these words: "For thou art an holy people unto the Lord thy God:

the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people," &c. We see the Lord's choice is not man's choice, the Lord's ways are not man's ways; the Lord selects whom he will, the poor, the lame, the blind, the halt and the weak, just the opposite from man's choice. The Lord reveals by his Spirit to this class of people, they are made to see his mighty power by this Spirit that dwells within them. He did not choose them for numbers or for size. We have David for an example, to show the children of the true and living God what God's power is, how it was manifested in him. God speaks and it is done, no power can stay his hand, and no man can understand the works of Almighty God only as God reveals them to him. God keeps the hidden things to himself until it pleases him to reveal them to his children; there is no way of finding out by study, or the craftiness of man, the things God has in store for his people, who are called with an holy calling. We know Jesus was conceived by the Holy Ghost; just so every one who is born of God, the Holy Ghost falls upon them, giving the spiritual birth, then they see they are among the fewest people. The world is against you, but God is for you. Ye have an unction from God, and ye know all things. You know the power of God and the power of the devil. You have come to the end of all natural help, by this new life you are drawn away from the things you once loved, a new song is put in your mouth, you now go leaping and praising God, seeking the things of the kingdom; you now are counted among

the special people that he has chosen for himself above all people of the earth. They do not choose him; they know not God; they are far from him; they worship idol gods, gold and silver, and the works of men's hands, until the Holy Ghost falls upon them and the light of the glory of God shines in their hearts; by this light is made manifest what is in the dark, then you know you have been a trespasser against God's holy law. You need no one to tell you, you know your heart is wicked, and every thought is wicked. There is one thing you hope for when in this state of mind, that is, for God to be merciful to you, a sinner. These things are taught by the only teacher, Jesus Christ. By reading the Old Testament we find many old prophets and kings who by his power in them fought wonderful battles, conquered armies twice their number. Then God so loved the world that he sent his only begotten Son down here to suffer, bleed and die, that his people might live. Without sword or gun he, by the power of God which was within him, conquered every foe on earth, even hell, death and the grave, therefore left nothing for us to do. He did not choose us because we were more in number, but the fewest of all people. Just his elect he has chosen to serve him and to follow him and worship him in spirit and in truth. He says, I loved you before you loved me, and called you with an holy calling.

Hoping I am your brother in the Spirit,  
C. S. BOND.

NASHVILLE, Tenn., Feb. 2, 1916.

DEAR BROTHER KER:—If I can be permitted to address one of God's servants as such. I am sending you the experience of my mother, Mrs. R. J. Chilton, which she wrote several years ago, ad-

dressed as you see it, to her dear children. She is the mother of twelve children, eight of whom are living, they are Mrs. Elda McFarland, of Paducah, Ky., Mrs. J. P. Cotton, of Gainsburg, Pa., Mrs. I. P. McCullough, of Marshall Co., Tenn., John A. Chilton, of Wartrace, Tenn., Mrs. J. A. Ayers, Mrs. C. P. Keller, A. G. Chilton and myself, W. B. Chilton, all of Nashville, Tenn. One died in infancy, and she had two boys killed on the railroad, and in 1904 lost her husband, so you see it just took the grace of God to sustain her. One daughter died, leaving four children and her husband. I feel that I want to have this published in our family paper, the SIGNS. She does not take the paper, but I do, and I give her my papers to read and she seems to enjoy reading them. Her hearing is bad now, and she cannot hear preaching, but she does love to read. She was eighty-two years old last Sunday, Jan. 30th, and her general health is good.

Yours in the fear of the Lord,

W. B. CHILTON.

TO MY DEAR AND PRECIOUS CHILDREN:—I have had it on my mind for some time, if the dear Lord will guide my thoughts, to write a reason of my hope in Christ, if indeed I have one. I was very young when I first felt the fear of death, and have wept often when thinking about having to die, for I learned early every one had to die sooner or later, for I lost a little brother and sister younger than myself when I was small. The thought of death would make me feel very sad, more especially when I would do something wrong, for I had been told that the children who did wrong and wickedly God would punish forever. Sometimes I could forget such thoughts for awhile, then sometimes I would be afraid to go to sleep,

and got to that dreadful place of torment. Things went on in this way until I was ten or twelve years old, when I went with one of my cousins to a camp meeting close to father's house. She was older than I, and was living at father's at that time. We walked to the meeting, and when they called for mourners a young lady came and talked to my cousin, and got her to go to the mourner's seat to be prayed for. I watched her go, and the thought came to me that no one cared what became of me, and I felt dreadfully bad. It went on in this way, and sometimes I would cry myself to sleep, thinking I would be forever lost. Things went on in this way for several years, and I would go up to be prayed for often, but I did not seem to get any help, it seemed that mine was surely an outside case, for others would rise up around me rejoicing, but it seemed there was no hope for me; but one night, at old Three Forks, at camp meeting, I was up among the mourners feeling lost and undone; my prayer was, Lord, save, I am lost. I saw the Savior extended on the cross not far from me, and I felt light and happy, and rose up rejoicing, but very soon the tempter came and told me I was deceived, then O how badly I did feel, for I thought I was not only deceived myself, but had deceived others, and I did try to pray the Lord to undeceive me. Sometimes I could feel that I did love the blessed Savior and felt that he died for my sins, but I did not tell any one my feelings, but some of them who were with me told mother about me, and she asked me, and I told her some of my feelings. She told me to ask the Lord to undeceive me if I was deceived, and that has been my cry, O so often, for I am often in doubt, and almost in despair, and think I surely never knew the Savior's love or I would not so

often be in doubt about my condition. It was several months before I joined with them. I was persuaded to join the Missionary Baptists by an old Missionary sister whom I had a great deal of confidence in, but I did not feel I was good enough to join any denomination. Father and mother belonged to the Primitive Baptists, and I felt that I wanted to join that church, if I was fit to join any, so a few months after that, on Saturday of their regular meeting I went forward and told part of what is written here, and was received, and baptized by my dear father; that was when I was about sixteen years old. I have passed through many dark and trying scenes, and have often doubted my fitness to belong to the Primitive Baptist Church, but have never doubted their being the right church. I used to think when I was old I would not have so many doubts and fears, but it is still the same, so if I am ever saved it will not be for any good that I have done, but in and through the blood of the crucified and risen Savior. I feel that I have failed often to live as I should, and have been impatient with my dear children many times, have not talked to them about their hope of their future happiness as I ought to, but surely no mother ever felt more concerned about her children than I, though I had such a poor way of expressing it. It has ever been my earnest prayer and desire that the dear Lord would save them all in that bright and happy world above, where sorrow and death are feared and felt no more.

Your loving mother,

(MRS.) R. J. CHILTON.

BENTON, Ky., March 23, 1916.

DEAR BRETHREN EDITORS:—I herewith inclose money order for two dollars, for which you will please extend my time

another year, for it is my meat and drink, though considering my age and feeble condition I do not expect to live to read it another year. I am very feeble and in my eighty-third year, and can truly say with the old patriarch Jacob, Few and evil have the days of the years of my life been, but I hope in God's mercy, and have no confidence in the flesh, for God hath chosen base things of the world, and things which are despised, yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence; but of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption, so that according as it is written, He that glorieth, let him glory in the Lord. To deny the doctrine of salvation by grace from start to finish is to deny what the Scriptures say.

In the March 1st number of the SIGNS brother Durand's views on Isaiah xlii. 15, 16, so impressed me with the experimental beauty contained in them that I want to request you, brother Durand, if your eye happens to fall on this, to extend your views in the same chapter to the nineteenth verse, and give your views on that, as it is hid from me. It reads: "Who is blind but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?"

Dear brethren, may the Lord guide and bless your work to his own honor, and glorify his name.

A sinner saved by grace, if saved at all,  
R. J. HILL.

### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, the fifth Sunday in April (30th). Services at 10:45 a. m. and 2 p. m. All welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1916.

Entered in the Middletown, N. Y., Post Office as  
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**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***2 CORINTHIANS V. 10.**

"FOR we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Here we are told of certain ones that must appear before Christ's judgment-seat. Paul speaks of them as "we," therefore he means himself, together with those to whom he is writing the letter, which, in this case, is the church at Corinth, "with all the saints which are in all Achaia." We conclude from this that none but believers must appear before the judgment-seat of Christ, and that with believers it is a case of must appear, not may or shall or will appear; that is, there is a needs be or necessity for the appearance of every child of God before the judgment-seat of Christ. Whatever judgment-seat the nonelect appear before, it certainly is not Christ's judgment-seat, for he is Head over his house, and the elect of God constitute his house. The nonelect are under God's judgment, but not subject to the judgment of God's Anointed (Christ). Here we must distinguish between the judgment of God and the judgment of Christ. While God and Christ are one, yet there is a difference, or a different relation between that in which God reveals himself to his elect and that

which he bears to the wicked. To his elect people God is Christ: the Savior from sin and the victor over death and hell. In this relation Christ is the head of his elect, and they are his house, they are under law to him, must appear before his judgment-seat. To the nonelect God is Creator; he is not known to them or by them as Savior, victor or any other anointed relationship whatsoever. We are not saying that the nonelect are not or will not be judged, it is not the purpose of this article to discuss that, but we do say that our text at this time does not refer to any such matter, but simply to a judgment that concerns "we" (believers), a judgment to which "we must all appear." The church is not under Moses, nor under the law of sin and death, having been redeemed from under that law by the mediatorial work of Jesus Christ. He has bought his people, not with corruptible things, such as silver and gold, but with his own precious blood, hence they belong to him, and do not belong either to Moses, to Satan, or to themselves. Since the redemption of the elect is finished, since the work is perfect, and since the sanctified ones are forever perfected through this one offering, it must follow that those thus saved or redeemed are forever free from any claim, great or small, which their former captors may have held against them. The debt having all been paid, the elect can never again be brought into judgment by those things which were formerly their condemnation. God is just, and will not demand the payment again of the debt already paid. We say this to emphasize the point that "we must all appear" before the judgment-seat of Christ, who is our living head, our spiritual Lawgiver, and we are not bound to appear before any other judgment-seat than that of

Christ, because believers are not subject to Moses, nor to any other master than Christ, he only is their Lord and King. Having tried to make this plain, we now pass to consider for what purpose believers appear before the judgment-seat of Christ. Is it to be judged for their sins? Right here we had better determine just what we mean by sin. Sin is a transgression of law. Now, if we are thinking of the Mosaic law, or of the law of sin or of death, then God's elect cannot sin, for it is impossible to transgress a law to which one is not subject. A citizen of the United States, living in the United States, cannot transgress the law of France, for he is not subject to the jurisdiction of French law. On a higher plane, therefore, a child of God redeemed from under the curse and dominion of the law which once held him captive, can no more transgress that old law, for he is no longer under the dominion of that law. In that sense the believer cannot sin. However, the believer is now under law to Christ, and can and does disobey the commandments of his King, so that in this sense the believer does sin. It is for this that he must appear before the judgment-seat of Christ. This is what John means when he says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Again, in Hebrews we read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." A believer sins wilfully whenever he offends against the truth, whenever he transgresses a command of Jesus or walks contrary to the order and doctrine of the church of Jesus.

These transgressions of the believer which grieve the Holy Spirit, whereby he is sealed unto the day of redemption, do not cause the believer to forfeit his portion in Jesus' perfect work, for that would be to unsave what Jesus has saved, or would be the creature undoing the work of the God that made him, which is impossible, because absurd. Further, Paul declares that no creature is able to separate God's people from the love of God which is in Christ Jesus. Therefore, the appearing before the judgment-seat of Christ of every child of God has nothing to do with their eternal salvation. It is an experience that all God's people have while here in the flesh, and does not affect eternity at all. This appearing before the judgment-seat of Christ is not something that takes place with the believer in the future, after death, but right now, while present in the body. The judgment-seat of Christ is set up in the soul of the believer, Christ is in him the hope of glory, and the believer is constantly before this judgment-seat, he cannot get away from it. He needs not some one outside himself to reprove him, for this inner quickened conscience reproves the believer for every foolish thought and every idle word. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." The same grace that reveals salvation in a believer also teaches that believer the denial of worldly lusts and ungodliness, to the end that he should live in sobriety in this present evil world. Thus, whether the believer does good or bad, he receives the things done in his body. If one sows wheat, he will not reap oats; he cannot

gather figs of thistles. If one sows to the flesh, he reaps flesh; that is, corruption. If one is enabled to sow to the Spirit, he reaps Spirit; that is, everlasting life. The thought of the writer in our text is that God's people now while here in the flesh are constantly assembled, or are appearing before Christ's judgment-seat, not to decide whether they shall be sent to hell or shall go to heaven, for that was decided in the mind of God before the foundation of the world, but that the believer may receive right now the things done in his body. If the things done by us in the body are contrary to the law of Jesus and the order of his house, thus sowing to the flesh, we receive or reap flesh; if, on the other hand, grace is given us to obey the law of the Spirit, and to live in the precepts of Jesus, we do good and we receive or reap good.

Brother John Kerr, of Ontario, has asked us to write on this subject, and we have tried to do so to the best of our present ability.

L.

#### 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.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

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#### 2 KINGS XVII. 17.

"AND they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger."

This is written regarding the conduct of Israel. Israel left, not part, but all the commandments of God, and made to themselves other gods: molten images, even two calves, and made a grove and served Baal. In addition to this, they involved their children in their own net, causing them to pass through the fire to these gods. All this was exactly in opposition to what God had commanded them by the hand of Moses. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or a witch."

—Deut. xviii. 10. "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord."—Lev. xviii. 21. The history of Israel, as we have said before in these columns, proved conclusively that it is not in man's power to walk in conformity with the precepts of God. It is his nature to disobey God. This the law of Moses amply demonstrated. Molech was a heathen god, who was worshiped by human sacrifices. Figuratively, we might say that loss of life or sacrifice of principle is passing through the fire to Molech. Whenever the believer sacrifices some principle of truth to satisfy his own nature, or to please his fellow-man, he is serving Molech. Whenever the believer loses his life in running after the things of the world, this, too, is passing through the fire to Molech. What will it profit a man (a believer) to gain the world and lose his own soul, or himself? One cannot lose one's soul eternally, but there is such a thing as the things of the world occupying first place

in our thoughts and performances and becoming thus engrossed to the submergence of all spirituality. When this is the case, one experimentally loses his life in pursuit of that which satisfies not, and spends his money for that which is not bread. Our children are our offspring, our thoughts are the offspring of our brain, our deeds the offspring of our will. Now, when our natural will predominates, our thoughts and deeds spend themselves in pleasing our natural man, the spiritual man becomes submerged for the time being, and our children (thoughts and deeds) pass through the fire to Molech. This is to be condemned in the life of every child of God, and will receive its judgment at the seat of the Anointed, before whose authority we at all times stand, and to whom we must give account in the body for the deeds done in the body. It always causes us to wonder how any one who has been brought to believe that salvation is by grace, and grace alone, can bear to see their children become slowly entangled in the delusions of men. The whole world to-day is wrapped up in serving itself and the god of its own creating, of its own imagination, its Molech. We never see little children of all ages trooping to Sunday-school of a Sunday morning or afternoon but what we are reminded of the people of olden time causing their children to pass through the fire to Molech. The world of the present day is bringing up its young in the Sunday-school, where it is inculcating error into the childish mind which never can be erased by any power short of the grace of God. Now, it is bad enough to see this Molech worship being engaged in by the people of the world, but how much worse to see Old Baptists sending their children to Sunday-school, and thus also causing their children to pass

through the fire to Molech. How dare we sacrifice our children to a false god in whom we have been made to see there is no virtue at all, but only evil altogether? The Sunday-school as at present conducted is nothing in the world but a nursery for the various Arminian denominations, in which are hatched out the error-spreading hordes of the generations to come. In these Sunday-schools false interpretations are put upon the Scriptures. Even the letter of the Bible is not correctly taught, but is given many twists and wrenches here and there to make it conform to what men think it ought to be, instead of what God says it is. Now, we know very well that we cannot teach our children the truth, but we can at least abstain from teaching them error. If our child is destined to be an Arminian, let it be an Arminian without any of our help. We know, too, that if our children are to be called by grace to a knowledge of the truth, all the Sunday-schools in the world cannot prevent it, and that the Lord is able to bring them out of a Sunday-school if they are in one. But all this does not relieve the parent of his duty to do that which he knows to be right to the best of his ability. We have noticed that where Old Baptists raised their children to not go to Sunday-school, and to go to meeting with their parents, that it does not make Old Baptists of them, but it does inculcate in the child a respect for their parents' belief, even if the child at heart knows nothing of the truth experimentally. On the other hand, we have noticed that where Old Baptists let their children go to Sunday-school, and to other Arminian religious doings, rarely or never taking their children to meeting with them, that they have very little respect for their parents' belief, and openly criticise it. There may be exceptions to this rule, but



then there are not many rules but what have their exceptions. Let us not cause our children to pass through the fire to Molech, let us not sacrifice them to principles we know to be false, let us not lose our lives in the pursuit of vanity.

We have written this at the request of sister E. E. Workman, of Harding, W. Va.  
L.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### INSTRUCTORS AND FATHERS.

BROTHER BEEBE:—I will renew my request, which I made one year ago, for your views on 1 Cor. iv. 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." By complying with this request you will oblige many who are inquiring after the truth, some of whom seem to be entangled with the means doctrine. It is for their sake that I make the request.

JAMES OSBURN.

LEESVILLE, Iowa, Jan. 1, 1866.

(Concluded from page 187.)

In resuming our remarks on 1 Cor. iv. 15, we propose to treat more fully on the affirmative, in regard to the indispensable requisites which constitute relation or position of a father in the church of God, in the sense in which the word is used in our text. As a progenitor, or author of our spiritual life, or rightful claimant of our supreme devotion, filial love, reverential fear and implicit obedience, the saints of God are forbidden to call any man on earth father, for One is their Father, even God. They are born, not of blood, nor of the will of the flesh, but of God. The life therefore developed in that birth must be ascribed to God alone. But in the illustration of the various gifts which God has given to his church, the apostle has, as he tells us in verse six of the same chapter, in a figure transferred this to himself, and to Apollos. Not to exalt himself or Apollos by

an assumption of titles applicable to God, but for the very opposite object: "That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." The apostle in thus transferring the figures employed in this chapter, to Apollos as well as to himself, gives us to understand that the term is applicable in the sense in which it is used to other ministers of the gospel besides the apostles, but not properly applied to all instructors, or there would be no disparity between instructors and fathers. We therefore may search for the marks of distinction by which we are to discriminate between those instructors which are, and those who are not fathers. We infer from the manner in which the apostles John, Peter, Paul and others have used the term, that it is designed not only to signify seniority of membership in the church, but certain peculiar qualities bearing analogy to the patriarchal or fatherly relation to and care for the children. In our former number we pointed out many of the opposite traits which some instructors have betrayed. We will now attempt to show what are some of the distinguishing qualities or characteristics of fathers in the church of God. First. Those who from long experience, wholesome training and spiritual gifts, are especially qualified to be useful by their counsels, instructions and examples, to the younger and less experienced members in the church. Second. Those who from long and faithful deportment have secured the well placed confidence of the saints. Third. Those who are sound in the faith, and deep in their understanding of the Scriptures, orderly in their walk, sober and grave, yet humble and courteous in their deportment. Fourth. Those who are familiar with the laws and disci-

pline of the church of God, and careful to observe and contend for the order of the house of God. Fifth. It is highly important that fathers in the church should render themselves perfectly accessible to the veriest babe, the weakest and most trembling child in the church. Sixth. Those who are qualified to be fathers in the church will show a father's affection, care, solicitude and untiring devotion to the spiritual welfare of all the family. Seventh. As affectionate and faithful fathers feel a responsibility resting upon them, to do all in their power, by diligent and indefatigable labor, or sacrifice of personal ease and comfort, for the benefit and well-being of their family, so those who are to be regarded as fathers in the house of God will show a corresponding devotedness to the best interests of the children of God, not only to those who have been enabled to come forward and openly profess the religion of Christ, but they will be quick to discover those lambs that may be bleating around the fold, trembling and diffident about making their trials known, giving to such wholesome instruction, comforting words and fatherly instructions. But the particular sense in which the apostle in our text claimed to be a father, is that he had, in Christ Jesus, begotten them through the gospel. We presume it is on this form of expression that the Arminians and means advocate cavil, and on which brother Osburn more especially desires our views. Now the simple question is, In what sense does Paul claim to have begotten the Corinthians through the gospel? If, as Arminian cavilers contend, their regeneration as subjects of saving grace was effected by the efforts of Paul in preaching the gospel to them as a means of grace, it must then follow that they were as christians begotten and born,

not of the Spirit, but of Paul, and consequently not the children of God, but of Paul; not heirs of God, but heirs of Paul. Very unlike those spoken of in John i. 12, 13, to whom God gave power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Now let us see the inevitable bearing of this logic. Paul is admitted to be a son of God, for God himself called him when on his way to Damascus, without any intermediate agency. Well, now, admitting the Corinthians were begotten by Paul, what is their relation to God, can it be any nearer than that of grandchildren? If that relation is near enough to suit the means advocates, we are certain that nothing short of the relation of sons of God will suffice to make us joint-heirs with our Lord Jesus Christ to an inheritance which is incorruptible, undefiled and that fadeth not away. But Paul himself repudiates the absurdity, and denounces the theory as carnal. "For while one saith, 'I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.'"—1 Cor. iii. 4-7. Thus we see that the apostle repudiates the idea of his having power to beget children for the Lord. To be the children of God we must be begotten immediately of God himself, as the Scriptures everywhere affirm. It never was so in nature that one could beget children into a relationship to another, how absurd and ridiculous then to talk of Paul's having begotten the Corinthians into the relation of sons and heirs

of God. It is not, it cannot possibly be, that Paul intended to express any such thing. But the question then will return, What did he mean by the words, "For in Christ Jesus I have begotten you through the gospel"? The answer, to be in harmony with all that Paul himself has said upon the subject, and all that the Scriptures teach, must be that Paul and these Corinthians addressed were in Christ Jesus, not out of him to be brought in by Paul or Apollos, or by anybody else, and in Christ Jesus they sustain certain relations to each other as fellow-members of Christ. The position of Paul in the body, on which he claims the relation of father, is that himself and Apollos were ministers of Christ, called, qualified and sent forth to preach the gospel and to proclaim among the Gentiles the unsearchable riches of Christ, and that under their divine commission they were the ministers by whom these Corinthians believed, not by whom they were redeemed from hell or quickened from death. How did these brethren believe by Paul and Apollos? Let Paul himself explain: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." How as unto carnal? "Even as unto babes in Christ." Now, as babes in Christ they were already begotten and born of God, or they would not have been babes in Christ. "I have fed you with milk," as a nursing father, in adapting his instructions to their weak condition, so that they could understand his language, comprehend his meaning and digest the food ministered to them. Babes to be susceptible of food, even of milk, must be living babes; even milk cannot be fed to the unbegotten or the unborn babes, nor to any but living children. These, being babes in Christ, are babes in life, for Christ is the life of all his children. If

they were not alive, feeding them with milk would not make them alive, or if they were not babes in Christ they could not possibly be fed upon the sincere milk of the word. This Paul has clearly proven in the preceding chapters of this epistle. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." How unnatural it would be for a father to attempt to feed either milk or meat to a dead child, especially when he knew and had declared positively that it could not possibly receive it. But when the children of God are born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, then, and not until then, can they desire the sincere milk of the word, that they may grow thereby. By the ministry of Paul and Apollos these brethren had been so instructed and fed that they had grown, and were still growing; and as transferring the figurative language to himself and Apollos, he speaks of having been with them from their early infancy, imparting to them that instruction which their heavenly birth and spiritual life had qualified them to receive with joy, and by which they were through Paul's ministry inducted, or figuratively born into the more full understanding of the gospel, the light and liberty of the children of God, who are taught and instructed by and through the gospel ministry. It was in this sense that Paul called Timothy his son, and the beloved John claimed all the scattered saints as his little children. In this application of the figure Paul appealed to the members of the Galatian churches who had received the Spirit, and who had run well, saying, "My little children, of whom I travail in birth again until Christ

be formed in you," &c.—Gal. iv. 19. If he travailed of them again he had travailed of them before. As an anxious parent earnestly desiring that they might bear the image of Christ, to which end his former travail and labor had been successful, now that error, in the form of legality, meansism and Arminianism had bewitched them, again he travailed in birth, that their former beauty might be restored, and Christ, and not even Moses, be formed in them, so that they might again reflect his lovely image. By his administration of the gospel, which is Christ, to them Christ was reflected or formed understandingly in their hearts, so that in the exhibitions of their faith they presented Christ, and not Moses, or old testament doctrine.

MIDDLETOWN, N. Y., Feb. 1, 1866.

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## MARRIAGES.

By Elder B. F. Coulter, at the home of Mrs. Benjamin Mace, southeast corner Fourth and Chestnut Sts., Colwyn, Pa., George W. Hunt and Mrs. Sarah E. Roberson, both of Lambertville, N. J.

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## OBITUARY NOTICES.

**Mrs. Laura M. Davidson Baird**, my mother, was born in Trenton, Tenn., March 13th, 1830, died Jan. 16th, 1916. She was married to my father, Gershom Baird, in 1850. To that union were given eight children, all of whom preceded her to the tomb except two brothers, William K. and Eugene Baird, and myself. I feel that I have been blessed in having a mother to go to for comfort and consolation even down to old age; I am the eldest child. Mother was a good, kind neighbor, ever ready to minister to the sick and afflicted, both rich and poor, as long as she was able. She was given to hospitality, her home was a home for the Baptists and many others as long as she was able to keep a home. She had been a widow thirty-three years; my sister Blanche had the care of her twenty-seven years. She died August 11th, 1913, since which time mother had a home with me. She had been unusually well this winter until the first of January, when she was taken sick with la grippe, which weakened her very much. On the 14th she got out of the bed alone and fell on the floor and fractured her hip, and from that time was not

able to have her head raised from her pillow. She was kept under the influence of opiates most of the time until Sunday morning, the 16th, I saw she was failing. She told me she could not be here long, and gave instructions about what she wanted as calmly as if she were going on a visit. She requested that Elder P. W. Sawin be sent for to preach the funeral sermon, but it was the coldest weather we had this winter, and there was much sickness everywhere, and knowing brother Sawin was old and frail, we thought it best to put it off awhile. Mother told me the morning before she felt that if it were the Lord's will she felt reconciled to go. She said it would be lonely for me. I cannot express in words the loneliness I feel, but I realize that our loss is her eternal gain, that her spirit has gone to God who gave it; her mortal body has been consigned to the tomb, there to await the resurrection call. Mother joined the Mission Baptists when quite young, and was sincere, thinking she was doing God service. She said she felt that she would give the world, if she could, if father could believe as she did. She was given to see in a few years (I do not remember the date) that she was a condemned sinner in the sight of God; that by the deeds of the law no flesh could be saved. She felt the burden of sin and was deeply troubled a long time. She felt she had committed the unpardonable sin in joining the Mission Baptists, not knowing what she was doing. She could not rest until she wrote them to erase her name from the church book. She told them that she had been blind, and was led by the blind, and she felt it was right to tell them so. She said she could not tell the day or hour that she first felt her sins were pardoned. "I neither saw a bright light nor heard a voice, as many have experienced. All that is vouchsafed to me is a calm trust and hope in the blessed Redeemer, a feeling, Lord, save, I perish, and my love for those I believe to be God's people. She was comforted and strengthened from reading the SIGNS OF THE TIMES. The last year of her life she did not take the same interest in life. I was with her day and night through her illness. Each one of my family did all in their power to make her comfortable.

Written by her daughter,

ALLIE DAVIS.

At sister Davis' request I will add to the above. It was my privilege to baptize sister Baird with her daughter Allie in 1897. She was a devoted Baptist, always ready to receive at her home those of like precious faith. I can never forget my first visit at her home in 1897. The Son of peace was there, and the house was filled with his praises; it was as the dew of Hermon. The little church has lost a precious member. Our sympathies and heartfelt wishes go out for and in behalf of the remaining children.

P. W. SAWIN.

**BROTHER Allison T. Smith**, of Pittsville, Wicomico Co., Md., was born June 9th, 1846, and died Feb. 24th, 1916, aged 69 years, 8 months and 15 days. He was married in June, 1874, to Martha J. Driscoll, who bore him three children, one dying in infancy, two surviving: Mrs. Willard Easham and Allison T. W. Smith, both living in Wicomico County. His first wife died about the year 1886, and August 21st, 1888, he was married the second time, to Earick Anzy Tyer, who survives him, but who had no issue. There are also eight grandchildren. Brother Smith was baptized by the writer in the fellowship of the Old School Baptist Church at Forest Grove, Wicomico Co., Md., the second Sunday in October, 1899, witnessing a good profession before many witnesses, and lived a consistent, orderly and honorable life to the end. He was a kind, generous and hospitable man, loving the society of his brethren and loving to entertain them in his home, where they always found a hearty welcome. May the good Lord sustain and comfort our dear sister Smith and the children in their sad bereavement. Brother Smith was afflicted for some years before his death with that dread malady, rheumatism, so that he had to give up farming and retire to the village. His death was caused by pleurisy and pneumonia, from which he suffered about five days, until relieved by death, a joyful release from all the ills of this life, and entered into everlasting rest.

ALSO,

**Mrs. Sallie E. Townsend**, relict of Mr. Thomas Townsend, died at her home near Salisbury, Md., Feb. 22nd, 1916. Her death came quite suddenly, while about her household duties. She was found by her daughter, sister Mary Townsend, with whom she lived, on entering the room where she had left her but a short while before, to be seriously ill. The doctor was called, but she was beyond the aid of human love and skill; Jesus had called, and the dear saint must go. She was born May 6th, 1834, making her age at the time of her decease 81 years, 9 months and 16 days. Her maiden name was Tilghman, and she was a native of Worcester County, Md., where the most of her long life was spent. In the year 1849 she was married to John Colbourne, who died in 1851, leaving one son, Joshua, who is still living. She was married the second time in 1855, to Thomas Townsend, who died in 1914. The fruit of that union was a son, who died in infancy, and two daughters, twins, sister Martha Staton and Mary Townsend, who survive their mother and are both esteemed members of the church in Salisbury, Md. Sister Townsend was baptized into the membership of the church at Nassaongo about the year 1860, by Elder George W. Slater, continuing her connection with the same until her death, about fifty-six years, and was steadfast in the faith, holding fast the doctrine of God our Savior unto the end. She leaves, besides

the three children above mentioned, thirteen grandchildren, seventeen great-grandchildren and a host of other relatives, with the church, to mourn, but they sorrow not as those without hope, for we believe that when the dear Lord Jesus shall appear in the glory of his resurrection power she will also appear with him.

Her funeral was held from the home of her daughter, sister Staton, in Salisbury, Md., Feb. 24th, when the writer tried to speak to the comfort of the bereaved, after which her mortal remains were interred in Parsons Cemetery to await the sound of the last trump.

A. B. FRANCIS.

DELMAR, Del., March 28, 1916.

**James Rasmus Jones** departed this life at the home of his daughter, Mrs. Belle Jones, near Clayton, Panola Co., Texas, Feb. 26th, 1916, at the advanced age of 81 years and 6 months, having been born August 26th, 1834, in Steward County, Ga. He was married April 15th, 1862, to Miss Emily Eliza Ranssean. Not long afterward he emigrated to Panola County, Texas. To the union above named there were born nine children, five boys and four girls, eight of whom are still living, and all except two were present at the burial of the father in the Pine Hill Cemetery Feb. 28th, where a short service was conducted by the writer as per request of the deceased, in the presence of a large concourse of relatives and friends. Mr. Jones' wife died June 8th, 1906. Although not a very strong, healthy man physically, Mr. Jones was of naturally strong intellect, energetic in business and honest and faithful as a friend and neighbor. He served for a time in the confederate army during the Civil War. Several years ago he took an active part in politics, being a staunch oldtime democrat. He was elected to the lower house of the Texas legislature from Panola County in the year 1884, and it is a very clear expression of the estimate placed upon him by his people that he served them ten years in that capacity. Many years ago Mr. Jones joined the Masons, but for several years past I understand had not affiliated with them. He also joined the Missionary Baptists many years ago, but could not live agreeably with them, combating them at different times on the introduction of one new and unscriptural innovation after another, so of late years he had had no active affiliation with them. His sympathies were really with the Baptists of the Primitive faith and order, as evidenced by his interest in and attendance upon our meetings whenever and wherever he could. For several years he had not lived convenient to any of our churches, and so could not attend our meetings regularly. When visiting his son-in-law and daughter, brother J. M. Liles and wife, seemingly one of his greatest pleasures was to be with us at our meetings. To the writer and to others when on his last

visit here a few months ago he said: "I would yet offer myself to the church, but I live so inconvenient I could never attend the meetings except when visiting here, and it is probable I will never get back here again." This conversation was after the last regular church meeting he ever attended. I became acquainted with the deceased nearly thirty years ago, and from the beginning I found him interested in the truth, and this interest seemed to grow stronger and stronger as the years passed by. His course through life had ever been honorable and upright, and he left a host of friends behind who ever highly appreciated his many noble traits. He will be sadly missed by his devoted children and grandchildren, as well as by other relatives and friends, but our loss, which is only for a short time, is his eternal gain. Let us not sorrow 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. As on earth the saints bear the image of the earthly, so in heaven they shall bear the image of the heavenly. Not until all the bodies of the saints shall be raised up out of their graves, changed and fashioned like unto the glorious body of Jesus, will the victory over death and the grave be fully manifest. May the Lord give grace and comfort to all who mourn.

H. B. JONES.

WINNSBORO, Texas, March 10, 1916.

**Hazel Irene Starr** died March 22nd, 1916, aged 9 years, 11 months and 13 days. She was the daughter of Joseph Starr, of Everett, Pa. Her mother died when she was about three years old, and her sister, Inez, the oldest daughter, was given to be a mother to Hazel and Frank. Hazel was never rugged and well, but was blessed of God with a spiritual mind from her early childhood days. The meetings held by the Old School Baptists were her chief delight. She would look forward to them with a hunger and pleasure that none but those risen with Christ could enjoy. I have visited the home many times, and have had many comforts seeing her and her desire to have singing of hymns and talking upon the things of the kingdom of God, and she was always an attentive listener. She would have a few special hymns selected, such as, "How firm a foundation, ye saints of the Lord," "Amazing grace, how sweet the sound," "Let thy kingdom, blessed Savior," &c. Any hymns not in accord with sound doctrine were not in favor with her, showing that she sang with the spirit and with the understanding also. At the Sideling Hill meeting in October, 1914, I spoke from the Savior's charge to Peter: "Feed my lambs; feed my sheep." She said going home, "You know I love Elder Fenton, but Elder Lefferts preaches with power, but this time Elder Fenton preached with power." I used the same subject in trying to speak at her funeral on Friday, March 24th.

Some time ago her stepmother was in the hospital, and about the time set for the operation Hazel took the hymn-book and had them sing, "Afflicted saints, to Christ draw near," &c. About a year ago she was very poorly, and had them bring the Bible and hymn-book and some other tokens precious to her and had them by her bedside. She told her grandma she wanted to go to heaven first and wanted to die before Elder Fenton died, for if he died first she felt she could not live. The dear Savior has granted her request and has taken her to himself. When I received a telegram of her departure it was as though the Lord had taken one of my children, but I could not mourn, knowing that she was at rest and delivered from this present evil world. Hazel was taken sick March 1st with gastritis and confined to her bed; although she suffered intensely at times, she never murmured or complained. She would say to those around her, "Let me rest." She was calm and resigned to the last. Truly God moves in a mysterious way his wonders to perform. Out of the mouths of babes and sucklings he hath perfected praise.

May the Lord be very near the dear afflicted family.

J. M. FENTON.

**Henry Errett**, an aged and respected citizen of Melbourne, Ontario, Canada, died very suddenly at his home Jan. 30th, 1916, in his 76th year. Mr. Errett was a lifelong resident of Melbourne. In the year 1876 he was married to Sarah McIntyre, and settled on the farm where he lived until his death. Mr. Errett was a firm believer in the doctrine of God our Savior, and a faithful attendant of the meetings of the Old School Baptists held in Ekfrid. He was not a professor, but we believe he was a possessor of divine grace, having experienced a hope in his blessed Savior many years ago. His feeling of unworthiness seemed to keep him from coming to the church and asking for a name and place among the people that he loved and whose company he greatly enjoyed. The theme of salvation by grace was very precious to him, and upon this most gracious theme his hope was built. Many times had his hungry soul been fed with the gospel truths which he rejoiced to hear from the called servants of God. The last meeting he was privileged to attend was a season of rejoicing to him, as the Lord gave unto him the hearing ear. The text used at that time was, "Never man spake like this man." Mr. Errett was a kind and devoted husband, a good citizen and a kind neighbor, and was respected by all who knew him. His sudden death cast a gloom over the community in which he lived.

His funeral was held from his late residence and was largely attended, which spoke of the high esteem in which he was held. He leaves to mourn their loss his devoted wife, an adopted daughter, Mrs. McPhail, of Bothwell, two brothers and three

sisters, besides other relatives and friends. The writer tried to speak words of comfort to the sorrowing friends, praying the blessings of God to rest upon them in the hour of sorrow. Burial was in the cemetery near the Ekfrid meetinghouse.

May the sustaining grace of God be ministered to our dear sister in this her great affliction.

J. B. SLAUSON.

**APPOINTMENTS.**

ELDER George Ruston will, Providence permitting, fill the following appointments:

Kingston, N. Y., Saturday, April 15th, 8 p. m., 58 Smith Ave.; Ashokan, Sunday, April 16th, 10:30 a. m. and 2 p. m.; Halcottville, Sunday, April 23rd, 10:30 a. m. and 2 p. m.

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

F. M. Sparks, Okla., \$2.00; C. Stevens, Ark., \$1.00; T. J. Ratliff, Ky., \$1.00; Mrs. Lou Ratliff, Ky., \$2.00.

**M E E T I N G S .**

THE Baltimore Primitive Baptist Association is appointed to be held with the Black Rock Church, Butler, Md., beginning on Wednesday, May 17th, 1916. Visitors will be met at Cockeyville, N. C. R. R., on Tuesday p. m. at 4 o'clock. This association in her circular of last year says: "We believe that just as the man Christ Jesus died and rose again, so all his redeemed shall come up from the dead, soul, spirit and body, in the image of their glorified Lord." We still hold this precious Bible doctrine, and cordially invite all those of like precious faith to meet with us at the above named time and place.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, Newark, Del., to begin on Wednesday, May 24th, 1916, and continue three days. Those coming from Philadelphia, Wilmington and Baltimore will come via B. & O. R. R. to Newark, Del., on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 7:45 a. m., and Baltimore, Mt. Royal station, at 8:25 a. m. Those coming on the Delaware Division of the P. B. & W. will take train that leaves Delmar at 6:52 a. m. Wednesday and get tickets for Newark, Del., changing cars at Porter. Conveyances will be at stations to convey all to place of worship. Ministers and brethren and

lovers of truth of our faith and order are cordially invited to meet with us and are welcome to our homes.

P. M. SHERWOOD, 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.

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(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

B. C. RICE, Clerk.

THE  
 “*SIGNS OF THE TIMES*,”  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., MAY 1, 1916.

NO. 9.

## CORRESPONDENCE.

### SACRIFICE VERSUS SUBSTITUTE.

DEAR BRETHREN EDITORS:—To-day I am sixty-three years old, and I have been looking over an old paper which I wrote in December, 1901. Now I will copy it and send it to you for the SIGNS, if it meets your approval, as a birthday gift to the household of faith, who are commanded to contend earnestly for the faith once delivered unto the saints. The following is the letter.

As a substitute one acts for or in the place of another. As a sacrifice one does that which has become his own by imputation, though the cause of the sacrifice was by another. In substitution no good comes to the principal, only for the time being. In a sacrificial offering the cause for which the sacrifice was made is forever removed. The substitute does no more than the principal might do. He cannot exist until he for whom he is a substitute is first chosen or appointed to do that which the substitute must do in his stead. If the substitute becomes responsible to act for himself he for whom he is a substitute again becomes responsible to act for himself, therefore he was

not free, only while his substitute was under the law for him; after the substitute becomes amenable to the law for himself he can no longer set free the one for whom he was a substitute. One drafted to go to war may employ a substitute, but as soon as he becomes of proper age, or by any means becomes subject to the war, the one who was first drafted stands subject to be drafted again, and must go and serve for himself, or get another substitute to act for him. The doctrine of substitution does not strike me as being sufficient for the salvation of sinners. It is like a bridge which does not reach either shore, and therefore travelers cannot get on it, and if one is on it he cannot get off of it. If Christ did not exist as our Savior prior to our being sinners then substitution is true, but if he did so exist I cannot understand substitution to be any stronger or better than the Arminian expression that he has made the way passable and possible. According to the Scriptures, and according to our doctrine (which is not ours, but God's, who sent us), Christ Jesus was our Savior before we were sinners, we were chosen in him before the world began, and therefore before we ever ex-

isted as sinners. When we were chosen in him unto salvation he was chosen and appointed to save us. The Mosaic law never required the life of the transgressor as an atoning sacrifice, but on every occasion it prescribed just what the sacrifice should be. If one had sinned, and the priest had slain him for his sins, and burned him upon the altar, it would have been murder and sacrilege in that priest, and he himself must die for his sins. The law pointed out just what the sacrifice should be, therefore the sacrifice was appointed before the sin was committed, and nothing could be substituted in its stead. The offering was ordained before the sin for which it was to atone was committed, therefore it was a sacrifice. Christ Jesus was appointed to die for sinners before there were any sinners. Those for whom he should die were chosen in him before they were formed in Adam. The election was in Christ, and not in Adam. As children of Adam they are children of wrath even as others. As being chosen in Christ they are the beloved of the Father. For this cause he gave his Son a sacrifice for them. In this sacrifice an atonement was made, and they are reconciled to God. There is no priesthood in substitution, but there must be a priesthood in an acceptable sacrifice. An Israelite comes to offer for his sins according to the law; he does not approach the altar and offer that offering, he turns it over to the priest, and he offers it for the sinner. Though he brings it himself I cannot understand it to be a substitute for him, for the law never appointed him to do what this sacrifice is to do for him. A substitute does what we were chosen to do, a sacrifice does for us what we cannot do for ourselves. We did not bring the Lord Jesus, he came of himself, of his own accord. There never was any command-

ment given to slay the sheep of this Shepherd, and then he came in and took the fatal blow. He took the responsibility, and was the appointed sacrifice. Aaron could not do this. What the law could not do, in that it was weak through the flesh, God, sending his only Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Christ the Lord is the Priest who offered this sacrifice. In him are combined both the priest-hoods: that of blessing and that of offering. He blessed his people and gave himself for them a sacrifice of sweet-smelling savor. In his sacrificial death he paid all the redemption price, and set sinners free. They cannot become subject to the law any more, because this Sacrifice, High Priest and acceptable year of the Lord continues forever, therefore no charge can ever be brought against one of them, because by him they are justified before God. As a Sacrifice and High Priest he liveth forever. The atoning sacrifice which was offered once every year had to be offered by the high priest alone, no other one dared to go beyond the veil into the holy of holies. Jesus, the great High Priest of our profession, is the only one who could make this everlasting atonement; he, and he only, was appointed unto this end by the Father, and it was written in the will concerning him, and therefore it behooved him thus to die. No sinner living or dead could make an atonement for himself, therefore Christ did not come to do for us what we might have done or might now do for ourselves, as a substitute would do, but he came to do that which we could not do, and to make a reconciliation that we could not make. O what a blessed Sacrifice and High Priest is our Lord! We were mystically and virtually in him, chosen in him before the world began,

and now he has died that that sacred and blessed unity should be revealed in us. Thus the blessed Holy Spirit reveals in our hearts that which the blessed Jesus did for us on the tree. This is the work which was appointed unto him. He has done it. As our Lord was appointed to redeem his elect, and save them from their sins, even so the Holy Spirit was appointed to take of these things of Jesus and show them unto us, and to bring all things to our remembrance whatsoever our Lord has said unto us. As Jesus was faithful in all his work, even so the Holy Spirit is faithful in all his work, and what he is appointed to do he will do in his own good time and way, and none can hinder him any more than they could hinder the sacrifice offered by our blessed Jesus. As all opposition to him was appointed by the Father, to the sure accomplishment of that certain end unto which he was appointed, even so all opposition to the workings of the Holy Spirit in that which was appointed for him to do shall only work to the sure accomplishment of the word of God by him. We are commanded to contend earnestly for the faith once delivered unto the saints, and in so doing no one can justly accuse us of wrong. Our God has done all for us. How glorious he is to provide salvation for us in such a sure way that the powers of hell and earth shall not prevail against the children of God though they are ever so weak. They are ever before the God of the humble and the contrite. Through the intercession of our Lord and High Priest the living streams of mercy are poured forth in our hearts. Thus the mourning sigh is heard and the penitential tear is gathered up, and we praise the Lord.

In hope and love,

L. H. HARDY.

ATLANTIC, N. C., March 17, 1916.

DAYTON, Ohio, March 8, 1916.

ELDER LEFFERTS:—No doubt, dear brother, you will be surprised to receive a letter from me. I am to you a stranger in the flesh, but I hope not a stranger spiritually. For a long time I have desired to write you, but an impression of inability to interest you as I wish to has caused me to hesitate. However, I shall make the attempt. Since you have been on the editorial staff in the publication of the dear old SIGNS assisting Elder Ker, I must say to you that I greatly enjoy reading your editorials, as well as those of Elder Ker. I, like many others who are subscribers to the SIGNS, felt greatly distressed after the death of Elder Chick in regard to who the assistant editor of the SIGNS would be. How relieved I felt after reading your editorials, feeling the dear Lord had raised up one who is so able as yourself, and I hope our gracious Master will prolong your life for many years yet to come to wield your pen so ably in the cause of Christ.

For several days a passage of Scripture has been in mind, which reads thus: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark v. 19. I have many times felt that I would be glad to leave on record some things which I sometimes hope have been the dear Lord's dealings with me. I must say that I cannot recall the time when I did not believe that the Lord was all-wise and all-powerful, and that he knew the end from the beginning, so it is not hard, dear brother, for me to believe in predestination of all things. From my earliest recollection I have had serious thoughts concerning my future state, and I seemed to fully realize that if I were to die in my sad and sinful condition I would be forever debarred] from the [presence of the

dear Savior, and from all that is good. Many, many times I would resort to some secluded place when I was quite young, there to weep and mourn on account of my guilt and the great distance that I seemed to be from the dear Master. O the deep anguish of soul, language is inadequate for me to describe it. Soon after, I was stricken down with that dread disease, typhoid fever. I was then in my twenty-first year, and for several weeks I hovered between life and death, and the attending physician gave my dear, good, christian father little hope of my recovery. Our sainted mother had passed to the home of many mansions when I was but twelve years of age. During my severe illness I felt that if I should not recover I would be forever banished from the presence of the dear Redeemer, and to me this seemed more than I could bear, and, too, never more to be permitted to see my dear mother in the beautiful city of Zion walking with Jesus and all the redeemed. How I earnestly prayed to God to have mercy on my soul, for I felt that I was justly condemned. I sat up in bed and asked my dear Old Baptist sister, a sister in the flesh, if she would go to our dear father's bedroom and ask him if he would come and pray to the dear Lord to have mercy on poor me. He gladly arose from his bed and came to my sick-room and prayed earnestly to the Lord to care for my soul. It was just at the dawn of morning then, and when I came to myself it seemed to me that everything I saw was praising God, and my burden was gone. I felt joyous and happy, and O how my kind father, as well as my sister, who had long been members of the Old School Baptist Church, rejoiced with me, and assisted in singing that ever

sweet and precious hymn to me, beginning with these words: "He has taken my feet out of the mire and the clay and has placed them on the Rock, Christ Jesus." Since my earliest remembrance my dear parents were subscribers to the SIGNS, and I have been a reader of the paper for many years. Soon after my marriage, thirty-nine years ago, I subscribed for it, and one year after my marriage to Dr. Keller I joined the Old School or Primitive Baptist Church at Tapscott, Warren Co., Ohio, and yet have a name among the dear saints, as I deem them. How glad I am that we worship and revere a God, dear brother Lefferts, who doeth as he pleases in the army of heaven and among the inhabitants of the earth, whether we like it or not. Therefore I have no evidence that one has been reconciled to the ways of God the Father by the blood of Christ, the everlasting covenant, who still says, If God does this or that, or if he does not do this or that, he is unjust, and is the author of sin. O how glad I feel to know that Jesus said to his disciples when he sent them to preach salvation in his name, If the world hate you, ye know that it hated me before it hated you. What a number of so-called ministers are laboring to explain away the true meaning of the Scriptures, and how sweet and precious to know that "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." I feel safe in trusting all to the just and impartial Savior, and I know that God's people have no need to be at a loss to know why they are saved from sin and condemnation. The reason is plain to me: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick-

ened us together with Christ." I feel well assured that he will give us grace according to our day and our trials, for he told dear old Paul that his grace was sufficient for him. Our God never makes a mistake, he works and none can hinder, he opens and none can shut, he shuts and none can open. He says, I am God, and there is none else. He declares the end from the beginning, saying his counsel shall stand and he will do all his pleasure. He is omnipotent, omniscient and omnipresent. This surely ought to be very encouraging to the children of the most high God. He never makes a mistake. Christ said, Without me ye can do nothing. Paul said, Through God we can do all things. Blessed and soul-cheering words. Can it be that I have had the precious blood applied to my sinsick soul? Was its sin-cleansing power ordained before the foundation of the world to save my poor soul from everlasting punishment? I can only answer by the witness I trust I feel within, the evidence I have that his Holy Spirit communes with my spirit, the love I have for his people, the hating of what I once loved, the loving of what I once hated. But over all is the felt sense of his pardoning love as it comes unmerited and unbidden into my heart, causing me to cry with rapture, My Lord and my God; and in the midst of darkness and doubt, and fiery trials within and without, to say, I know that my Redeemer liveth. How can our hope be false which is stayed on the cross of Christ, when the true language of the soul is: "Nothing in my hand I bring, simply to thy cross I cling"?

Please pardon me for writing such a long epistle, for that is one of the many mistakes I make.

I am unworthily your sister, if one at all,

LIDA KELLER.

HAVANA, Kansas, Jan. 21, 1916.

DEAR SISTER MCKINNEY:—As Mary is writing to you, I feel like adding a mite upon that subject that should be foremost in the thoughts of the believer in Christ: The faith that is professed. True faith, you realize, is circumscribed within the narrow confines of God's counsel. It is faith that does not change by the fluctuatory thrones of men. He has declared, "My counsel shall stand, and I will do all my pleasure," then how can man or Satan destroy or affect the pleasure of God? Some think they can change the mind of Jehovah by earnest pleading or demand, but he declares, I am the Lord, and change not, therefore ye sons of Jacob are not consumed. God never changes, he is the same yesterday, to-day and forever. Man, by his creation is a creature of change, he cannot direct his own footsteps, he cannot be certain of his future, but must conform to a power higher than he. God, the Creator, knows the end from the beginning, and every event intervening between these extremes are alike known to him and under his providence. How wonderful is the will of God, how vast its extent, how immeasurable its power. How greatly the Lord humbled Job when he asked him, Shall he that contendeth with the Almighty instruct him? He that reproveth the Lord, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer, yea, twice; but I will proceed no further. How forcibly has that thought come into the experience of God's humble little one. Once, in his strength, he thought he could demand of God and he would answer him, but when he was made to feel the majesty of God, and view his

lofty habitation, and his great mystery, he became very humble and weak, wretched and undone. He could only make a plaintive cry for mercy; he felt so deeply enshrouded in sin that mercy he could not expect. He finds himself in Job's condition, and confesses, I have heard of thee by the hearing of the ear, but now mine eyes seeth thee, therefore I abhor myself and repent in dust and ashes. What deep anguish, what bitter repentance. The Lord lifted up Job, as the psalmist wrote in such soul-cheering language, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth." Paul in the first three chapters of Ephesians unfolded to the church the distinctive doctrine upon which the church is built. He has welded together a golden chain of spiritual truth, every link necessary for the faith of the church. He showed how God the Father blessed them according as he had chosen them in Christ before the foundation of the world, and predestinated them unto the adoption of children by Jesus Christ, &c. In the second chapter he tells how those predestinated ones are quickened from their dead state to a life in Christ. Then he informs them that all these blessings, choice, predestination and quickening, are the attributes of God's grace. By grace ye are saved.

I feel like dropping here a thought which the popular religions will not accept. The Old School Baptist Church is composed of the only true believers of the doctrine of grace. Paul took up the last three chapters of this wonderful book and wrote fully upon the relation of the believers to God and to each other, and wrought out very clearly those duties which if followed will keep the unity of

the Spirit in the bond of peace. Paul was a prisoner in Rome when he wrote this epistle. He penned every word with his great mind filled with deep anxiety for the welfare of the church he loved so well, and for which he sacrificed his liberty, and at last his life. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Are the Baptists of our country endeavoring to follow the great apostle's advice? If not, why not? He commences the fifth chapter with this fatherly plea: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us." How greatly he magnified that little word "love" in all his epistles. His reflection upon the relation of husband and wife should be read and studied with deep reverence. The sixth chapter commences with a lovely thought: "Children, obey your parents in the Lord: for this is right." He gives the duties of the parents toward their children, servants to their masters, and masters to their servants. Then his mind embraces the whole church with, Finally, my brethren, be strong in the Lord, and in the power of his might. Again, he writes, Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. He closes the epistle with such a loving tribute: "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

T. R. PITTMAN.

HAVANA, Kansas.

DEAR BROTHER LEFFERTS:—The trend of the world's religious thought is moving forward towards a great unity of action with all religious creeds. Will not such a consummation be a fulfillment of prophecy? "And all that dwell upon the earth shall worship him, whose names are not written in the book of life [of the Lamb slain] from the foundation of the world." "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and spake as a dragon." Lutheranism in Germany, and Protestantism in England, including all their laterals throughout the earth. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." These sayings will all be fulfilled to the letter. Known unto God are all his works from the beginning of the world. I placed brackets after the words "life" and "slain." I do not think the words "of the lamb slain" imply that he was slain from the foundation of the world, but mere words of explanation parenthetically used to give the name or title of the book. "Whose names are not written in the book of life from the foundation of the world" conveys the meaning of the language. Revelation xvii. 8, conveys the same meaning: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." I have noticed many of our ministers use these words as Scripture: He stood as a lamb slain from the foundation of the world. I have not been able to find these words in Scripture. In Revelation v. 6, we find these words: "And in the midst of the elders, stood a Lamb, as it had been slain," &c. That was Jesus, who

had suffered death upon the Roman cross. "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," &c.

I received a letter from Elder Vail last week. He urges me to visit the eastern associations this spring, and I feel it would be a goodly trip. I would like to visit the old Sideling Hill Church, in Pennsylvania. My father united with that church about 1830. Shortly after he moved to Ohio. His father and mother, brothers and sisters, are buried there. It seems that it would be a great spiritual delight to meet face to face those whose names and writings are so familiar through the SIGNS. I was seventy-three years old March 15th, 1916. There are very few Baptists in Kausas, and very little preaching. I am glad that Elder Ker and you, in the management and course of the SIGNS OF THE TIMES, meet with such strong approval from the many subscribers. You are not ashamed of the gospel of Christ.

Your weak brother,

T. R. PITTMAN.

HEBRON, Ohio, March 23, 1916.

DEAR EDITORS:—Several have time after time expressed a desire for me to write my experience and send it to the SIGNS, and all winter it has clung to me, and I have been just like a naughty child, feeling it my duty to do so, yet running away from that duty day after day, bearing the chastisement. But what could I do? I dwell so much in the dark that there are but few days when my hope seems sure and steadfast, and even now as I write I feel like I would push my pen and paper away, so little does it seem, yet feel that I never can be able to tell from the depths of my heart what the

Lord has done for me, and how he has kept me all these years, and what a loving Father he has been to me, a poor, sinful worm of the dust.

"When I wandered on in the darkness  
Not a ray of light could I see,  
And the thought filled my heart with sadness,  
There's no hope for a sinner like me."

Still I know that even when I was a child I feared him and longed to do something to make myself pleasing in his sight. I do not care to dwell on my childhood days, they were full of disappointments and sorrow, for when I was twelve years old fever and a severe illness affected my hearing, which left me entirely deaf (after being much under the care of renowned doctors, suffering everything) at the age of eighteen years, and it was at about that time that a feeling came over me, I know not what, and for ten years or more I was in the hands of the Potter, to be moulded for the Master's use. Dark and long did the angry clouds hover over me, and I longed for what I could not have, until it seemed I would sink into the depths of despair. Mother was a member of the Old School Baptist Church, and she always took us children with her if possible. We always entertained at the time of the meetings, and I loved to go there. Other denominations were of no interest to me, except the pleasure I received from being with the young people, and the more I saw of them the less I thought of them. I was prayed over, of course, and they used every means they could to get me to join them. I remember one woman said, "Come, we will make it as easy as we can for you," which caused me to shrink from them more than ever; so time passed. School, music, for which I had much love, the voices of the loved ones drifted away, and my heart became hardened in seeing others enjoying the things I so desired to enjoy. But

I was all the time, unbeknown to me then, learning the lessons of life which would give me so many peaceful hours later on, and then, too, I was mastering lip reading without a teacher, in my eagerness to know what was going on around me, grieving my heart out night and day over the sorrows of my young life. How I longed to die, and then a great fear came over me when I thought of death. Thus I retired one night, bathing my pillow with the tears that would come for my sinfulness, as I had often done before, when I fell into a troubled sleep, and I dreamed of being alone in the darkness, sitting on a large rock; tall mountains loomed up all around me, and the stillness which hovered over me was almost unbearable, when to my dulled ears came such sweet singing, and, "There's a light in the window for thee," and such a beautiful ray of light shone down upon me that I raised my eyes to see from whence it came, and not in this life do I ever expect to be able to tell fully of the beautiful sight which met my view, for it seemed that the gates of heaven were thrown open, and the angels of God were ascending with their sweet carol. Nearer and nearer they came, I endeavored to raise my hands and go to them, and in my eagerness to do so I awoke, finding myself, much to my disappointment, still in this world, but surrounded by such sweet hope that never again have I been able to get back to where I was before the visions in my dreams.

"I then fully trusted in Jesus,  
And O what a joy came to me,  
My heart was filled with his praises  
For saving a poor sinner like me."

I then wanted to sing all the day long, for Jesus was my joy and my song. I had read my Bible, which mother had given me when I was a child, but it had always seemed as a sealed book, now it



was full of precious promises, and it was then deeply underscored, and the things that I once hated I then loved, and the things I had loved I then hated. The Psalms were especially beautiful to me, and I could see the works of the Creator in every living thing, and all nature seemed to be singing praises unto the Lord. I shall never forget when, soon after, walking out on a spring morning, how beautiful everything seemed to me, every bud and flower, even the tiny blades of grass, seemed to tell me the great mystery of the Creator of all. My heart beat in rapture, until it seemed it would burst in this new joy unfolded unto me. At about that time there came another joy into my life, for I met my dear husband to be, Elder Frank McGlade, and as he came to be pastor of our home church, and was at our home often, we were much thrown together, as I was ever eager to understand more fully the meaning of the Scripture, never dreaming our friendship would ripen into love. I fought against it with my whole heart, but I was as powerless in this as I was in the other. For some time I had longed to be baptized and taken into the church, but no, there was a mistake, I could not ask a home in the dear Old Baptist Church. But where could I go? not to the other places. Whenever I would see a body of water a longing would come over me to be baptized, but the time had not come, and did not until a few months before my marriage. I had no thought of going before the church on that day, but was lifted up by that unseen power which took me forward at the close of the services on Sunday, and I was received for baptism. That night again did the dream repeat itself with still more power, and I could scarcely wait until the time for me to be baptized on the day following, which was

twenty-two years ago last November. The day was cold, ice was on the water, yet it wrapped itself around and around me like silken folds, I felt the glorious light surround me again, and I was carried away from all the cares and sorrows of this world into that gate which I saw in my dreams. Words cannot express the sweet comfort and peace of a soul in its earliest love. I understood then fully that the Lord had finished his work in me, and that we have no more power in the second birth than we have in the first, when we were born into the world, and no more choice. If I have been born again, if I am a child of God, it is not by anything I have done, but it is by the grace of God that I am what I am, for,

“Lord, now indeed I find  
Thy power, and thine alone,  
Can change the leopard's spots,  
And melt this heart of stone.”

After seventeen years of happiness together my dear husband was called to his eternal home. His sickness and death were such a beautiful triumph in the Lord that I longed to go with him, and there to dwell in that bright city. His deep trust in the Lord caused all fear of death and the grave to melt away from me, and I was like one who would wrap the folds around him and lie down to pleasant dreams. When the cord of life dissolved us it was hard to live on, hard indeed to say, Thy will, O Lord, not mine, be done; but in all these years he has never forsaken me entirely, and, like David of old, would I say, The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, and I would not hide his righteousness in my heart. I would declare thy faithfulness and thy salvation. Truly my lines have fallen in pleasant places. I would rather be a door-keeper in the house of my Lord, than dwell in the tents of the wicked.

Who am I that I should murmur? I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

To the many friends far and near, many whom I have never seen in this life, yet am drawn to with that cord of love which cannot be dissolved, I would send greetings, and would say that I find much comfort in our dear son, Hugh Boyd. How good the Lord was to give him to me; he is now fourteen years old, much like his father, and loves his father's church. How I pray every day of my life that the Lord will keep him, and protect his tender life from the snares of this world. I feel that this has given much of my life's history also, but they seem both to be so wrapped together that I cannot well separate them. Though poor in this world's goods, that which fadeth away with our earthly life, I feel myself rich in that which can neither be bought nor sold, therefore I would not murmur. Shall we receive good at the hand of the Lord, and not evil? God forbid. I desire that I all the days of my life be kept low at the Master's feet, and ever be submissive to his will. May he keep us, dear readers, each and every one, rich in faith; and not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake.

"Ye are traveling home to God  
In the way our fathers trod,  
They are happy now, and ye  
Soon their happiness shall see.

Lord submissive make us go,  
Gladly leaving all below,  
Only thou our leader be  
And we still will follow thee."

(MRS.) FRANK McGLADE.

SALISBURY, Md., Feb. 8, 1916.

ELDER D. M. VAIL—DEAR BROTHER:—I was truly glad to receive a line from you yesterday, for it had been a long time since I had gotten a letter from you, and glad to know you still had us in remembrance, even as little as I am. I often think of you, and during my long silence felt that I would be glad if I could write to Elder Vail again, but O how little I feel, and how far I have been from being able to write anything that could possibly be of any benefit to you or any of God's believing children. There is one thing I feel that I have greatly desired for more than forty years, that is, that I might be of some use in the kingdom of God's dear Son, if I am really a subject of such kingdom, but all these years I find myself to be the same weak, dependent creature that I was in the beginning, and I am glad that it is so, because by this knowledge we are enabled to deal justly, by ascribing honor to whom honor is due.

Brother Vail, you say it did you good to read my letter in the February 1st number of the SIGNS. I am glad that it did. I am glad if what I might be enabled to write or do, even in so small a way, would be of any benefit to even one of God's dear children, but you know as well as I do where to place all of the credit; you know from whom all our fruit is found. I would be glad to see you again. Wife and I often speak of you. I sometimes hope that we may yet some day be enabled to do some visiting in the north country, as we feel that we would like to see all of our brethren in New York. Our membership is still with the Ebenezer Church, New York city. If it were only the Lord's will for us to attend the Warwick Association what a rich treat we feel that would be to us. I

wanted to be there last year, but circumstances would not permit, yet I sometimes feel to have hope that it may be so we can yet be privileged to come. I know that my God has blessed me in the past, and there are times when I am made to trust that in his infinite goodness and mercy he will cause that I shall be brought to see the fulfillment of what I have been made to look for in the future, although at times all is dark, yes, exceedingly dark, and I am made to fear that surely I must be all wrong, but again I am made to hope, and it seems that I cannot believe but that where the God of all grace has given hope in the heart, in due time such will be realized. God is faithful, and will surely bring to pass that which he has purposed, although we often become weary waiting.

I must bring this rambling letter to a close. Wife joins me in love to yourself and sister Vail. Write to us when you can; it always does us good to hear from you.

Your brother,

MARTIN D. FISHER.

NEWBURY, Ont., Feb. 22, 1916.

DEAR BROTHER VAIL:—I was pleased to hear from you again, and that you had not forgotten your unworthy friends in Canada. I do not agree with you when you think the Lord's purpose in bringing you to Canada was to show the people here what a poor, vile, sinful creature Elder Vail is, but rather that you would see us as we are, possessing those same things, only in a much greater degree, but that is wherein our fellowship lies, for in us, that is, in our flesh, there dwelleth no good thing. As for me, I can see nothing within but all sorts of creeping things. I often think that if the brethren and sisters knew me as I know my-

self they would have no place for me in the church. If I ever am saved, it must be through the love and mercy of Christ, who is the friend of sinners, for I am too weak to do any good in this world, and often feel I am a stumbling-block; when I would do good, evil is present with me, though often there come to me sweet and precious promises of God's grace, mercy and longsuffering towards us. A year ago last October we were called to pass through a sore trial in the loss of our dear daughter Clara, the one who was at home with us. She never was a strong girl, and was a great sufferer from a severe pain, caused by tubercular peritonitis. Her last illness only lasted two weeks, and though we sadly miss her there is comfort in the thought that she had at last found rest. A couple of weeks afterward my husband was laid up with blood poisoning, which ultimately settled in his leg, where in his youth he had an attack of bone trouble, and has not been able to do anything since. He is able to go about the house on crutches, but does not go out. He is very patient and cheerful, has found the only Source of true comfort, and his faith and patience are often a rebuke to me. We have been visited by preachers of different denominations, but we often long to see one of our own faith and order, and have often thought of asking Elder Slau-son to come and visit us, but as I never had the pleasure of meeting him I have not had the courage to ask him, but perhaps something will bring him this way so I can meet him.

Remember us to Mrs. Vail and the family, and best regards for yourself.

Yours unworthily,

(MRS.) JOSEPH WATTERWORTH.

EASTON, Pa., Feb. 29, 1916.

DEAR ELDER VAIL:—I have been thinking about you much lately, and how in years gone by we were in each other's company a great deal, but now it seems I do not see you very often. My health is very poor, I have rheumatism so much I can hardly get around to do my work. I cannot walk much, so that is the reason I do not get where I can see you or hear you preach, and it is a great trial to me. I have always had the blessed privilege of going to our associations, and to Hope-well to our meetings, but do not get there very often any more. I am all alone now, as all the children are married and Mr. Sharp is away all day, so I say we are where we first started out on our life journey; they all have gone out from the home nest to make homes for themselves, and they are all getting along nicely, for which I feel thankful. Well, Elder Vail, how are you both in body and mind? I wish I could write something that would be worth reading, but I feel so barren of all good things that it will be like the writer, no good at all. I have been thinking about the law, to whom the law was given, and who is under that law, and so on. We know that Christ is the end of the law to all them that believe and are saved.

How sad to recall the deaths of so many of our number. Sister Mary Fisher is gone, one whom I loved to be with, and she and I had traveled together quite a number of years. She died very suddenly, was just ready to come to see me and make a visit; but she is far better off. Our loss is her gain; she has gone to be forever with her Lord, whom she loved and praised here on earth, but her memory still lingers with us. Dear Elder Chick, how I do miss him and his letters of comfort. I wondered who would fill

his place, but the Lord is good, and Elder Lefferts was chosen, and he is surely an able writer. How sad we all felt when Elder Ker wrote the article, "Alone;" my heart went out in love and fellowship to him. The SIGNS comes to us laden with good tidings from good writers, and I always look forward to its coming, and to see the names of those we know and love for the truth's sake. Amidst all our trials, afflictions and temptations of this world may we look to Him who is able and will do (not may do) all his good pleasure in heaven and on earth, and at last bring all his redeemed home to glory when done with the cares of this world; but O the piercing thought, Am I one of the redeemed? It cannot be. Why then all this doubting and stumbling along, sometimes so low that I almost give up, and think I am certainly a castaway, and a castaway I deserve to be, and when I look within and see what a vile sinner I am, I am nothing, and less than nothing, and with Paul exclaim, I am the chief of sinners, and I have to cry daily, Lord, have mercy on me. I recall one time while talking to dear old Elder Meredith he said his prayer was, Lord, remember a poor sinner like me, and he sang a hymn that I will never forget, with the tears running down his cheeks, and that was at the last of every verse: Lord, remember a poor sinner like me. Yes, me, I said, I am the one. Do you, Elder, ever get so cold and rebellious that you do not know who you are, or where you are, or where you are going, and so miserable that you wonder why you were ever born again? And then again we have to be whipped, and pretty hard, too, sometimes, for our sinful thoughts and actions, and then we feel sorry, and with tears exclaim, Lord, forgive.

Now, Elder, I have written along as

my mind has led me, and if you get time write me and I will be glad to hear from you.

Yours in love and fellowship,  
MRS. SHARP.

GALION, Ohio, March 5, 1916.

DEAR ELDER VAIL:—Your kind and comforting letter was received several days ago, and I will now try to answer. I was not only glad to receive your kind and comforting letter, but surprised, for I had been waiting and looking for a letter from you ever since I wrote you last, several years ago, and had come to the conclusion that you had seen I was on the wrong track, and did not want anything to do with me, and I would not blame you, for I find the worst enemy I have is myself, and my greatest trouble is in trying to get away from self, and how often I think that if the brethren knew me as I know myself they surely could have no love or fellowship for me. Dear brother, I have always had a love for you I never could explain, having never met you, and I have always enjoyed your writings in the SIGNS, and your letters to me, and though they ceased, I still hoped one would yet come, and you cannot imagine how glad I was when I opened the letter and saw it was from you. I assure you I have enjoyed it, and hope you will see fit to write again, also to write for the SIGNS. In regard to my writing for the SIGNS, I do not feel that I have anything to write, and always fear I will crowd out something that would be of interest. I just finished reading the March 1st SIGNS, and it was surely a wonderful paper to me. I enjoyed every article in it, and

for the first time in two years or more the tears came so I had to stop several times. I have been for over two years shut up under a thick cloud of darkness, so thick it could be felt, trying to find some excuse for trying to preach and trying to stop; trying to find some reason for the hope I have, when it seems everything in me, every move, every word, every act, is contrary to the fruit of the good tree, and sometimes on the way to my appointments I wonder why I am allowed to go, when I am such a miserable sinner and such a failure in everything, and I have to say, Lord, I do not know; but there is one I cannot get away from, and that is the Lord; he rules all things, not only the good ones, but even wicked men and devils must go and come at his command, and everything we receive comes as a free and unmerited favor, both natural and spiritual, and are all embraced in the all good and perfect gifts which come down from the Father of lights, with whom is neither variableness nor the shadow of turning. This I did not know at one time, and how and just when the knowledge came I never could tell, but we know we see things just the opposite from what we did once, and this a great many times is the only reason I can give that I can hope I know anything at all.

I will bring this letter to a close. With love to yourself and all inquiring friends, and hoping to hear from you again soon, I am, as ever, your unworthy brother in hope, if not deceived,

C. E. JACKSON.

[THE foregoing letters were sent to us for publication by Elder D. M. Vail, and we gladly give them to our readers.—ED.]

PHILADELPHIA, Pa., Feb. 25, 1916.

DEAR BRETHREN:—The subject of redemption has been somewhat upon my mind, and I suppose it is because of reading after the brethren in what they have presented for our comfort and edification. There is comfort also in viewing this wonderful part of the Savior's work, which he came to do, as honorable and glorious. There is also comfort to realize the effect of the work of redemption in our soul's experience, to know what we are redeemed from, and what we are redeemed unto, and what our hope is of redemption as it shall be finally consummated. Our hope is in Christ as our redemption, for the apostle says he is made unto us wisdom, righteousness, sanctification and redemption. The word "redemption" implies something redeemed, and I never want to lose sight of the fact that it is the sinner redeemed, and is the subject of redemption, soul, body and spirit, for we know unless this be so there is not complete redemption. The right of redemption is in the one who has the proper relation to redeem, he must be owner of the object redeemed. In this we see the way of God regarding our Lord and Savior and his people. There never was a time that they were not his people, having been chosen in him before the foundation of the world. When Adam transgressed, and death passed upon all his posterity (for that all have sinned), there were those whom God had afore prepared unto glory by redemption that is in Christ Jesus; as they were his before transgression and death, he had the right to redeem them, and says, I came to seek and to save that which was lost. All are dead in trespasses and in sins that ever proceeded from Adam, and only those chosen in Christ before the foundation of the world are the subjects

of redemption. Jesus is the resurrection and life of his people, and none other; his redemption accomplishes their deliverance from under the law, from death and the power of the grave, and redeems them unto God, so they are made to sit in heavenly places in Christ Jesus, have a new song in their mouth, even praise unto God. So we realize what we are redeemed from and what we are redeemed unto. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The apostle is asking these questions. It seems to me here is where we realize the redemption that is in Christ Jesus, that it is precious, while we have now the earnest of the inheritance, and John says, Beloved, now are we the sons of God. We are still waiting for the adoption, to wit, the redemption of our body. Also Paul says, "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 [the subject of redemption] by his Spirit that dwelleth in you." "Bodies," in the plural, in this declaration, showing that God is the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. God is the Father of every one quickened from the dead. "You hath he quickened, who were dead in trespasses and sins." "We know that we have passed from death unto life, because we love the brethren." Being risen with Christ, we seek those things which are above (above the law), where Christ sitteth upon the right hand of God. The redemption that is in Christ Jesus accomplishes this in his subjects.

While we realize this is the earnest of it, we still hope for the full consummation, when we shall be delivered from the things of time, and know the fullness of the redemption that yet awaits us.

Submitted for the comfort of those who love the appearing of our Lord and Savior.

J. M. FENTON.

BERRY, Ala., March 30, 1916.

DEAR BRETHREN:—As my subscription is about due, I will send you money order for two dollars for another year. I do not want to be without the paper as long as I live and can pay for it. This may be the last subscription I shall ever send, for I am getting old and am near my journey's end, and know that my departure is close at hand. How it will be with me when that time comes I cannot tell, but I have a faint hope that all will be well with me, for He says, I will never leave thee nor forsake thee. I will be with thee in six troubles, and in the seventh I will not forsake thee. O, can it be that I am one of those to whom this promise is given? If so, all will be well with me when I come to pass from earth in hope of eternal life, which God, who cannot lie, promised before the world began. If that life was not given me in Christ at that time, I am lost forever, but all that the Father gave him shall come to him. My sheep hear my voice, and I know them, and I give unto them eternal life and they shall never perish. Then he has given him power over all flesh, that he should give eternal life to as many as he has given him. Then as many as were ordained to eternal life believed; just that many and no more.

I will send you a letter I received from sister Edwards, and if you think it would be good to publish in the SIGNS you can do so. May the Lord bless you and the

editors of the SIGNS, and enable you all to earnestly contend for the faith as it is Christ.

Yours in a faint hope,

S. J. NORRIS.

DELCHAMPS, Ala., Dec. 13, 1914.

DEAR BROTHER NORRIS:—Your letter came as a glad surprise to me. I have thought of you often since I have been down here, and last night I lay awake thinking of you and of the good sermons I had heard you preach, and this morning I remarked that I wished I knew your address, that I might write to you; so when the train came and brought your letter I said, Surely God moves in a mysterious way. You do not know how your remembrance of me, who am the very least of the least, cheered my poor, fainting heart and caused me to take fresh courage and press onward. My dear brother, I have been much cast down of late, and felt sometimes that I did not have a friend, and almost that my heavenly Father had forsaken me. Sometimes I feel to be humbled in the very dust of humility, and at other times I feel to rebel, and I have often wondered if there is any one like me. Dear brother, you all can never know how blessed you are in the companionship of each other until you are cast off in a lonely desert, away from all the flock, and feel forsaken and alone. Still we sorrow not as those who have no hope, for we have His blessed promise that he will never leave nor forsake us, and I do so want to be submissive at all times, and to feel that underneath are the everlasting arms, but I find myself daily complaining and wishing it was otherwise. I feel sometimes that I am passing through the fiery furnace, and need the prayers of all the dear children of God that I may come forth

with no smell of fire on my garments. There is so much of the flesh about me, and I find the will to do is present with me, but how to perform that which is good I know not. We are about sixty miles from the nearest church, and not one of our faith anywhere near, and I find it hard to reconcile myself to giving up my church and all the good people I love so well. I wish I could write something that would be of interest to you, but I feel my littleness and unworthiness so plainly that I feel my writing is like myself, worthless. If you ever feel so impressed, and it is not asking too much, we would be glad to hear from you, for your letter to-day came as good news from a far country.

Yours in a sweet hope,

EFFIE EDWARDS.

ARENA, N. Y., Feb. 1, 1916.

DEAR BRETHREN:—I desire to express a few thoughts as I am writing to renew my subscription. As usual, I am well pleased with our periodical. The subjects treated are the most inspiring that ever engaged the attention of men or angels, the type is clear and good, and very few mistakes occur to cause any misunderstanding among our readers. How true it is that history repeats itself, the thing that hath been, is that which shall be, and that which hath been done is that which shall be done. As one of old said, there is no new thing under the sun. Since time began, and doubtless until time shall end, the human family all have inquiring minds, and to a certain extent this is right, yet to me it seems there is revealed in the word of God to the christian all he needs to know in this time state, and it is such a pleasure to be always learning. I presume we shall go on learning through eternity, and then, possessing a knowl-

edge of the glorious attributes of our heavenly Father and his well beloved Son, we shall realize that the half can never be told. Our first parents were forbidden to eat of the one tree in the garden of Eden. Eve was beguiled by the serpent and tempted to eat of the forbidden fruit. It might have been the result of a spirit of inquisitiveness for aught I know. In later days the disciples had inquiring minds, for we read in John xiv. 8, one of the disciples (Philip) said, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? To me the doctrine of the resurrection is a glorious theme; it is the sum and substance of the christian's hope, and I feel to gladly accept whatever is written in the New Testament concerning it. Paul said that if the dead rise not our preaching is vain, your hope is vain, and ye are yet in your sins; but thanks be to God, we have abundant proof that the dead shall rise, our vile body changed, those who have fallen asleep in Christ shall be fashioned like unto his glorious body. My dear departed husband in his last sickness asked me one day, Shall we know each other in heaven? I replied, I do not know, but the Bible says we shall know as we are known, and see as we are seen, Christ, our Elder Brother, will be there, and we shall see him as he is, and be like him, when we awake with his likeness we shall be satisfied. I said, Is not that enough? He said, O yes, that is enough, that is enough. I feel to leave it all with him who holds our destiny in his hand, who is too wise to err, and too good to be unkind, knowing he has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. It is now fifty-three years since I made a profession



of religion, and I feel I would not exchange this little hope for all the world, it is as an anchor of the soul, sure and steadfast.

"E'en down to old age, all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Elder Ker, if there is anything in this imperfect letter that you think might cause friction, do not publish it, all will be well.

With love to all the "little flock," your sister in hope,

JULANA H. DICKSON.

MIDDLETOWN, N. Y., March 18, 1916.

DEAR ELDER LEFFERTS:—God told Adam that in the day that he ate of the fruit of a certain tree in the garden that dying he should die, or that he would surely die. While Adam is supposed to have lived some nine hundred years, naturally, before he experienced what we call corporeal or physical death, he was in a scriptural sense dead all these nine hundred years. That is to say, he by his transgression became a sinner, and by that transgression was separated from God by that wicked work. Death in many places in the Scriptures seems to mean separation. What is true of Adam is of course then true of his posterity under the older dispensations: patriarchal and prophetic. In the death of Christ the entire election of grace, the whole family of God, both Jew and Gentile, were again brought nigh unto God, reconciled unto God, and as the fruit of his resurrection they live (as God views it) as free from sin as if sin had never been committed in their federal head Adam. The old testament saints by faith looked forward to the accomplishment of this wonderful work by the Savior, the Christ of God, as we as new testament saints look back-

ward and rejoice in the finished work of the Savior. While all of the old testament saints, including John the Baptist, were duly manifested subjects of God's electing love and grace, born again from above, and lived by faith, and died in the faith of God's elect (Jesus), until the work of salvation, redemption, atonement and resurrection had been fully accomplished by the head of the body (Jesus), the gospel of the Son of God could not be proclaimed in its fullness, for in that gospel (glad tidings, good news) life and immortality are, as we know, brought to light. We new testament saints are manifested, born naturally, dead in trespasses and in sin, and perhaps live most of our appointed time in the earth utterly ignorant of God in his true character until he (God) sees fit to show us our condition as sinners. After showing us what sin is, and our utter inability to do anything to gain his favor and love, he gives us hope in his mercy in his Son, our Lord Jesus Christ. The salvation of God's elect was just as sure from all eternity as it was after the work of salvation was accomplished and finished in the death of his Son, but it took ages under the older dispensations to unfold that plan, and it will take ages under the present dispensation (the gospel) to more fully unfold the wondrous things God has prepared, stored up, for them that love him. Now we know in part, we see in part, as through a glass darkly, but the time is coming when all will be made plain. For after the fullness of the Gentiles has come in, after every Gentile subject of grace, every Gentile member of the body of Christ has been gathered into the kingdom, then, if I mistake not, there is a remnant of the election of grace among the Jews (Israelites) who also are to be gathered in to complete the body in its manifestation,

and then, and not until then, will the gospel dispensation come to a close. Known unto God are all his children, and they are to be found among all the nations and peoples that dwell upon the earth, or have so dwelt therein or thereon.

Affectionately in the truth,

R. M. STRONG.

MT. VERNON, Texas, Jan. 7, 1916.

DEAR BRETHERN:—I herewith send you a money order for two dollars to pay for our paper, the SIGNS OF THE TIMES. I am very thankful to you for sending it to me so long, and I should have sent you some money sooner, but it seemed I could not. Elder J. R. Hardy got you to send it to me, and I feel thankful to him for it, for I think it to be one of our soundest papers. It is contending for the doctrine that is unmovable, and unshaken by any. Yes, they may fight against this doctrine of salvation by grace with all the false so-called doctrines combued, but it will still stand. Why? Because our God is unchangeable. He said, I am God, I change not, therefore ye sons of Jacob are not consumed. The children's salvation depends upon what the Lord has done for them, and he said, It is finished. He said, I give unto them (his sheep) eternal life, and they shall never perish. Why? Because that life is eternal, without end. The Lord says to his little ones, Verily, verily, 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. The Lord gives this life. Paul said, You hath he quickened, who were dead. Yes, were dead, but now, being quickened, are alive. The wages of sin is death, but the gift of God is eternal life. Have his children any evidence that they have that life now? We know that we have passed from death

unto life, because we love the brethren. Again, As many as are led by the Spirit of God they are the sons of God, and if sons, then heirs, heirs of God and joint-heirs with Christ. God is their Father, that great, eternal, all-wise God of purpose and power is their God, the great Creator, upholder and final disposer of all things.

Pray for me, a poor sinner, saved by grace, if saved at all,

W. H. TATUM.

UPLAND, Cal., Dec. 20, 1915.

DEAR BROTHER KER:—As I am renewing my subscription to the SIGNS, I have a desire to add a few lines by way of encouragement, as I have for a long time wished to do, but from a felt sense of my inability to write as I would, have put it off, but will now make the attempt, realizing that at best it will be but a feeble effort. I have been a subscriber to the paper for about twenty years, and during that time I have never seen anything in the editorial columns that I could take any exception to from a doctrinal point of view, or for any other reason. The SIGNS OF THE TIMES has maintained in the past, and is maintaining down to the present time, the high standard set by its able founder, Elder Gilbert Beebe. When dear Elder Chick was called to his reward, having faithfully served the cause of the blessed Master, we wondered who would succeed him, and for some reason (even before Elder Chick's death) Elder Lefferts was suggested to our minds as the one upon whom the mantle would fall, and verily the dear Lord, who never makes mistakes, was pleased to have it just that way, and the choice seems to meet the approval of a goodly number of your readers. As for myself, if I may judge, I have never seen anything in the

editorial columns of the SIGNS OF THE TIMES which was not according to sound doctrine. I trust, dear brother, that neither you nor Elder Lefferts will take criticism too seriously. I realize that the place you both occupy as editors of the dear old family paper has its arduous duties, and desire in my feeble way to hold up your hands, as Moses' brethren did his. I shall endeavor to be faithful, and if I find anything to condemn in your writings shall let you know.

In conclusion, I would say, Dear brethren, write on, be of good courage, continue to earnestly contend for the faith, endure hardness as good soldiers of Jesus Christ, put on the whole armor of God, that ye may be able to stand against the wiles of the devil, and may the God of all grace sustain you, is my prayer.

I have written as my mind has been led, desiring the welfare of Zion and all her children. Do with this as you think best, and all will be right with me.

As ever, your brother, I hope,  
G. A. DUNDAS.

YORK, Nebr., March 21, 1916.

DEAR EDITORS:—As my subscription is a little past due, I will inclose one dollar to pay to September 1st, as I enjoy the SIGNS very much. We are blessed with two able ministers here at York: Elders J. H. Ring and C. M. Cooper, and often have visiting brethren, and I feel that we ought to be thankful to the Giver of blessings that it is as well with us as it is. We have preaching every Sunday, unless the weather hinders. My husband and I have lived here twelve years, and O the many good sermons we have listened to and enjoyed, and while enjoying them I think of many of the Lord's dear ones who live alone, without a Baptist to talk with. We have taken the

SIGNS since 1892, with the exception of a year or two. We began when living on the lonely prairies of Wallace County, Kansas, where no one cared for it but ourselves, and we had no preaching, and how precious it was to us. I have given most of my papers to others situated as we were, and they have been enjoyed several times. May the Lord continue with you all, the writers as well as the editors.

Yours in christian love,  
(MRS.) A. B. HANSON.

SOUTH PASADENA, California.

DEAR BRETHREN:—Inclosed please find two dollars to pay my subscription to the paper for another year, as I cannot well get along without the good letters it contains, and sometimes I think that one of them is worth a whole year's subscription. One such appeared in January 1st number. I can gather food from them day by day, and each time I read one of them over I get a little more sweetness and comfort, so I hope the brethren and sisters will keep on writing, for I know that if they could see how this poor old sinner is fed from on high by their pens they would rejoice with me.

A poor old sinner, saved by grace, and grace alone, if saved at all,

AMBROSE FLOURNOY.

UTICA, N. Y., March 21, 1916.

DEAR BRETHREN EDITORS:—I want to inform you that I have changed my address from 61 Tracy Street to 1512 Miller Street, and would be pleased to have my paper sent to the latter place, as I do not want to have one number lost. My wife and I both enjoy reading it very much, as that is all the preaching we have, for I do not know of any place here in Utica where the truth is preached. Thanks to the Lord, who has given us such able and

gifted editors as brethren Ker and Lef-ferts, who proclaim the truth as it is in Jesus.

Dear brethren editors and correspondents, write on, for you do not know how many poor and discouraged sheep and lambs of the flock may receive comfort through your writings. I hope to take the SIGNS as long as I can see to read it and am able to pay for it, but that cannot be very long, for I am nearly eighty years of age and my wife eighty-one.

A poor sinner, saved by grace, if saved at all,

CHRISTIAN WINTER.

WASHINGTON, D. C.

DEAR EDITORS:—I hope this will be received before time for another SIGNS to be sent me, as it hurts me for the dear paper to come to me when I know I am owing for it, yet I would be more hurt should I have to miss a single copy. How I do love the contents of our family paper, and could we have two more gifted editors? I am, I hope, grateful that I can say that I am a member of Elder Lef-ferts' flock at Frying Pan Church, a dear old place, and O how his members appreciate and love him for the great gift our dear almighty Father has given him. It seems more than could be expected of man, but it is not of man, but God alone to whom he gives all praise, and puts himself down on equality with the rest of us, and we have to wonder at him, for he has a great gift. To you, best wishes.

Inclosed you will find two dollars to pay another year's subscription for SIGNS.

BETTIE F. BENNETT.

BOTHWELL, Ontario, April 19, 1916.

DEAR ELDER KER:—With your permission I would like a little space in our valued paper to thank those of like precious faith who so very kindly sympathized

with me (by letter) in my late sad be-reavement. Will each one accept my sincerest thanks for their kind words of sympathy, which I truly appreciate? My dear husband's death was a terrible shock to me, being alone at the time. We had just settled for the night, and he was talking to me, when he suddenly called, "I am dying," twice, and in one moment he was in eternity. O the solemn agony of that hour! I could not seem to real-ize that he was gone, but think I was brought to say, "Thy will be done." I know he is at rest, and do not wish him back, though I feel an inexpressible lone-liness without his dear companionship, but it will only be a little while until time will be no more for each of us lonely ones.

SARA ERRETT.

IONA STATION, Ont., Jan. 13, 1916.

DEAR BROTHER KER:—Inclosed find postal note for two dollars, which I wish to have applied to my credit for the SIGNS the present year. I am a few months past sixty-five years of age, and am still residing on the plot of earth upon which I was born, and with the exception of a few short intervals the SIGNS has been coming to our home further back than I can remember. I began reading it quite early in life with some interest, which in-stead of decreasing seems to increase, for I am often comforted and encouraged in the weary pilgrimage of this life by the precious editorials and other articles which appear from time to time in its columns, and as far as my limited vision enables me to judge, I am unable to see any vari-ation in doctrine or principle from that upon which it was founded, nearly one hundred years ago. May God grant the present editors many years of faithful devotion to the best of causes, the cause of truth, in the future as in the past, and

the contribntors, too, some of whom appear to be near their journey's end. Many times has my poor soul been comforted by the pernsal of their valued articles. The waymarks seemed familiar, therefore my heart was made glad.

I must come to a close. I would not have written so much were it not for a desire to assure you of my confidence and approval of the manner and matter with which the SIGNS abounds.

Your weakest brother, if one at all,  
J. T. KERR.

FORSYTH, Ga., Jan. 17, 1916.

DEAR BRETHREN:—I inclose my check for two dollars to pay for renewal of my subscription to the SIGNS, which I have been reading for twenty-five or thirty years, and enjoy mnch. I am taking several other periodicals of our order, bnt think more of the SIGNS than any that I get, it being our oldest publication. I think it stands above all, and should be sustained by our people, so I bid you Godspeed in the continuance of the good work of sending it ont to saints scattered abroad in the land. It has been a great snpport, and has strengthened me many times when cast down. Your position on the subject of predestination is God-honoring and soul-cheering, and has been a great comfort also to me.

May yon, brethren editors and contribntors, live long to wield the sword of the Lord and of Gideon, is the prayer of yonrs to serve,

J. W. NEWTON.

ASHLAND, Ill., Feb. 15, 1916.

DEAR BRETHREN:—Please excense my delay in sending my remittance. I think the SIGNS is the best paper published, and brother Ker's reply to brother Jackson, in the Jannary 15th number, is the kind of preaching I like, and it is Bible

trnth. I hope brother Ker will live to write many more such editorials along that line, if it is the Lord's will. I have never known any one who believed in the predestination of all things to stand behind predestination as an excense for sin, bnt always feeling like a guilty wretch. Now, brother Ker, just write as the Lord puts it in your mind, and it will be food for some hungry sonl.

Yours in hope,

D. S. KOONTZ.

WESTFIELD, Illinois.

DEAR BRETHREN EDITORS:—I am still receiving the dear old family paper, and as I see some have been thoughtful enough to acknowledge their thanks for the favor I feel it is my duty to do the same, for I do not think there can be any one who enjoys reading its good letters more than I do, for I seldom get to hear a sermon preached, and feel too unworthy to have yon send it to me as you are and have been doing for so long. I want to thank you with all my heart, for it is a source of great pleasure to have it to read. I am now in my seventy-ninth year, and do not think I can be here very mnch longer, but do hope that yon may live to continne its publication for many, many years. Thanking you again for your kindness, I will close. I am a poor, old, lonely widow, living alone, and if saved it is by grace.

Unworthily,

(MRS.) M. J. PETTY.

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EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by ns, 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., MAY 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*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.**

"For as in Adam all die, even so in Christ shall all be made alive."

This text embraces all gospel truth, and volumes could be written upon it and the half not be told. Death in Adam is the result of disobedience, and death passed upon all men, for that all have sinned. Death as spoken of in this text includes both death by sin and corporeal death, as it seems to us. It is evident from the word "all" in this Scripture that there is no exception—all die. First, the saints of God fully understand that not one of Adam's posterity ever escaped that death which separated all men from God; all by nature are dead in trespasses and sin until quickened into divine life by the Spirit of God. Second, all men from the beginning of the world have died corporeally and continue to die. Not one has escaped this death from Adam down, except those who now live, and soon, likely less than one hundred years, every one living to-day will be gone forever from the earth. Thus "in Adam all die."

Many brethren think that our text refers to headships, and that all in Adam,

all his children, die, so in Christ, our living Head, all shall be made alive. That is, all the elect children, beginning with Abel to the end of time, each one, shall be quickened into divine life. Perhaps this view is the right one, at any rate it is true in a gospel sense. Of one thing we feel sure: that Paul was not presenting universal salvation, but it seems to us two special points of doctrine are set forth in the text, viz., death by sin and life because of righteousness. Look to Adam from whatever standpoint one may, death is in evidence. No hope of peace with God through man. Look to Christ from whatever standpoint a child of God may and life from the dead is manifest. He lived in and with the Father before the world was; he lived in the flesh—"God manifest in the flesh." He arose from the dead because he could not be holden of death. He ever liveth at the right hand of God. In him there is life, and the life is the light (understanding) of men. Hence "in Christ shall all be made alive;" not only quickened into divine life while here, but shall be made alive from the dead. Then shall all know and experience "the redemption of our body."

We have thought also that the apostle was presenting salvation in Christ from a national standpoint. By nature the Jews, while the favored people of God, were no better than the Gentiles. Both Jews and Gentiles were dead in sin and under the curse of the law, but inasmuch as Christ paid the debt for all nations, in him there is neither Jew nor Gentile, all nations and classes shall be made alive in him.

Written at the request of G. E. Lee,  
 Roanoke, Ala. K.

## JOHN X. 9.

"I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

In this chapter the Savior is contrasting between himself and those who came before him. All who preceded him, claiming to be the shepherd of the sheep, were thieves and robbers, dishonest, deceivers, hypocrites and everything contrary to the truth of God; but Jesus was the good Shepherd of the sheep, and embodied every principle of right. He was the Door through which every sheep must enter into the sheepfold—no other way, no other means. There is no condition here suggested, but on the contrary a positive declaration: By me if any man enter in he shall be saved. The figure is very striking, and we should not lose sight of it. Sheep in a sheepfold are protected from all enemies, hence are saved from the attacks and assaults of beasts, whose nature it is to destroy them. The people of God have entered into the sheepfold (church) through the Door, Christ Jesus, and are saved from the world, its delusions and enemies, as Noah and his family were saved in the ark, being separated from the world. The word "saved" in the Scriptures does not always mean redeemed, saved with an everlasting salvation, but often it means care, protection, safety, &c., here in the sheepfold of God. Those mentioned in the text were already sheep, or, in other words, children of God, and because of that fact entered into the sheepfold prepared by the good Shepherd for their comfort and protection.

"And shall go in and out, and find pasture." This clause of the text carries the figure further: sheep are not kept always in the sheepfold, but they go in and out. The pasture literally is not inside the sheepfold, but shelter and protection

are found therein. The pasture is outside. When in the sheepfold the walls serve as salvation to them from harm or injury; when outside in a pasture the shepherd is with them, hence always protected, and the pasture is sure. The certainty of a resting-place, safe from the ravaging wolves often in sheep's clothing, is presented in the parable, and also the certainty of pasture for the children of God. The saints are seldom in the same place long at a time—led here and there, in and out, up and down, but all confess that places of safety and green pastures are theirs in all the journey. Children of his love and care, sheep of his pasture.

K.

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 IN WHAT RESPECT IS MAN IN THE LIKENESS OF GOD?

THE record is that man was made in the image, or likeness, of God. This means that Adam was the figure of Him that was to come. God created man male and female, and called their name Adam. The unity was so complete that the two were one, yes, one in creation, one in formation, one in life, one in death. This vital unity is the image of Christ and the church, in which Adam was made. Christ and the church, Head and body, are so inseparably connected that they are one, yes, one in life and in death, one in the resurrection and one before the Father in glory, and as the Father and Son are one, so the saints are perfect in one.

These last two replies are at the request of D. P. McCauley, Lipan, Texas.

K.

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 LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

## THE NAIL.

"AND now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."—Ezra ix. 8. "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."—Isaiah xxii. 23-25.

The allusions to Christ throughout the Old Testament gleam as shafts of pure radiance illumining the long night of sin which enshrouded the world in its somber folds, never to be lifted from the time that Adam transgressed his Maker's law until the Sun of Righteousness arose in the person of Christ issuing from the dead. Throughout that darkness from Adam to Jesus, the path of that just One, Christ, was as the shining light shining more and more unto the perfect day of his gospel, destined to be unto all that believe, the power of God unto salvation. For seventy years Israel had sojourned captive in Babylon, involuntary exiles from the land of promise, consequent upon their disobedience to the law of God by his servant Moses. They learned by bitter hardness that the way of the transgressor is hard, that sin entails its own penalty and woe, that an evil tree cannot bring forth aught but corrupt fruit. The days of their captivity being fulfilled, there went forth a decree from Cyrus, king of Persia, whose spirit the Lord stirred in accordance with his word to Jeremiah a long time before, that the Jews should go forth from bondage to build again the temple of their God in Jerusalem in Judah. Forthwith, sheltered under the king's decree, went forth the remnant of Israel

under their leader Zerubbabel. With mingled joy and mourning these laid the foundations of the second temple. Adversaries sought to hinder them in their work, and finally succeeded in having King Artaxerxes issue a decree suspending all operations. But his successor, Darius, affirmed the decree of Cyrus, commanding the work to go on, with the result that the house was finished amid great jubilation in the sixth year of Darius' reign. Following upon this work of Zerubbabel and his host, and some little time later, Ezra and his companions minded to go with him, not of constraint, but willingly, also went up to Jerusalem to set in order once more the law of Moses and all its ceremonies and rituals, its feasts and fasts, its offerings and sacrifices. Imagine Ezra's troubled soul upon learning when arrived at Jerusalem that his fellow Israelites, so soon escaped of captivity, had lost their separateness and were mingling in the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites. "For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." The path of righteousness is indeed a difficult road, and it is hard for even God's children to maintain a life of integrity and sobriety in the midst of such manifold temptations. How true that those who will live godly in Christ Jesus shall suffer persecution. In the midst of this falling away of the Israelites, Ezra and the little band with him stand as a miracle of grace, a living memorial unto the God who had manifested in them the sanctification of his Spirit. Ezra says, "Then were assembled unto



me every one that trembled at the words of the God of Israel." Thus there were some who had the fear of God in them, that fear which is the hatred of evil, and which furnished a common impulse to gather together those of like experience. This remnant, then, mentioned by Ezra in the text we have quoted at the beginning, did not include all that came out of Babylon, for many of them went lusting after strange peoples. If we call those who came out of captivity a remnant, then we must speak of these gathered about Ezra with God's fear in them as the remnant of a remnant. It is of this remaining few that Ezra says, "Grace hath been shewed from the Lord our God, to leave us a remnant to escape," and by "escape" Ezra means not so much the getting clear of Babylon as the escaping the pollution that followed when the holy seed mingled themselves with the various "ites" about them. This pollution they had escaped, because God by his grace had left them a remnant. Even then, therefore, there was a remnant according to the election of grace which escaped the corruption that is in the world through lust. Ezra did not say, nor did he once think, that they had escaped pollution because they were naturally better or more virtuous than those who had corrupted themselves, but gave all the credit for the escape to the grace of God. This is the same old story, old yet ever new, told everywhere throughout holy writ, "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." How good, in such a time of dissipation and decline, to have that on which to hang or to depend. This dependence this remnant had, and it was given them by that same God who had granted them grace to escape. This dependence Ezra speaks of as a "nail." "To give us a nail

in his holy place." The "holy place," and the "sure place," spoken of by Isaiah are one and the same. By the nail spoken of by both Ezra and Isaiah is meant Jesus. Jesus is the dependence of his people, they all hang upon him. Jesus is the "nail" in the holy place, and fastened in a "sure place." This holy place, or sure place, is God's predestination. There can be no surer place to drive a nail than in that place which God has predetermined, and nowhere else can it be driven. As a man, Jesus did not have the arranging of his own life, nor the directing of his own steps. The steps of his feet, the work of his hands, the words of his lips, were all foretold by prophets before his advent, showing fully that Jesus, his life and sufferings, death and victory, were all predestinated to be as they were, and could possibly be no other way. His way was inclosed with hewn stones, so that he could not get out. God made his chain heavy, no sorrow was ever beheld like unto his sorrow. He came to his end and there was none to help, no arm reached forth to his relief, none pitied him. Bowed in Gethsemane beneath his heavy stroke, which was heavier than his groaning, he said, "If it be possible, let this cup pass from me." But because he was fastened as a nail in a sure and holy place the cup could not pass except he drank it, so he said, "Nevertheless, not my will, but thine, be done." He, then, Jesus the crucified, is the nail fastened in the sure place, the nail in the holy place reserved by the grace of God to Ezra and the remnant with him. Upon this nail hang all the vessels of small quantity, from the vessels of cups to the vessels of flagons, upon him hang the offspring and the issue. These vessels of small quantity (for there are no big ones in Christ, or hanging

on him) range in measure from cups to flagons, but whatever be their measure, whether it be an apostle or only a little one of humbler measure, all depend on Christ, the nail, for whatever measure of grace they possess. Whatever fruit to God they bring forth also depends on this nail, on him hangs the offspring and the issue. The issues from death belong to him. Isaiah says there comes a time, "in that day," when the nail shall be removed, be cut down and fall. This means not the failure but the fulfillment of the predestination of God. Jesus, the nail, could not die, that is, be removed, until all his work was done, until the salvation of all hanging on him was eternally secured. His life was cut off from the earth, the nail cut down, in that day that Jesus was crucified. He went on living, but in another sphere of existence. As far as the earth was concerned, he came to his end, the nail was removed, cut down and fell. The burden that was upon him was cut off. He carried the sins of all his people in his own body on the cross, but the shedding of his blood purged all these sins away, so that the burden was removed. However, Isaiah says that the burden was not so much the sins themselves as all the vessels of small quantity, from cups to flagons, the offspring and the issue. Now, we know that in a wonderful, mystical way, that no man can understand, that his people were in him while on the cross, in him when he lay in the tomb, in him when he arose from the dead. But while all this is gloriously true, it is also true that no living mortal can ever suffer what Jesus suffered, none can ever die the death he died. Therefore, it is true that Jesus came to his end alone, suffered alone and died alone, alone without even a realizing sense of the presence of his Father.

Thus, the vessels which hung upon him were cut off from this nail at the last. Not that Christ's elect will ever be eternally cut off from him, for nothing can ever separate them from the love of God which is in Christ Jesus, but cut off from him in the sense that none could actually participate with him in the work of salvation which he alone could accomplish. Arminians say we are partners with Christ in the work of salvation, that we do our part and he does his part, thus working together to save our own and others' souls, but this the Bible will not prove. Christ is the whole of salvation for every one of his people. So while all the elect were, and are, and ever will be, in Christ, yet in accomplishing the work of salvation he did all the work, and no man was his helper. This is what is signified by the vessels which hung on the nail being cut off, "in that day" when the predestination of God was accomplished and Jesus died, thus removing the nail out of its place. He went beyond all and each of us into depths of humiliation and woe into which none will ever be called to go. As proof of this truth that Jesus was alone and his people unable to accompany him, we quote the following: "I have trodden the winepress alone; and of the people there was none with me."—Isaiah lxiii. 3. "He shall come to his end, and none shall help him."—Daniel xi. 45. "I watch, and am as a sparrow alone upon the housetop."—Psalms cii. 7. "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."—John xiii. 33. This Nail predestinated for the people of God is a glorious throne to his Father's house; that is, to the church. Jesus is not a glorious throne to any but his elect, so we should not be surprised nor indignant if others do not see the beauty in Jesus that

we see in him. He is a glorious throne to us, because he is the seat of God's power and authority to usward. The church knows no lawgiver but Jesus, the living Head, our glorious throne. Ezra names four ways in which the grace of God was peculiarly manifested to him and the escaped remnant with him; first, grace "to leave us a remnant to escape," of which we have already written; grace "to give us a nail in his holy place," of which we have also written; third, to "lighten our eyes;" fourth, to "give us a little reviving in our bondage." The lightening of the eyes is a figurative expression, meaning the giving of understanding. The law of Moses did not give understanding, but the commandment of the Lord does. "The commandment of the Lord is pure, enlightening the eyes."—Psalms xix. 8. The commandment of the Lord is given by Jesus to his disciples, and was never given to the world at large. Here it is: A new commandment I give unto you, That ye love one another. This commandment of the Lord, which is love, is the enlightening of the eyes, it gives understanding to the simple. This law, when written in the inward parts and put in the mind, opens the eyes of the understanding, spiritually, to comprehend spiritual things. Now we come to the fourth manifestation of the grace of God mentioned by Ezra: to "give us a little reviving in our bondage." To be sure, the church to-day is not under bondage, as was Ezra and the men with him, who all were under the law, and bound to its mandates, still we of the gospel age have our bondage, too, as expressed by Paul: "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans viii. 23. In this bond-

age, while in our earthly house of this tabernacle, all our reviving must proceed from the same grace as did the reviving of Ezra and his brethren in those days long ago amid the apostasy of Israel about them. What glorious revivals to the church here in the world as she travels along the wilderness way are those seasons of refreshing that come from the presence of the Lord, when Jesus comes to her, who before has been preached unto her. We believe in these heaven-sent revivals that come as the wind blowing where it lists, imbued with fragrance and power from the throne of God, but we want none of the man-made revivals, whose winds are laden with the miasma of death from the marshes of filth and the swamps of sin.

Written at the request of sister Sarah E. Runkle, of Macomb, Illinois. L.

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### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, the fifth Sunday in April (30th). Services at 10:45 a. m. and 2 p. m. All welcome.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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### TO OUR SUBSCRIBERS.

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

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### APPOINTMENTS.

PLEASE publish the following appointments and oblige:

Union Grove, Sunday, May 21st, 11 a. m.; Morris Faulkner's 8 p. m.; Kelly Corners, 22nd, 8 p. m.; Halcottville, 23rd, 8 p. m.; Vega, 24th, 2 p. m.; Roxbury, 25th, 11 a. m.; Olive, Sunday, 28th, 11 a. m.; evening, Kingston, 58 Smith Ave., 8 p. m.

D. M. VAIL.

## MARRIAGES.

Elder H. C. Ker and Mrs. Lena B. Rath were married March 22nd, 1916, in New York city, by Elder Johu McConnell. Elder and Mrs. Ker are now at home to their friends, 273 North St., Middletown, N. Y. No private announcements of their marriage are being sent out, owing to their extensive acquaintance.—Ed.

## OBITUARY NOTICES.

**Deacon Duncan McAlpine** passed away Feb. 29th, 1916. He was born May 26th, 1840, at Yarmouth, and a few weeks later his parents, the late Alexander and Christina McAlpine, moved to the farm where he resided all his days here on earth. He taught school several years, and afterward he farmed the homestead. He united with the Particular Covenanted Baptist Church October 3rd, 1879, and was baptized by Elder Pollard. He was chosen deacon in 1883, and afterward clerk, Feb. 3rd, 1904, which offices he filled until his death. In 1874, he was married to Catherine Graham, of Lobo, who, with six children, survives him: Donald A., Dugald and Duncau B. McAlpine, Mrs. Samuel Campbell and Mrs. Alex. Pollard, of Loudon, and Mrs. Peter McPherson, of Iona. His sisters are Mrs. Will McLandress, of Dutton, and Mrs. McTaggart, of St. Thomas. He also leaves a brother living in California. These, with many friends and relatives near and dear, mourn their loss. Deacon McAlpine was a man of sterling character, like holy men of old; he was firm in his convictions, and ever sought to know the will of his Savior. He searched the Scriptures like the Bereans of old, to know whether these things were true, and was guided thereby. He wanted to know these things for himself, and so we might say he was not satisfied with anything short of what was written therein and what the Lord would have him do. It was a constant prayer with him to have the Lord guide and direct him. The church was a solemn and holy place to him, and it was his chief desire to see it walking in gospel order and blessed of the Lord. He was confident of the ability of the Lord to do all things, and was ever watching to see his hand made manifest in the church. Even in his own course he wanted to see the hand of the Lord in it. Truly it could be said of him that he ceased from man, whose breath is in his nostrils, and counted the guidance of the Lord of far more value than the counsel of men. In this he proved himself a follower of the meek and lowly Savior, and it could be said that he lived very near him. His latter days were spent with his dear companion, and their conversation was much upon the Scriptures and the goodness and mercies of the Lord to them. The SIGNS OF THE TIMES was of much comfort to them, and especially Elder Durand's

article in March 1st issue. Brother McAlpine was in his usual health until a short time before his death. The angel of the Lord came suddenly to separate him from his earthly habitation and convey him to his eternal habitation in the paradise of God. He realized that his departure was at hand, and prayed that the Lord might be with him. He, like Jacob of old, remembered each child, and prayed for God's blessing upon each one, also for his dear and faithful companion. His last moments were prayers and supplication unto God, and as he was about departing he said, "Praise the Lord, O my soul, and all that is within me, praise his holy name." Thus we see the blessings of Almighty God crowning his last days with the riches of his grace, stamping it with the seal of his presence, with the outpouring of his Spirit upon them. May the bereaved family look beyond the earth to within the veil, to the Giver of every good and perfect gift, and realize that the Giver is more blessed and greater than the gift, and that the Lord has taken but his own.

Elder J. B. Slauson and myself conducted services at the home before a large gathering of those who had come to pay their last respects to the departed.

J. M. FENTON.

**Miss Sarah E. Johnson** died at her home near Manassas, Va., Jan. 7th, 1916. She was born October 14th, 1844, daughter of Joseph Johnson and Emma Wheatley, and niece of Mrs. Elizabeth Leachman. This notice is somewhat late in being written for our family paper, the SIGNS OF THE TIMES, but many tributes from her friends have been published, showing the esteem in which our dear friend was held. Forty years of her life, from 1872 to 1912, were spent in schools, and the most of that time at one school, Bradley, where it may be termed a labor of love, so efficient, careful and self-sacrificing during all that long service. As one of our papers gave it: "Throwing her heart and soul into the work of instructing and guiding the young into paths of knowledge, which will ever stand as a memorial to her and bear greater and greater fruit as her pupils pass to future generations the knowledge gained under her instruction." She was thoroughly conscientious, following strictly the path of duty, and battled long with trials and difficulties, bravely and with courage—a woman of strong intellect and good judgment. In the Manassas Chapter, U. D. C., she was an honored and prominent member, and in every undertaking, interesting and difficult, she was ready always to give her time. And better than all can the little Bethlehem Church remember the untiring attention and love which were ever hers to bestow. Even in her failing health, when her last days were seldom at ease, she was present at the meetings, active in every church duty, and always ready to invite cordially brethren and friends to the family home,

known by many as "Clover Hill," the home of the Baptists. She was not a member of the visible church, never feeling worthy to be one, but her love for the doctrine and interest in the Lord's people will long live in the memory of the wide circle of her acquaintance. She was known far and near and enjoyed by young and old. She was sick for many months, but her illness at the last was brief, yet the care and attention of her fond family and skill of physicians could not save her. All the days of her appointed time she lived, when called to that rest which remaineth to the Lord's people. Her brother, George W. Johnson, preceded her just a short while. One sister, Miss Annie, and one brother, Joseph B. Johnson, with many nephews and nieces, a large connection, survive her, and feel their loss is truly her gain. A large number attended the funeral, and floral tributes were profuse, showing the marked esteem of family, friends and pupils. Interment was in the family plot near the house.

By request.

M. C. BADGER.

SISTER **Martha A. Duffield** departed this life on Sunday morning, March 19th, 1916, at her home, 3816 Pulaski Ave., Philadelphia, Pa., aged 79 years, 2 months and 16 days. She was baptized in the fellowship of the Salem Church, Philadelphia, Pa., October 7th, 1906, and remained a faithful and devoted member until her death. She was dearly loved and esteemed by her brethren and many friends. She was firm and unyielding in the doctrine of God our Savior. We can truly say of her that her conversation was in heaven, and her affection was set on the things which come down from heaven. Eight children were born unto her, and all are yet living, namely: George, Newton, Mrs. Annie Bond, sister Emma Addis, Mrs. Laura Jenks, Milton, sister Josephine Yerkes and Martha Duffield. She also leaves to mourn their loss one brother, several grandchildren and many relatives. The Salem Church and congregation have lost a dear mother in Israel, one whose seat was rarely vacant at the appointed meetings of the church. Services were held at her home Wednesday evening, March 22nd. The words used by the writer on the occasion are contained in the twenty-third Psalm. The following morning the body was taken to Southampton, Bucks Co., Pa., where Elder S. H. Durand preached to an attentive congregation, after which her body was laid away by the side of her husband.

ALSO,

**William H. Barnsley** departed this life Feb. 14th, 1916, at his residence, 1601 Diamond St., Philadelphia, Pa., aged 61 years. He was a man of quiet demeanor, a loving husband and devoted father. He leaves to mourn their sad loss his beloved wife, sister Amy R. Barnsley, and one daughter, sister Lidie Barnsley, together with relatives and friends. He

did not make any profession of religion, but respected the doctrine advocated and loved by his wife and daughter.

Funeral services were conducted at his late residence Thursday evening, Feb. 18th, by Elder John McConnell, of New York, and the writer. His body was laid away Friday morning in the Baptist Cemetery at Southampton, Pa.

B. F. COULTER.

It was a great shock to the many friends of **Mrs. Isabella N. Bradner** to learn of her sudden death Tuesday, Jan. 11th, at the home of her youngest daughter, Mrs. Ralph Tilt, of Demarest, N. J. She was the widow of Benjamin D. Bradner. Mrs. Bradner had left town to spend the winter with her brother, Mr. George Noxon, of Auburndale, Fla., and had stopped enroute for a visit with her daughter Gertrude. While there she was taken ill with the grippe, and died Tuesday morning shortly after nine o'clock. For many years Mrs. Bradner had suffered keenly with asthma, and had a severe attack just prior to the holidays. Mrs. Bradner had endeared herself to many hearts with her own true kindly spirit. She was a great lover of home life, and welcomed to her hearthstone her kith and kin and friends. She was a good comrade, kind neighbor and a true friend. Mrs. Bradner was a member of the Old School Baptist Church. She was a daughter of Isaac D. and Janet Demorest Noxon, of Prince Edward County, Ontario, and was born there near Northport, Oct. 17th, 1843. Her mother, Mrs. Janet Demorest Noxon, who died March 14th, 1914, in her 101st year, made her home with Mrs. Bradner. Mrs. Bradner is survived by three daughters: Caroline, wife of Frank Fancher, of Middletown, N. Y., Janet B., wife of Ferd A. Stevens, of this village, and Gertrude, wife of Ralph D. Tilt, of Demarest, N. J.; also one sister, Mrs. Gertrude Fraser, of Taos, N. Mex., and one brother, George Noxon, of Auburndale, Fla.

Funeral services were held at her late residence Saturday afternoon at 2 o'clock, Elder H. C. Ker, of Middletown, officiating. Interment in Warwick Cemetery.

[THE above obituary was published in one of the Warwick, N. Y., papers, and forwarded to us by one of the daughters of our dear sister Bradner. We feel to add a few lines with reference to her life in the church. She was baptized by the late Elder J. N. Badger, July 29th, 1877, in the fellowship of the Warwick Old School Baptist Church, and was ever true and devoted to the church and faithful in all the walks of life. Her home was a pleasant resting-place for all brethren and friends, and she was never happier than when she was making others comfortable and happy. We all miss her and sadly mourn her departure, but are comforted in the assurance of her eternal blessedness beyond.—K.]

**BROTHER John R. Martin** departed this life Dec. 29th, 1915, aged 67 years and 15 days. The subject of this notice moved from Mississippi to Hermitage, Ark., twenty-five or thirty years ago. It was my privilege to know this dear brother for over twenty years, and I think I baptized him in old Pine Grove Church, in Drew Co., Ark., where our membership was for several years. He had much sorrow here, both in body and spirit. He was a good, sound, humble brother, believing in the wrought righteousness of our Lord and Savior Jesus Christ as his only hope beyond this sin-cursed world. He was married twice, and had several children by each of his wives. I baptized his second wife in Antioch Church, where brother Martin and myself held our membership, in Bradley County, about seven years ago. Sister Martin with three or four of her children survive him, also a son Walter and a widowed daughter with several children by his first wife. Brother Martin went to his daughter's, Mrs. Ola Patrick, near Linville, La., last fall, and was there only a short time when he was taken sick. He was conscious until the last, and spoke of his departure, and how sad it made him to leave them here, but his only hope was in our Lord, that he would be their Lord and Savior as he had been to him. We feel that our church has lost a good and faithful brother, but our loss is his gain. May the Lord ever be a present help to our sister and his children.

ALSO,

**J. M. Stroud** departed this life Jan. 6th, 1916, aged 77 years, 8 months and 26 days. He was born April 11th, 1838, the son of James and Jane Stroud, of Calhoun County, Ark., who were members of Pilgrim's Rest Church, of the Primitive Baptist faith. He was married to Miss Fannie Cone in 1874. They were blessed with two sons and two daughters, one daughter dying in infancy, one son at eleven years and the other son at twenty-three. His wife died May 16th, 1912, leaving a married daughter. He had six brothers and three sisters, all of whom have departed but one sister, sister A. Holloway, who waited on her father and mother in their last illness. She and brother Holloway ministered to the wants of five brothers at their home, and also his nephews. It was my privilege to know him the last two or three years of his life. He often spoke to me of his only hope in the mercy of God. He believed in the doctrine of God our Savior, and was a reader of the SIGNS, which he held very dear. We feel that our loss is his gain.

J. H. BLYTHE.

**Mrs. Virginia F. Holladay**, wife of Jasper Holladay, died Feb. 10th, 1916, at her old home near Fredericktown, Mo. She was born Jan. 24th, 1842, and was a daughter of Burdett O. Allen, an Old School Baptist minister. She was married June 9th, 1859, to Thomas Hill, who was killed in the Confederate army. She

was married Nov. 3rd, 1889, to Jasper Holladay, who is still living. She had no children or near relatives. Like her father, she was always a believer and devoted to the Old School Baptist cause, having been a subscriber of the SIGNS OF THE TIMES for many years.

(MRS.) W. A. ARMSTRONG.

## CHURCH CONSTITUTED.

ELDERS W. T. Eaton, J. H. McDonald and W. H. Shields formed the presbytery which met by request at Puyallup, Wash., March 25th, 1916, for the purpose of organizing a church.

Elder W. H. Shields was chosen moderator and brother C. Jones clerk.

After examination, they were found to be in order and organized into a church.

The church being organized, the following members were enrolled and business transacted: Elders J. H. McDonald and W. H. Shields, Deacon C. J. Akers, V. L. McDonald, Florence Akers, C. Jones, Thomas Percell, Emma Percell.

Chose the name Puyallup Primitive Baptist Church.

Brother C. J. Akers was chosen for the office of deacon and was ordained, Elder W. T. Eaton offering prayer and Elder W. H. Shields delivering the charge.

This was certainly a pleasant little meeting, for some of us had been without church privileges for twenty-five or thirty years.

C. JONES.

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

S. J. Roger, Ky., \$1.00; George Harryman, Md., \$1.00; Mrs. Wm. Brayton, Iowa, \$1.00.

## MEETINGS.

THE Baltimore Primitive Baptist Association is appointed to be held with the Black Rock Church, Butler, Md., beginning on Wednesday, May 17th, 1916. Visitors will be met at Cockeysville, N. C. R. R., on Tuesday p. m. at 4 o'clock. This association in her circular of last year says: "We believe that just as the man Christ Jesus died and rose again, so all his redeemed shall come up from the dead, soul, spirit and body, in the image of their glorified Lord." We still hold this precious Bible doctrine, and cordially invite all those of like precious faith to meet with us at the above named time and place.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, Newark, Del., to begin on Wednesday, May 24th, 1916, and continue three days. Those coming from Philadelphia, Wilmington and Baltimore will come via B. & O. R. R. to Newark, Del., on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 7:45 a. m., and Baltimore, Mt. Royal station, at 8:25 a. m. Those coming on the Delaware Division of the P. B. & W. will take train that leaves Delmar at 6:52 a. m. Wednesday and get tickets for Newark, Del., changing cars at Porter. Conveyances will be at stations to convey all to place of worship. Ministers and brethren and all lovers of truth of our faith and order are cordially invited to meet with us and are welcome to our homes.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, Mercer Co., N. J., on Wednesday, Thursday and Friday before the first Sunday in June (May 31st and June 1st and 2nd), 1916.

THE Warwick Old School Baptist Association is appointed to be held with the New Vernon Church, at New Vernon, Sullivan Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (7th, 8th and 9th), 1916.

**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.**

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11:00 A. M.                      2:00 P. M.

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

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1315 Columbia Avenue  
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PHILADELPHIA, P. A.

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ALL WELCOME

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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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

B. C. RICE, Clerk.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., MAY 15, 1916.

NO. 10.

## CORRESPONDENCE.

NORTH BERWICK, Maine.

DEAR KINDRED IN CHRIST JESUS:—  
The Holy Ghost affords strong consolation to the heirs of promise in the gospel of Christ. It is his covenant work to minister the consolations of Christ unto all who are Christ's. They are called, the called of Jesus Christ, and in this fellowship and hope of their calling they are taught that they are but pilgrims and sojourners here in the world, and find their hearts inspired to look beyond the things of earth and time, even into eternity, for the consummation of their blessedness, of which by faith they have foretastes, in Christ Jesus. “Thou shalt guide me with thy counsel, and afterward receive me to glory.”—Psalms lxxiii. 24. And the apostle Paul at the finishing of his course exclaimed, “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. 8. This expectation of believers in Christ shall not be cut off, and their faith shall not be shipwrecked, for it is the faith of God's elect,

of the operation of God; Christ is the author and finisher of it, and it overcomes the world, and we receive the end of our faith, even the salvation of our souls. The chosen of God do not die in unbelief, they do not die in despair, they do not die without hope, for “the righteous hath hope in his death.”—Prov. xiv. 32. The good hope through grace sustains in the sacred moments of the dissolution of the body. Death is yours, O believer, and ye are Christ's, and Christ is God's, (1 Cor. iii. 21–23,) and in death we are not separated from the love of our God in Christ Jesus our Lord, (Romans viii. 38,) and this all the ransomed of the Lord shall prove. “These all died in faith.”—Heb. xi. 13. They yield up their spirit, as Stephen did, to the Lord Jesus, (Acts vii. 59,) and our spirit in departing from the body in death departs to be with Christ, which, saith the apostle, is far better. (Phil. i. 23.) “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”—2 Cor. v. 8.

“As they draw near their journey's end,  
How precious is their heavenly Friend;  
And when in death they bow their head,  
He's precious on a dying bed.”

The finished work of Christ is our soul's

anchor, sure and steadfast, entering into that within the vail, whither our Fore-runner is entered, and all the redeemed, his followers, shall arrive there, too, to dwell with our dear Savior in eternal glory. So, dear children of God, we shall not be swallowed up in unbelief when we die. You will not depart in your sins, in hopeless despair; O no, for that would be to disannul the everlasting covenant of grace, ordered in all things and sure. Therein God says, "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. The believer in our Lord Jesus Christ lives whilst he is dying; he lives through all the ordeal of the dissolution of the body, the earthly house of this tabernacle, and when his body lies cold in death he lives. The shaft of death, which is by sin, cannot reach us in our life, which is hid with Christ in God. O, when the believer departs from this world and leaves "this trembling house of clay" his soul and spirit in departing are received by our covenant Head, Jesus Christ. Christ said unto Martha, "Whosoever liveth and believeth in me shall never die. Believest thou this?" This was not spoken of the bodies of believers, as the preceding verse shows: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;" meaning that the body, though dead, should be raised up again, immortal and incorruptible, at the last day, as Jesus taught in John vi. 39, 40, 44, 54, and Martha believed. (John xi. 24-26.) But the soul does not sleep, or die, when the body dies. This our dear Savior has most explicitly taught us, saying, "Fear not them which kill the body, but are not able to kill the

soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28; and in Luke xii. 4, 5: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." He that believeth on Christ hath everlasting life. Our life is hid with Christ in God. Christ liveth in me, and I in him, and it is blessedly comforting to know that my life, founded in such relationship and unity with the incarnate Son of God, cannot be infringed upon or invaded by any death. Sin and death are in relationship to the first man Adam; but "precious in the sight of the Lord is the death of his saints."—Psalms cxvi. 15. (I hope to trace a little later how and why this is precious.) Our bodies die. "The body without the spirit is dead."—James ii. 26. So it is written, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Eecl. xii. 7. "The righteous perisheth [dieth], and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds [their bodies sleeping in the dust of the earth], each one walking in his uprightness."—Isaiah lvii. 1, 2. Their spirits are with Christ in paradise with God. "To-day shalt thou be with me in paradise."—Luke xxiii. 43. The martyr Stephen when dying exclaimed, Behold, I see the heavens opened, and the Son of man standing on the right hand of God; and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud

voice, Lord, lay not this sin to their charge, and when he had said this he fell asleep, and devout men carried Stephen to his burial and made great lamentation over him. They did not bury his spirit with his body, for his spirit was not stoned by his persecutors; they could not kill his spirit. His spirit departed, and was received by the Lord Jesus. Stephen in his body is buried in the dust of the earth, and Stephen in his spirit is with Christ in heaven. How sacred is the narrative in Deut. xxxiv. 5, 6: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in a land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." We read in Jude, ninth verse, "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." But Moses' spirit did not die in his departure from his body. No such thing is taught in the holy Scriptures as the sleep or death of man's spirit when the body dies. Man's spirit was not formed of the dust of the earth, and does not go with the body to the earth as it was, but is separated from the body in death. So we read of Jacob's wife, Rachel: "It came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin."—Gen. xxxv. 18. And we read, Elijah "cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and

Elijah said, See, thy son liveth."—1 Kings xvii. 21–23. "Her spirit came again."—Luke viii. 55. So we find on the mount of transfiguration that, "Behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem."—Luke ix. 30, 31. When the incarnate Son of God, the Head of the church, gave himself a sacrifice for our sins, and he through the eternal Spirit offered himself without spot to God, he gave himself, in his manhood, soul and body, a sacrifice for the sins of his people. Thus we read, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii. 10–12. In 1 Peter ii. 24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (See Heb. x. 5–10; Col. i. 22.) Come, poor sinners, and behold Christ the Lord, the man of sorrows, in Gethsemane. O, there our Emmanuel exclaimed, My soul is exceeding sorrowful, even unto death. He poured out his soul unto death, and "being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Thus in soul and body Christ once suffered for our sins, the just for the unjust, to bring

us to God. David speaketh concerning Christ: "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Read Acts ii. 23-36, and the Holy Ghost give you understanding. Christ upon the cross said, "It is finished," and "with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost," and there hung his sacred, holy body upon the cross in death. The human spirit of his verily human body, of the seed of Abraham, which the Son of God took upon him in his incarnation, departed, and thus our Lord Jesus Christ by the power of his own eternal Godhead gave up the ghost, lay down his life that he might take it again. "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Only the God-man Christ Jesus could say this.

"Divinity back to his frame  
The life he had yielded restored,  
And Jesus entombed was the same  
With Jesus in glory adored.

No nearer we venture than this,  
To gaze on a deep so profound,  
But tread, whilst we taste of the bliss,  
With reverence, the hallowed ground."

Shall we say the soul of Christ, which was not left in hell, and his spirit which he commended and gave up into the hands of the Father, that his soul and spirit slept in death after the crucifixion, during the time that his incorruptible body slept in death three days and three nights in Joseph's new tomb, until the resurrection upon the first day of the week? Christ Jesus, our dear Redeemer,

taught otherwise in his comforting answer to the crucified, dying thief. "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 43. This the apostle declares to be the third heaven. (2 Cor. xii. 2-4.) The Sadducees were veritable materialists, annihilationists, they knew not the Scriptures nor the power of God. They taught that when men died there was no more future being to them than there is to dead animals, birds of the air, creeping things and fishes of the sea. "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." It was in relation to these matters that Paul cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."—Acts xxiii. 6-8. The elect and redeemed of the Lord are said when they die to "sleep in Jesus." They are "fallen asleep in Christ." They are the blessed dead which die in the Lord. They are described as the dead in Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 16-18. The elect of God during the time of their earthly sojourn are called unto the fellowship of God's dear Son, and by the work of the Holy Spirit in their souls are joined to Jesus Christ, their living, heavenly, spiritual, new covenant Head. They are believers in Christ, and have everlasting life, and shall not come into condemnation, but are passed from death

unto life. They are in experimental vital union with Jesus. "We are members of his body, of his flesh, and of his bones."—Eph. v. 30. And so they live by faith during their earthly pilgrimage in union with Christ, and in this relationship and order they die, they "sleep in Jesus," to awake at the last trump, to arise to everlasting life, in the image and order of their Head, Jesus Christ, the last Adam, the Word made flesh, the Lord from heaven. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." With the ungodly, the nonelect, it is not thus. When they die they are not "fallen asleep in Christ," they are unredeemed from their relation to and sin in the first man Adam, and die in their sins, in unbelief, in condemnation, under the curse of the law. Christ said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." "For if ye believe not that I am he, ye shall die in your sins."—John viii. 21, 24. In this order and relationship and image they die, and in this image they shall arise when the voice of the Lord shall call them forth from the graves to the resurrection of damnation, (John v. 29,) to shame and everlasting contempt. (Daniel xii. 2.) God shall despise their image, and these shall go away into everlasting punishment, but the righteous into life eternal. (Matt. xxv. 46.) There shall be a resurrection of the dead, both of the just and unjust, (Acts xxiv. 15,) and as a man dies so in the resurrection he shall arise, every man after his own order. All the elect of mankind are redeemed by Christ's precious blood from the curse

of the law. He, their new covenant Head, has put away their sins by the sacrifice of himself, they therefore do not (as unbelievers do) die in their sins. Christ is the author and finisher of their faith, all the ransomed church therefore die in faith. Christ "died for us, that, whether we wake or sleep, we should live together with him."—1 Thess. v. 10. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Romans xiv. 8, 9. When Christ confuted the Sadducees he told them they knew not the Scriptures nor the power of God, and said, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, [the Sadducees neither believing in the resurrection of the dead, nor in angel or spirit, taught that in death man's being suffered annihilation] but of the living: for all live unto him."—Luke xx. 37, 38. The Savior did not teach in this that the resurrection was consummated, past already with Abraham, Isaac and Jacob, for that would contradict several explicit testimonies of the Scriptures, and the Scriptures cannot be broken. Christ himself was yet to suffer, and to be the first that should rise from the dead. (Acts xxvi. 33.) Jesus Christ is the first begotten of the dead. He is the Head of the body, the church, the firstborn from the dead, that in all things he might have the preeminence. The members of Christ's body, the church, are not risen before himself, who is the Head of the church. This is not the order of the resurrection of Christ and the church. But

every man in his own order: Christ the firstfruits, afterward they that are Christ's, at his coming. (1 Cor. xv. 23.) Amen, even so, come, Lord Jesus. O believers in Emmanuel, are not our souls sometimes in earnest expectation of this glorious liberty and manifestation of the children of God? For it doth not yet appear what we shall be, but we shall then be released from the bondage of corruption, triumphant over the grave; we shall come forth immortal, incorruptible, changed and fashioned like unto the glorious body of our Lord Jesus Christ. We know that when he shall appear we shall be like him, for we shall see him as he is, and in the redemption of our body from death, corruption and the grave, and our glorified spirit united again to our then glorified body, we shall in our whole spirit and soul and body be holy and blameless before our God in love, conformed to the image of Christ, our Husband and Redeemer, the heavenly One. The apostle Peter on the day of Pentecost preached that David foresaw the resurrection of Christ, and Peter, filled with the Holy Ghost, taught that David was not risen from the dead, saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." "David is not ascended into the heavens."—Acts ii. 29, 34. And this is recorded of Abraham: "These are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the

Hittite, which is before Mamre."—Gen. xxv. 7-9. It could in truth be said of Abraham as it was declared of David, he is both dead and buried, his sepulchre is with us unto this day. Abraham is not ascended into the heavens, his resurrection was not past already. But Abraham, Isaac and Jacob all live unto God, saith Christ. They are not annihilated, as the mocking Sadducees taught. Abraham, Isaac and Jacob in their bodies are sleeping in the dust of the earth, yet in their souls that departed in the dissolution of their bodies they are living together with Christ in glory, and the language of Christ, who is the resurrection and the life, is as verily applicable to the patriarchs as unto all other saints. Jesus said, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"—John xi. 25, 26. Abraham, Isaac and Jacob in their sleeping bodies are asleep in the dust of the earth, but in their departed spirits; absent from their bodies they are present with the Lord, and as with all the departed saints, whose deaths are precious in the sight of the Lord, they live with Jesus Christ in heaven; they all live unto him. Jesus died for us, that, whether we wake or sleep, we should live together with him; and the bodies of the dead in Christ, now sleeping in the dust of the earth, sleep in hope of a glorious and triumphant awaking to everlasting life and glory at the coming of Christ at the last day. The ransomed and glorified spirits of his saints, whose bodies sleep in the dust of the earth, shall come with our Lord Jesus Christ at his second and personal coming. "For if we believe that Jesus died and rose again, even

so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 14–18. The glorified spirits of those who have fallen asleep in Christ shall in that moment take possession of and be united again to their resurrected bodies, spiritual, immortal, in power and glory, and the believers in Christ who are alive, and remain when our Lord Jesus Christ shall come, shall in that moment be changed and put on immortality and incorruption. O how comforting and glorious is the doctrine! Saith the apostle, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"I shall be with him when he comes  
Triumphant down the parting skies,  
And when his voice breaks up the tombs,  
Among his children I shall rise.

Among his children I shall stand  
When quick and dead his throne surround,  
Blest with a place at his right hand,  
And with immortal glory crowned."

When in death we are putting off this tabernacle, which, saith Peter, I must do shortly, even as our Lord Jesus Christ hath shewed me, (2 Peter i. 14,) when the earthly house of this tabernacle is dissolved, and the soul is in departing, to be with Christ, which is far better than to abide in the flesh, and when in dying the Lord Jesus receives our spirit, this is not the resurrection of the dead. To so teach is to ignore the teachings of the Scriptures of the resurrection of our mortal bodies to immortality and incorruption at the last trump, and the dead shall be raised incorruptible, and we shall be changed. This would also signify that our "bodies which are the members of Christ," and are bought with a price, had perished forever in the dust of the earth. But, believer, thy body and spirit are Christ's, and in hope of the resurrection we are in earnest expectation, waiting for the adoption, to wit, the redemption of the body. "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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. 9–11. There is no cessation or break in the continuity of the power and blessedness of the life of the spirit of the believer in Christ Jesus. Absent from the body we are present with the Lord. In death we are not sep-

arated from him, and God's love to us in Christ Jesus. "To-day shalt thou be with me in paradise." We depart in the death of our body to be with Christ, which is far better. The apostle Paul, a man in Christ, was caught up to the third heaven, into paradise, whether in the body or out of the body I cannot tell; God knoweth. (2 Cor. xii. 1-4.) Therefore in the abundance of the revelations given unto him he knew, beyond many, how far better it was to depart and to be with Christ, and the psalmist in the comfort of his hope exclaims, "But God will redeem my soul from the power of the grave; for he shall receive me."—Psalms xlix. 15. The enemies of the cross of Christ mind earthly things, but "our conversation [citizen state of life] 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. 18-21. How blessed! This is the faith of the gospel, and when at Christ's coming all the ransomed church in their whole spirits and souls and bodies shall be blameless in love before him, conformed to his image, caught up to meet our Lord Jesus Christ, and we shall be forever with him.

"Then shall the church, the Lamb's own bride,  
Both crowned and seated by his side,  
Outshine the sun's meridian ray;  
While Jesus, smiling at the sight,  
Shall then, with a supreme delight,  
The travail of his soul survey."

In hope of the resurrection of the dead,  
I am your brother and companion in  
Christ's gospel,

FREDERICK W. KEENE.

HAMMOND, W. Va., March 15, 1916.

DEAR BRETHREN EDITORS:—Inclosed find a letter written by Elder C. M. Hood, of Nashville, Tenn., and if you think proper you can give it a place in the SIGNS. I have been with Elder Hood and I have stayed at his home in Nashville, have heard him preach, and I think he is an able preacher, and I hope you will publish his letter, so others may read what he believes out there in Nashville. I have traveled among their churches and associations, and Elder J. M. Perkins and they are a sound body of brethren and sisters. God rules and reigns, a God of purpose, and none can stay his hand.

J. W. LINN.

NASHVILLE, Tenn., Feb. 17, 1916.

DEAR BROTHER LINN:—Your letter to hand last night, and I read what you had to say, and feel that I know you wrote better this last time than you did before on the subject of the strong city. Now, do not think I mean that what you wrote before was not good, for it was, but we can get at things better sometimes than we can at others; that is, we are given more or better light, and, again, I may have been better prepared to look into it than I was before. Anyway you fix it the Lord must do the showing or nothing will be seen, for we read that he hath hid these things from the wise and the prudent and revealed them unto babes; even so, Father, for so it seemed good in thy sight. These are the words of Jesus, and he thanked his Father that it was even so. Well, we are taught down here by the people that there are no mysteries in the word of God, but by searching we can see and find out the Lord to perfection. Such a thing is evidence to my mind that these things are hid from them, if no more, for they do



not seem to understand that such a position is an absolute denial of the words of Jesus Christ, which are as plain as letters can express, yet it is not so plain to them that they can see it and accept it. Now, when a person is in that fix it shows that he is standing in awful darkness, not only so, but in the power of it. Darkness itself is not so awful if we are acquainted with the surroundings; if we know the surroundings we can grope along and find the way, but where there is ignorance of the surroundings that is the power of the darkness. When that is the case, the darkness has power over us, and we do not know when we are going to fall into the ditch, for we do not know where the ditches are, nor how many there are. It is a dangerous thing to be traveling around under such conditions, and one would better be standing still than to be moving about, and any one sensible of the condition will stand still until he gets help or light from some source. I feel that though God's people may be feeling that they are walking in darkness and have no light, they are the very ones that are sensible of it, hence they are the people you will find standing still; they are afraid to move unless the Lord himself gives the light and the strength to move. These people are called by the spark-kindlers, do nothings, and idlers, and they say that they are in the way and hinder others from walking and doing the things that God commands us to do. Now if these people have the truth then Old Baptists are very far away from the track, and when you investigate the strength of their city you will find it ready to topple over, and they are attempting to hold it up with their own hands. They are so blinded and in such wonderful darkness that they do not know, but think that they are shielded by a strong city. But God's people are just the reverse; they know that the city of God is a strong city, but they do not know that they are citizens of that city, hence they are going slow, and must not be driven by men, if they are they will perish in one day. They would not last long, for they are young and very tender, and must be nourished by the great King who is the strength of this strong city. O how they do like to feel under the influence of the Spirit and grace of God, that they belong to this strong city. They are found beggars, not for the things of time and sense, but for a better knowledge and understanding of themselves in the light of God's light. They are not trying to kindle a fire and walk in that kind of light, they are afraid of such light as that, and they are very certain they must have the true light that lighteth every man that is a citizen of that strong city. They are fully aware of the fact that there is only one light of that city, and Jesus Christ is that light, so it needeth not any other light, the sun, nor the moon, nor the stars. We have people here in this city who call themselves shining lights, and are proud of the name, while it is plain to me that they are as ignorant of the true light as an infant is of anything. Now, dear brother, I may not know the truth as it is in Jesus, but what I think I know is far different from what others say they know, and we are not alike at all, and cannot mix, and they do not even understand why I cannot do that. They cannot see why two differences as far apart as we are in their make-up cannot mix together. Does not that prove they do not understand what the Bible means when it says, How can two walk together except they be agreed? Old Baptists, or the citizens of that strong city, are not asking those people to mix

with them, they do not want them, and we could not walk together, because we are not agreed, whether they know it or not. The reason we have a strong city is our oneness, or likeness; that is, all see alike, all are looking to the same source, and do not expect help or strength from any one but the great King. You have said so many good things about this city that I am persuaded that you are a citizen of the city; you certainly do know much about it, and you make me feel that I would give anything in the world just to know that I am a citizen of that wonderful city of the everlasting Father, the Prince of Peace. No wonder the poet would say, "Glorious things of thee are spoken, Zion, city of our God." "Blest inhabitants of Zion." O to be such an one is a wonderful blessing, translated from the kingdom of sin and wickedness into the city of Zion, the city of God, where Jesus himself is the light thereof, and it does not need any other light, for he himself is their light, and they walk all day in this light, and there is no night there, all just one eternal day. O it is so wonderful, I get lost in admiration. I do not know what to say, I cannot express it in words, words will never tell of its beauties and wonders. Paul speaks of the church as the "saints in light." I think that he must refer to those of the church who are gone from us and are now dwelling in light. He calls upon the church to give thanks unto the Father, who hath made them meet to be partakers of that rich inheritance. What a wonderful thing it is to be fit, for that is what he means by the word "meet," it is our being made fit. How? are we fit in ourselves? No, but our fitness is Jesus; no one else. If we are citizens of that strong city, it is because of his fitness, and not ours, only as it is imputed unto us by

the Father, who imputeth not our sins to us, because of his eternal choice of us in his Son before the world began, and that to the end that we might be holy and without blame before him in love. So you see that love, nothing else but love, is the moving cause of all this wonderful work of the eternal God, through the gift of his own dear Son. Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God. The manner of love is what the apostle is calling our attention to; what is the manner of this love? We were enemies by wicked works. While enemies, Christ suffered and died, and then God's Spirit came, and that while we were yet enemies, and bestowed that love on us and changed us from hatred of God unto love of him and his cause. That is the manner of the love of God as bestowed on poor sinners of Adam's race, doomed under the curse and wrath of God's holy law, and that when they did not know it. Now, behold that wonderful love as it fell from God's eternal throne of holy justice into the hearts of his poor children, to make them manifestly heirs of that eternal inheritance of the family of God. How its bestowal on us melts us to tears and shame for being such bitter enemies, and how our many sins and awful crimes shed the blood of our Elder Brother on the tree of the cross. O wonderful indeed is this great love wherewith he hath loved us, in all our sins, and the guilty state that we were in by nature. Who could have ever devised such a wonderful way as this to save poor sinners from all their filth but the eternal God? Not even the angels themselves could ever have made so wonderful arrangement, or even thought of such a thing. They were not even allowed to look into it. God did not even reveal it unto the fathers, only in types

and shadows, but he revealed it unto his apostles, and since then unto the church which is his body. The old patriarchs received it by faith, and they saw it afar off and embraced it, did not see it in its fulfillment, but they all died in faith. This, the apostle Paul says, was the mystery of his will which was hid from them. O, wonderful indeed are God's ways with man, how unsearchable they are, and past finding out, and yet men say they are by close searching finding them out more to perfection every day. That is the difference, and what has made this difference is the bestowal of this wonderful love by the grace of God. It is this work that separates the citizens of that strong city from the citizens of a weak city that is crumbling with its using day by day, and in the end will crumble to pieces.

You see I am answering you promptly, because I want to see you and talk with you, and as I cannot I must write. May the good Lord add his rich blessings to you. Pray for me, a poor, guilty sinner, when you are at God's throne of mercy in prayer in the spirit. Write soon. Give my love to all.

Yours in bonds and chains,

C. M. HOOD.

WHEELING, W. Va., March 17, 1916.

DEAR BRETHREN AND SISTERS:—It is seldom that I feel courage given me to write direct for publication, but now that I am unable to write to the individual writers I feel to make the attempt, although in much weakness. I have been confined to my bed most of the time during the past two weeks. I took cold, which taxed my little remaining strength greatly. I seem to be in a bad state physically, but feel to leave it all with the great Physician. I have the SIGNS here on the bed by me, and have read it

all. I want to thank sister Bessie Durand for sending the letters of sister Lefferts. I read them with unusual comfort, and, I hope, consolation of spirit, her every word seemed so good and sweet to me, and as I read her words I was reminded of Paul's words to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also," &c. I was putting Elder Lefferts in Timothy's place; I thought it was plain to be seen that it was the same faith reaching forth from his dear mother to him; and he goes on in this same first chapter of second Timothy with such loving admonition to Timothy, and as I read it I felt that it must comfort Elder Lefferts as though it were addressed to him personally. But I am too weak to say all that stirs in my heart.

Elder Keene's letter is very good; I feel there is much truth in his words. This morning when I awoke I began to cast about in my poor, confused mind, and found a great hungering after the Holy Spirit. How well I knew it would supply all my needs, and I tried to remind our blessed Advocate that he had encouraged us to pray for it, and directly, as I made my feeble moan to him, my heart was melted, tears were flowing, not for myself, but for the dear saints scattered abroad upon the face of the earth. O how earnestly I besought his mercy for his poor and afflicted people which he had left in Zion, and I thought of how they alone of all the earth know that all power is of God, and have no confidence in the flesh, and yet there are many in the world who know nothing of the power of God, yet there seems to be a kind spirit in them. My next door neighbor is a Roman Catholic, but I find her a dear, good friend in

my time of dire need. She comes to see me every day, although she has many household cares, and now that their Lenten season is on she has to attend their services once or twice a day, yet the dear soul finds time to visit the sick Protestant, and I love her, although I love not her religion. I know that God can put it into her heart to be kind to me, even as he caused the ravens to feed Elijah. I think of all the dear sisters with whom I have corresponded. I received a letter from sister Bessie Durand yesterday, but was then too ill to read it, but I read it this morning, and found much love and sympathy in it. She laments her inability to express her thoughts. I can assure her that I am deep in that condition. I can only hint at what I want to express, my thoughts are so light and flitting, just surface play, but this is as much as my lame head can bear, as my deep, heartfelt emotion causes great nervous exhaustion or excitement, as the nerves pound and flutter almost to suffocation, and my ears throb painfully. When I have felt a desire for more of the knowledge of God in his dealings, that I might see his wonders in providence and grace, the answer comes, You are too weak, you could not bear it, and how well I am assured that this is true.

I am resting and writing between times. I saw many letters in this number (March 15th) that stirred a desire in me to write each one. Elder H. B. Jones' letter is good; indeed, all that I have read seem unusually good to me. Brother Fisher's few remarks, describing his cold and lifeless state, brought the tears to my eyes, for I was in the same condition. I am glad he sent Miss Shepard's letter, for it was deeply interesting to me.

Dear brethren and sisters, I sent my letter two weeks ago, but failed to inclose

all the pages, and when I found out my mistake I wrote the publishers to consign it to the waste-basket, as I did not feel that it was worth a place in the SIGNS, but yesterday received a few kind words from them, telling me to send on the missing pages, but still I do not think I could have gathered courage to do so had I not read Elder Ker's letter in the April 1st number of the SIGNS. This letter of his is very good and so comforting. As he so well says, brethren and sisters composing the body of our blessed Lord and Savior are very closely united, and it is good to be reminded of that fact often. I feel thankful for his kind and truly comforting thoughts on this matter. I always fear that what I write is too personal, too much about myself. I enjoyed Elder Durand's article in this number, also Elder J. S. Corder's letters, especially his views on Psalms lxxvi. 10. Mrs. S. G. Frazee's letter is good, also many others, or, I might say, all others, for I never fail to find the truth that I love set forth by each writer's pen.

I am thankful to say that my health has improved, so that I am now able to be up and about the house all day. Our daughter-in-law is with us now, and this lifts the burden entirely from my hands. I ask the prayers of all who read this weak effort. I want you all to know that I love you dearly for the truth's sake, and for your gracious condescension to the very least, if one at all. I feel truly and sincerely thankful to the dear brethren and sisters who have written to me, for my communion with the saints has been my greatest comfort, but of late I have feared that our love for each other was waxing cold, then I wondered if it can be the creature part of it that seems to be on the wane. We can hardly tell how much of it is on fancy's side, or how much is

real. We seem to be living in an age of confusion and wonder, and it may only exist in my own frail mind, but such is my case. I ask the prayers of all who may read this weak effort.

I want to say to Elder Lefferts that I felt truly glad he was moved to speak or write on "visions." I have read it over twice, and every word is sweet and savory to my taste.

I want to tell of the comfort I have had since lying here on my bed of sickness, by many sweet hymns coming and dwelling in my mind, and as I repeat the words in my mind I seem to hear them sung by a man's voice far off in the distance, and sometimes the voice is accompanied by a deep and powerful bass. The hymn that I hear oftener than any other is: "O how I love Jesus, because he first loved me." I hear it now as I write. I have no idea why this is so, and wonder much if my imagination paints it so. I would like to hope that it is God's mercy to a poor, lonely sinner.

With much love, and best wishes for all, I am, as ever, your unworthy sister,  
FLORENCE PULTZ.

IONA STATION, Ontario.

DEAR BROTHER KER:—This is my dear husband's experience. He wrote it out in the year 1880, and I have copied it and send it to you. He felt it came far short of telling his feelings, but perhaps after he had gone from this world it could be put in the SIGNS.

Your sister in sorrow and hope,  
CATHERINE McALPINE.

IONA, Ontario, Jan. 12, 1880.

DEAR BRETHREN:—As I have not been very well for a few days with a bad cold, I feel a desire to write a few lines upon my past life. I came into this world a

sinner like all the human race, and followed by it from day to day, and expect it to follow me as long as time is with me here, and, dear friends, I have to say that when I was a young man, between sixteen and twenty years of age, I was brought to see myself an awful sinner in my own sight before God. I was plowing at one time, and how I implored and prayed for mercy, and really thought I would lose my mind, and what to do I did not know. I would at times go with young company and see if that would ease my mind, I felt so low in spirit, and tried in that way to get rid of the load that was weighing me down from day to day. I would read the Bible to see if I could find any relief, but there was no relief there for me. I knew the law said, If you are guilty of one sin you are guilty of all, and I was made to know that I was a sinner of the deepest dye before my Savior, if I had one. How many nights I laid awake thinking what was going to become of me I cannot remember, but one night I can well remember: I went to bed, and in a short time an awful feeling came over me, words fail to tell it: I thought I was going to die and to be sent to the bottomless pit, and at the same time I felt it was my just due. I cried out at the top of my voice, and this brought my mother to my bedside to see what was the matter with me. I told her I was a lost and ruined sinner before God. I got out of my bed and took the Bible, to see if I could find anything to comfort me. Everywhere I read it would condemn me, so I concluded it was weakness of mind. I thought I would go out in gay company and see if I could get rid of the great load that was upon my mind, but that did no good; every time that I did anything that I thought was wrong I would have to suffer for it, I quite well remember going

to a Masonic ball one night, bought my ticket and stayed till supper was over, but could not stay any longer, I was in such grief. I gave my ticket to one of my chums, and went home, without going on the floor once, to mourn and weep the rest of the night. I went on in this way for a number of years, hardly knowing what was the matter with me, only that I was a great sinner before the just and holy God, who could not look upon sin. My brother Dan and I always went to the quarterly meetings, and while at one of them, at Duart, Elder J. F. Johnston took up my case and told me all things better than I could. "Come, see a man which told me all things that ever I did: is not this the Christ?" I felt that Christ was in that sermon to me, and at the close of the meeting he said he could see many at the meeting who were living outside of their privileges. I felt that I was one of them at that time, and one of his people that he referred to, but went home disappointed, as I had to go many times. I felt those people were without sin, and I a poor sinner, they were so pure and I so sinful, and to belong to such a people I would have to tell them how good I was, and that I did not possess, though I daily begged for it. I felt I was nothing but bruises and sadness from the top of my head to the soles of my feet. I thought if I married and settled in life that I could lead a better life. I could leave off young company, and in that way could seek my dear Savior. But, dear friends, all through those years I sometimes had joyful times, feeling the presence of my Savior. I at one time was driving my team by the side of the woods, and I thought I was with my Savior, in his arms. I knew nothing about my team or myself, I was lost as regards this world and its charms. But O that

lasted but for a moment, and when I came to myself how sad and sorrowful to leave such glorious company. At another time I was bemoaning my sad case, and imploring mercy, and at break of day the words came to me, As the hart panteth after the water brooks, so panteth my soul after thee, O God. I truly felt those words applicable to me, for I really felt I was panting for the living stream whereof maketh glad the city of our God. I did not know those words were in the Bible. I got up out of bed and took my Concordance and found them in the forty-second Psalm. O what comfort it gave me, my soul was made exceeding glad, that I was made to sing praises to my dear Savior for giving me such a wonderful blessing, he so holy, and I could feel his presence in my very being. I thought after that I would live a different life, but my sins still followed me, yet felt hope had sprung up in my life. After a few years it was made manifest that my wife was a subject of grace, and she united with the church, and the dear brethren wanted me to come with her, they told me they could see the mark, but no, I could not take such a sacred step, having nothing good to tell them, and to deceive those good people I could not. We came home, and I was somewhat delighted, and in another way cast down. I felt in my very soul that I would like to join those people. I went to bed, but not to sleep. The night was passed in imploring that I might be directed in his holy way in all I did. Just as the sun was rising in the morning the words came to me regarding those who came to John when he was baptizing in Jordan, simply confessing their sins. My poor soul was made to rejoice, and I felt then that if I had the church I could tell them of his goodness and mercy, and that was enough,

But to my surprise an uncle and aunt came to see me shortly after that to have a talk with me, but I was so dark in mind I could not say one word to them about religion. When uncle was bidding me good-bye he asked me how my mind was with regard to the next meeting. I said I did not know. He said to me he hoped the Lord would give me strength to follow his commandments. When the quarterly meeting came we went, and on Saturday I was given strength to go and tell what great things the dear Lord had done for me, and was baptized at the same time.

DUNCAN McALPINE.

[THE obituary of brother McAlpine was published in the May 1st issue of the SIGNS.—ED.]

#### HEBREWS VII. 26.

“FOR such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

Two points I wish to notice just here are, first, the condescension of Deity in the person of his Son, namely, He “became us.” Second, he “was made higher than the heavens.” It might be well to notice the priesthood of the tribe of Levi, that the law made these high priests, and they made their offerings under the law for themselves and for the sins of the people. Every high priest under the law offered oftentimes the same sacrifices, which could never take away sins, but only served as shadows of good things to come, &c. These offerings stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation, or until the time came when the great High Priest must come of the tribe of Juda, of which tribe Moses spake nothing concerning priesthood. This unchangeable priesthood that must come was a secret to the priesthood under the law, and it must be remembered that

those high priests under the law were often removed by reason of death, and all their offerings for sins could not save a poor sinner. “If there had been a law given which could have given life, verily righteousness should have been by the law.” The law demanded perfect obedience, but it was weak through the flesh, i. e., men could not attain unto it by law. So there must be a better way, a better covenant to make the comers thereunto perfect, and it must come through the vail, through the flesh, but it must be established upon better principles, hence the first must wax old and vanish away. Now Jesus “became us.” He is not like the other high priests, for he is God in the flesh. Became us an unchangeable Priest, an unchangeable priesthood, manifest in Jesus, made a Priest after the order of Melchisedec, after the order of God, an eternal priesthood, without father, without mother, without descent, having neither beginning of days nor end of life. Yes, a new and living way now is revealed. Christ “became us.” Here is Deity now manifested in Jesus, an independent God showing forth his purposes in the great victory in our salvation. Only one Priest, only one offering, by which he forever perfected them that are sanctified. This is by a new and living way, yet old, and according to God’s eternal purpose, which he purposed in himself. The old covenant was a covenant of works, and demanded full payment at the hands of its subjects. This new, and yet old, covenant is a covenant of works also, but all of its demands were fulfilled in Jesus the High Priest. God had a purpose in the law, or first covenant, and was not disappointed. It served to the “purifying of the flesh,” but could not take away sin; but served as a shadow of better things. So the things in the heavens had to be

cleansed with a better sacrifice. Jesus "became us." He died for our sins, according to the Scriptures, and rose again for our justification. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. All this was determined of Deity before the world began. Look at the combined powers that came against this High Priest, beginning at the manger. "There is no power but of God: the powers that be are ordained of God." All things were put under his feet. Ah, what a victorious work in our High Priest! In his obedience the church stands; she is presented holy and without blame before him in love. He has presented her as having no spot, wrinkle or any such thing. He has satisfied the demands of the law. He imputes his righteousness unto her without works. "Blessed are [not will be] they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Now we are not under the law, but under grace. Jesus arose from the dead and came forth, made higher than the heavens. He is now at the right hand of God making intercession for us according to the will of God. Who shall lay anything to the charge of God's elect? Paul says, I am persuaded that neither death, nor life, powers nor principalities, height nor depth, nor any other creature, shall be able to separate us from the love of God. This is salvation, complete, by the one offering, and by the one High Priest, one who is mighty to save. This is the better covenant, "the sure mercies of David," "the bright and morning star," "the Alpha and Omega, the beginning and the end." God made this covenant in eternity, swore to it, and sealed it with the blood of his darling Son. What can hinder the salvation of the elect of God? Has not

God in the person of his Son put away sin by the sacrifice of himself? I conclude that the grand old church of God stands in the finished work of Jesus.

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more."

If this is not true, then I am ruined.

Your most unworthy brother, if one at all,

J. R. HATCHER.

McEWEN, Tenn., March 5, 1916.

WASHINGTON, D. C., March 17, 1916.

DEAR ELDER LEFFERTS:—I have had a desire for weeks to write to you and tell you how much I have missed the pleasure of being at dear old Frying Pan and meeting with the dear brethren and sisters, yet I know I have more than I deserve, and hope, O so often, that God will keep me from finding fault with the things he has seen fit to put upon me. I have had some sad, lonely hours in the last few years, and I know not that which the future has in store for me. For the past year I have been in a dark state, with only now and then a glimpse of that hope which I have had since a mere child. I am not like many others, I scarcely know when that hope began. Years ago when a child, I was the most disobedient child my father had. Now I feel I am the most disobedient child my heavenly Father has, if one at all. When I look in my heart, I see nothing but sin; in my mind, ugly thoughts, and am made to cry, Lord, save, I perish. Then again, I sometimes hope that his dear hand leads me. Lou told me that you and others had asked after me, and how humble that made me feel, for I know myself better than others know me. Sometimes in my loneliness I think all these things are for my good. I get dependent when I real-



ize how helpless I am for even one blessing, it must be given me from the Fountain-head. This morning I felt so light for a little while, I just felt to be still and know that he is God. At times I am made to pray, I hope, that he will keep me down and make me say, "Thy will be done." It is not an easy matter to have those words come from the heart. Only now and then when I am down in the depths, or after a long night, in the morning when the light shines forth I am able to seek the Giver of all gifts. I try to pray that he will guide my steps, keep me from temptation and give me strength for all things necessary. When I hear people tell how good they are, and the wonderful things they are doing for God, I shudder, and wonder how they really feel. What kind of presumption is it that people can brag of what they are doing for a God who made this wonderful world, creating all things in it? I wish I might once more sit under the sound of the preaching of the gospel. In God's own good time I will. Overlook all errors in this letter.

Your sister, I hope,

ZORAH COLLINS.

CLAY, La., May 2, 1916.

DEAR BROTHER KER:—Inclosed find two dollars for my renewal for the SIGNS. I also inclose the obituary of Mrs. Winifred J. Chandler, written by her daughter, and also a part of Mrs. Chandler's experience. She asked me to send it to the SIGNS for publication. I want to take the SIGNS as long as I can pay for it. I have a little hope beyond this world of sin and sorrow, but have many doubts and fears to pass through. Sometimes I come to where it seems that I will have to give it all up, and feel that there is no one like me. I read some brother's or sister's let-

ter in the SIGNS, and O how it revives my poor, drooping heart. I feel for awhile I must write to them and tell them how sweet their letters were to me, but before I get ready to write I feel that they do not want to hear from me, a poor, sinful wretch, not worthy of their friendship. But I am living in hope we will all meet in that bright world above, where Jesus is, above sin and death, where we can sing his praise forever and ever. O happy thought! It lifts me up to things above.

Saved by grace, if saved at all,

J. R. CHANDLER.

#### EXPERIENCE.

DEAR CHILDREN ONE AND ALL:—I will try to tell you of the trouble I have seen, and you can read when I am dead and gone. When a small girl I had serious feelings about dying; that it seemed I would be lost; then that would wear off, and come back again with more force. I would go to bed and lie there, afraid to go to sleep. I grew worse as I got older, and I would try to pray, but my prayers did me no good. I would take the Bible and seek some lonely place and read, but every word would condemn me. O what trouble I was in. I went on in this way until I was afraid to see a cloud rise, for fear I would be killed and banished from the peaceful presence of my God. I could not say, My God. I would lie down at night, but could not go to sleep for fear I would awake in hell. O how badly I would feel. I thought my father and mother knew how mean I was, and that they could love me no more. When girls would come to see me I would try to talk to them, and when they would leave I would think that I had committed the unpardonable sin. O how I would hate to see the sun set. I would go to preaching,

and go to be prayed for, and then I would think it was a sin; they knew I was too mean to notice. I would think I would go there no more, and would make promises and break them. I would have changed beings with the trees of the woods, even the least worm that had no future being. I thought I had sinned away the day of grace, and that there was no chance for poor me. No one knows the feeling but those who travel the same road. Well, I got to where my life was a burden to me. Father, sister and I were going to meeting one evening, and father told us to go on, that he would overtake us, but I did not want to go on, for I thought I would be killed. I was afraid all the time, and begged sister to wait for father, but she would not wait. We went on to meeting, and it seemed that my heart would burst. I had promised to go to the so-called mourner's bench no more, as their prayers did me no good; but I found myself going, and I thought when they knelt in prayer I was gone if not delivered from that load of sin. The preacher prayed, and I arose from my knees. Now, my children, that was the darkest time of my life. I could feel the darkness. I thought I was gone, and if God had not been with me I never would have seen another day. I had come to the end of the law.

WINIFRED J. CHANDLER.

DEAR EDITORS:—Mother started to write her experience, and was never able to finish it, but I would like to see it in print although it is unfinished.

MINNIE B. CARTER.

(See obituary on page 317.)

SOUTHAMPTON, Pa., April 7, 1916.

DEAR BRETHREN:—I am sending you a letter to be published in the SIGNS if you think best. I have brother Mayfield's consent to publish it.

Your brother in hope,

SILAS H. DURAND.

ELDER S. H. DURAND—DEAR BROTHER:—Your letter of the 23rd ult. at hand, and as I am confined in the house by inclement weather, will try to write you a few lines in reply to your letter. I feel sure we do not disagree that a child of God may sin, nor do I believe we would disagree to put it stronger than "may sin," but that they "do sin," and to their shame and sorrow, for it does not seem possible to me that any one could live free from sin, while in their flesh there is nothing good. It was the experience of one who was inspired to say, The evil that I would not, that I do, and, When I would do good, evil is present with me. I believe this is the experience of all who have been born again, and while they are made subject to vanity, it is not willingly; and how blessed it is that the election of grace is under law to Christ, against whom now they sin, instead of the law of sin and death, from which they were delivered by the sacrifices and shed blood of Christ their surety. They have been delivered from the ministration of death (the first covenant), and are now under the ministration of life, the new covenant, in which God hath said, Their sins and iniquities will I remember no more. This to my mind shows God's people do sin, even under the new covenant, but their sins are not remembered against them, as were their sins under the first covenant. Here it is under the new. God will not impute sin. I understand all the sins of God's people were imputed to Christ, and two payments God will not demand, first at our bleeding Surety's hands, and then again at ours. The Jews accused our Savior of casting out devils by Beelzebub, the prince of devils. This was denying his divinity. Now let me offer here a few thoughts about the sin against the Holy Ghost, because your words that

God's people "sin against Christ," brought this thought to my mind. Here the Savior says, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Here we have this fact set before us, that all manner of sin and blasphemy, when spoken against the Son of man, shall be forgiven; on the other hand, we have the fact, when spoken against the Holy Ghost, it shall not be forgiven; here is the key. The sins of the election of grace are all spoken against the Son of man, because he is their Surety, their Daysman, who stands between them and God, the daysman that Job felt the need of when he said, Neither is there any daysman betwixt us that might lay his hand upon us both. Israel felt the same need when they saw the fire and heard the thunder of Mt. Sinai, and said to Moses, Let God speak to thee, and you to us, and the Lord said, They have well spoken that which they have spoken, for a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things. This is the man that shall be as an hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Paul says, There is one God and one Mediator between God and man, the man Christ Jesus. Now we see the sin of God's people is always spoken against the Daysman, who stands between him and God, or the Holy Ghost, which means God as a Spirit. But the wicked, the nonelect, have no daysman, no mediator, and all their

sins are spoken against God, or the Holy Ghost (as I said above), and so hath no forgiveness, for only by the shedding of blood can sin be forgiven; and to my mind, dear brother, what wonders of grace are here taught, in that the dear Savior let those who denied his divinity know that there was but the one way of salvation, and that through a Mediator, and when this we are enabled to see, how precious are the words of Peter: Unto you that believe he is precious. Now let me just add before I close, this same Jesus is exalted a Prince and a Savior to give repentance to Israel, and the forgiveness of sins, and not only in their calling from death unto life, but all along the journey of life he will give his people repentance from all their sins. He had to look upon an erring Peter, and he went out and wept bitterly, so must he do for all his dear blood-bought children, which he will do. It is, I will be to them a God, and they shall be to me a people. Not one blessing comes to them for their good works, either for time or eternity; all is of grace. Amen.

Are we still agreed, dear brother? I will be glad to hear from you, and if I am wrong show me the good and right way. I am so weak and so ignorant. Do not think I am writing as though I could teach you.

In gospel bonds,

G. E. MAYFIELD.

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GREENVILLE, Texas, April, 1916.

DEAR EDITORS:—I am sending you a letter for publication, if you approve of it, from a friend of mine, Elder J. B. Bowden's wife, and I hope and trust and believe, a sister in Christ, though she has never cast her lot with us, but all may know who read her letter that she ought to. This communication is, in my judg-

ment, too good to keep, it is food to my poor soul, and I think will be to others. If I know anything of the goodness and mercy of God, I believe that she does. If I know anything of the road that God's children travel, I believe that she is traveling it. God's humble poor are cripples, they are all babes, they have no righteousness of their own to commend themselves unto the Lord, neither have they any power to keep themselves, but God alone clothes them with his righteousness and keeps them by his power unto salvation, ready to be revealed at the last time. I have not the consent of our friend to have her good letter published, but do not think she will take offence at me for sending it to the good old SIGNS, where it properly belongs; at least her husband has requested it so.

Love to all the saints of the Lord.

S. M. DICKENS.

COMO, Texas, April 11, 1916.

ELDER S. M. DICKENS—ESTEEMED FRIEND:—I will try, the Lord being my helper, to answer your good letter, for without him we can do nothing, for in him we live, move and have our being. At times I feel he is my help in time of trouble, at other times I feel to be without God. O what a miserable feeling to feel forsaken of the blessed Savior. I go mourning from day to day, and feel so helpless I think surely I must sink in despair. But O what a merciful God; could I but know that he is mine. If God is mine, then present things and things to come are mine. I feel and realize that I am a great sinner, and without him I know I shall sink in utter despair, yet feel to say that if my soul were sent to hell, his righteous law approves it well. I do not feel that I deserve the least of his great mercies. There was a time in

my life when I did not feel that I was a sinner; God was not in my thoughts at all; but I have one consolation, and that is, Christ came to save sinners, and if he shed one drop of his precious blood for me I feel that I will be safely housed in that sweet home where sorrow is unknown. But ah, what troubles me most is, Am I one whom he died to redeem? I do not believe there is any power that can separate one of Christ's little ones from him. Paul says, What shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or persecution? and then says, I am persuaded that neither death, nor life, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Jesus says, I go to prepare a place for you, that where I am there shall ye be also; so I believe he has a place prepared for them that love him, a house not made with hands, eternal in the heavens. I was reading in Isaiah this morning, and O what sweet and precious promises to His people. 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 flames kindle upon thee. The poet who wrote, "How firm a foundation," surely must have been inspired of the Lord to write as he did. I love that good old hymn, it is one of the sweetest ever written. When in great distress of soul we cry unto the Lord, and he hears our cry and saves us out of all our trouble. I wish I could tell you just how I feel, how little and how helpless. O how dependent upon the Lord are we for all things. I feel that I need him every day and every hour all my journey through. Yes, Elder Dickens, I think I realize that

a contented mind is the best thing on earth, for my mind has been at rest, but I cannot say that it is now, always a burden to carry, and sometimes I think I must sink with its weight. It seems that my desire is to be with the dear Old Baptists, but O my unfitness, and as for them loving me, I do not see how it can be possible. I do not feel that I deserve their love.

I will close. I do not feel this is even worth your notice, but will send it.

Your unworthy friend,

(MRS.) M. E. BOWDEN.

TILBURY, Ont., Jan. 16, 1916.

DEAR BROTHER KER:—I hope this will find you and your dear family in good health. I have had it in my mind to try and write to you ever since I read your article in the December 1st SIGNS. I can truly say I felt sore at heart; I was troubled so I could not sleep that night to think that anything would disturb your mind so much that you would think to stop writing for the paper I so dearly love. I had missed your writing for some time, as I look for something in each paper from your pen. I was glad to see your explanation in the January 1st number. I am also very much pleased with Elder Lefferts' writings, and feel he is a gift from the Lord in the position he fills on the SIGNS. I hope you both may be long spared to wield the sword of the Lord and of Gideon. I anxiously wait for each number to come. I have no doubt it is a trial to each of you at times to sit down and write for our dear family paper, for I know how long I have put off trying to write to you to give even a word of encouragement from this poor worm of the dust, feeble as it may be. I can truly say from my heart that I desire the blessing of the dear Lord with each

of you as editors, also the dear publishers and all who so ably write for publication. I trust each paper will be well filled to the comfort and edification of each reader. I expect Elder Lefferts is with our people in Duart to-day. How I would love to be under the sound of his voice. I did not feel able to go, as I do not feel as strong as usual since I had the grippe. In mind I am with them, and in spirit praying the blessing of the dear Lord to rest upon both speakers and hearers. My son and his wife have gone, while I am here keeping the children. I have been much favored in getting to our quarterly meetings; in the nearly eleven years that we have been in Tilbury this is the third time I have missed. I need not expect to be able to attend at all times now, as I am to-day entering my sixty-ninth birthday. I can truly say goodness and mercy have followed me all the days of my life, in keeping me from dangers seen and unseen. I have been given to hope in the mercy of God over forty-seven years, and after all those years I feel as weak and in need of sustaining grace as ever. On Friday I felt the sweetness of these words, which are so suitable to my needs:

"O God of Bethel, by whose hand  
Thy people still are fed,  
Who through this weary pilgrimage  
Hast all our fathers led."

"O spread thy covering wings around,  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace."

I felt yesterday, though so far away from those I love in the Lord, I wished they would sing that hymn in meeting, for I felt in my heart that it is a sweet melody. I hope it will be a sweet and favored season to those who are now favored to meet in the dear Lord's name, wherever they are on earth.

I will now close, desiring the richest blessings of God to rest upon you and your dear family. I hope you may yet come and visit us here in Canada.

I am, I hope, your unworthy sister,  
SARAH A. MCCOLL.

PORTSMOUTH, Va., Feb. 7, 1916.

DEAR ELDER KER:—Inclosed find money order for fifty cents, for which please mail me six copies of February 15th SIGNS OF THE TIMES, the one containing my dear mother's (Mrs. Carrie C. Hitch's) obituary. I little thought when I renewed her subscription for her in December as a Christmas gift that she would only live to receive one copy. The first time she saw me after it came she said, "O Pinkie (my nickname), I would rather have had it than anything." She had been taking it most of the time for many years, but some time, in the early fall, I think, her subscription ran out, and without saying anything to me she wrote on and had it stopped until a convenient time for her to send on her new subscription, and knowing how she loved it I said to her in December that she should never be without it again. Do you think it wrong to let it keep coming in her name? It nearly breaks my heart to think of having it changed, but if you do, please send it to my brother, E. A. Hitch, at the same address. I live only a few miles from them and get each paper after he reads it. I was at the Salisbury Association with my mother last fall. Do you remember meeting us? She had seemed so well last fall, and just the Sunday before Christmas, three days before she was taken sick, we were out at the little church here (Norfolk), and she was telling some one of the association and the good preaching we heard, and she added, "One sermon is right with me yet,"

meaning yours, from the first chapter of Romans. I do not remember just how many verses you used, but especially remember the fifteenth and sixteenth. It seemed to me as you talked, it was all very beautiful and so powerful. I think I have never heard you preach but twice, certainly not since I have been grown. Once was at Black Rock, a few months before I was baptized, you spoke from John xix. 26, 27, or a part of it at least. It was away back in 1901, and I was very glad I went out there. I was in Baltimore at the time, and went out with Elder Rowe's son and daughter. Do you ever attend any of the meetings in the south? I wish you might visit our church here, and our home as well. I was once at Elder McConnell's home in New York, and when I met him at Parsonsburg in October I gave him my name and address again, as I had changed both since being at his home, and it seemed so singular that through doing this it reached a Mr. Kugler, a member of the church from Frenchtown, N. J., whose business brought him to Norfolk for some months this winter. His wife is with him now, and we have seen quite a little of them, and enjoy them very much. Mr. Kugler was getting very homesick he said for some of his own people. They are so few and so scattered here he had been unable to locate any of them until some one through Elder McConnell sent him my address. I know they would wish to be remembered to you if they knew I were writing.

Please pardon my writing so much, I only intended writing a short note about the SIGNS, but I have been so lonely and miserable, and I fear so unreconciled to the separation from my mother, that when I write or talk of her I hardly know when to stop. Sometimes I am afraid (when I miss her so much) that if it were possible

I would take her right out of heaven. Now I am sure, Elder Ker, through all your sorrow, your faith was too strong to ever for one moment have felt like that, and I am sorry that I am so weak and selfish, and so different from other Old School Baptists, for though I am numbered with them, I am sure I do not feel that I am worthy to be.

Yours in love and sorrow,

(MRS.) A. V. PEARCE.

OCEAN PARK, Cal., April 7, 1916.

DEAR EDITORS:—It seems to me I have enjoyed reading the SIGNS more this winter than ever before. I have been taking this dear paper for fifty years, and to-day I find the same sound as when I read the first one—all the same glorious theme: the mercy, goodness, power, honor and glory of our God, of whom is salvation by grace, not of the works of men, lest we boast. I have noticed particularly of the complaint of barrenness of spiritual things, and I must say that I have been made glad in the barrenness of the saints scattered abroad, who write for our dear family paper. Why am I made glad? Because I feel so barren myself that I almost give up sometimes, then when I read of others complaining in the same way I am made to take courage and look beyond my poor, feeble self to the glory which is in Christ Jesus. I want to look away from earth and earthly things and grow in grace and the knowledge of God, the Savior of mankind, but I am so vile, so prone to sin, I fear that I'm not born again.

"When I experience call to mind,  
My understanding is so blind,  
All feeling sense seems to be gone,  
Which makes me fear that I am wrong."

We cannot by searching find out God, but when he reveals himself to us we are made to rejoice in our hearts.

Farewell, and may the Lord abide in the tents of Israel, and lead the lambs beside the still waters, through the green pastures of his love. Cast the mantle of charity over all errors.

(MRS.) J. B. DAWSON.

WILMINGTON, N. C.

DEAR ELDER KER:—I have little inclination, and less talent, to write, but I must tell you that I appreciate and enjoy the SIGNS, which comes regularly, bringing the good news of the salvation of God through our Lord Jesus Christ, speaking the truth in love. May you, with your able associate, Elder Lefferts, be long spared to feed the flock of God by writing, as well as from the pulpit. I remember with pleasure and comfort my two visits among your people some years ago, and how this poor sinner was made to feel at home. I would like very much to see you all again, but whether I ever shall the dear Lord only knows. I am in my weak way trying to serve fourteen churches, and have but little opportunity to get away from home. We would be very glad to have you visit and preach for us. Elders Keene and Rowe were with us at our association last fall.

Affectionately,

E. E. LUNDY.

### CHANGE OF ADDRESS.

ELDER B. S. Pate has changed his address from Fairview, Oregon, to Coburg, Oregon.

C. E. Jackson has changed his address from Galion, Ohio, to 447 S. Poplar St., Bucyrus, Ohio.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*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 XVI. 1-13.**

BROTHER Dr. J. H. McDonald, of Puyalup, Wash., about a year ago asked us to write on the above portion of Scripture. We did not feel at that time that we could do so, but during the past year we have had some exercise of mind on this Scripture, and will here try to write some of the things that have come into our mind upon this subject, leaving them for brother McDonald's consideration, and that of the other readers of the SIGNS. According to this parable there was a certain rich man which had a steward, who was accused unto him of having wasted his goods. These accusations of unfaithfulness on the part of his steward caused the rich man to demand an accounting of the steward. Knowing he was to be removed from the stewardship for his dishonesty, the steward was at a loss what to do: "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed." Thereupon he resolves to add to his already unfaithful record more unfaithfulness: "I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses." So he called every one to him that was in debt to his master

or lord. One man owed the rich man an hundred measures of oil, another owed an hundred measures of wheat. Now, in order to gain the friendship of these debtors to have something to fall back on in the day of his failure the steward juggles the accounts and fraudulently reduces the indebtedness of these men, to the detriment of the rich man whose steward he is supposed to be. Now when the lord of this steward, that is, the rich man, discovered what the steward had done he commended the unjust steward because he had done wisely. Even though the rich man himself had been defrauded he could not help but commend the wisdom which had prompted the steward to look out for himself. This wisdom so commended by the rich man is the wisdom of this world, and not the wisdom of God. The wisdom of God prompts one to suffer himself to be defrauded rather than defraud another, while the wisdom of this world looks out for self every time, and seeks its own ends through the defeat of others. Right here we are told: The children of this world are in their generation wiser than the children of light. This expression does not mean that the people of the world have more of the real true wisdom than have the children of God (light), for none have the real true wisdom but the people of God, but it means that what passes current as wisdom among the children of this world, "in their generation" is more plentiful far among the children of this world than among the Lord's people. If you want to find that which is accounted wise and smart and clever go not among the children of light, but among the children of this world. When it comes to looking out for self, to being resourceful, persevering, self-confident and all-conquering, the man of the world excels the man of God every time. He



has more of that kind of wisdom than has the man of God, for the child of this world is wiser in his generation than is the child of God in the same generation. Now Jesus did not cite this parable to his disciples as an example of what they must do. Jesus is not giving this to his people in this instance as a standard of conduct to be aspired to by them. No, but on the other hand, Jesus cites this instance of the rich man and his steward as showing what his disciples are not to do. While the lord of this steward, who was the rich man, commended the plan of his steward, the Lord of the twelve disciples did not commend any such principle in them, but commanded them to faithfulness, not unfaithfulness, in the unrighteous mammon, that if they were not faithful in the unrighteous mammon, who would commit unto them the true riches? If this steward defrauded his first master, what guarantee had the second master that he would not defraud him, too? "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" The whole idea of the parable is to show how contrary to the true principle of godliness are the principles that pass current for wisdom among the children of this world. Right living in a disciple of Jesus demands faithfulness in the unrighteous mammon (that which is another man's) as a forerunner of faithfulness in the true riches (that which is your own). "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least [as that unjust steward], is unjust also in much." The word "mammon" means riches; the word "unrighteousness" means devoid of or having no righteousness. Therefore, the unrighteous mammon means the wealth in which is no righteousness. It is our view that by the un-

righteous mammon, Jesus meant the legal covenant or law of Moses. All the wealth of legalism has not a vestige of righteousness in it, that is, the true righteousness, or righteousness of God. The law, with all its prescribed duties, sacrifices and ordinances, could never make one sinner clean, or give life to the dead. The law abounded in rituals, ceremonies, feasts, fasts and holy days, in offerings for sin and all uncleanness, yet all were unrighteous; not one sinner was made a whit better or more righteous, though he literally observed it all. All the appurtenances of the law which came by Moses constituted its wealth or mammon, and it was unrighteous, because it was intended by God simply as a type, and was utterly without power to bestow righteousness. Every jot and tittle of the law had to be satisfied to make way for the true riches or covenant of Jesus Christ. Jesus was faithful in the unrighteous mammon, he acknowledged the claim of the law against his people as entirely just and true, and paid the whole account, not seeking to minimize it as did the unjust steward. Jesus is therefore the perfection of true and faithful service. In order to come into that true riches which is his own, he rendered faithful service in the unrighteous or legal mammon. When a sinner is brought by the light of God's Holy Spirit to see himself guilty before God, he confesses the law to be just, and all its claims against him true. Now there are men in this world who call themselves servants of God who when they find one who really feels himself to be a sinner, and acknowledges the law's demands just and true, these servants tell such an one to not worry about his sins, that he is not such an awful sinner or debtor as he thinks he is, and that if he will do the best he can God will receive

him and give him a receipt in full, though he makes only part payment. We say there are such men, and many of them in the world to-day, preaching what they call the gospel and serving what they call God, who tell sinners that they are not so deep in debt as they esteem themselves, thus robbing God of his just portion, or seeking to do so. These are the stewards (for so they profess to be) who seek to ingratiate themselves into favor with men by preaching a smooth and easy doctrine and denying or very much minimizing the sinner's debt to divine justice. These stewards, the wisdom (rich man) of this world commends. But that sinner who is brought naked and undone before the law confesses his utter indebtedness, and also his utter inability to pay, that one makes to himself a friend of the unrighteous mammon. If a man owes another a debt, and even though he cannot pay it, yet comes to his creditor and acknowledges the debt and his desire to make it good, even though he cannot, that man makes a friend of his creditor, and wins his respect and compassion. But that man in debt who seeks through cunning and fraud to cheat his creditor out of his just due, brings down upon his head the relentless suspicion of his creditor, who will demand of him the very last cent. Therefore, said Jesus to his disciples, "Make to yourselves friends of the mammon of unrighteousness." That is just what every disciple of Jesus does. They confess their entire sinfulness and depravity, and their utter inability to measure up to the requirements of the law, yet they acknowledge the entire justice and holiness of the law, and never seek to minimize its demands or to avoid its penalty. These thus make to themselves friends of the mammon of unrighteousness. Therefore, when they fail, as

every such sinner will inevitably do, and be bankrupt before the law, then are such sinners received into the everlasting habitations, or dwelling-places, of the gospel of the Lord Jesus Christ, into those many mansions in the Father's house prepared through the work of Jesus to receive those who have been faithful in the unrighteous mammon. To be faithful in any capacity requires faith, and to be faithful under the law requires that faith which is the gift of God and the fruit of his Spirit. So when this faith of God is implanted in a sinner's heart it makes him faithful in the unrighteous mammon, and brings him in the day of his failure into the everlasting dwelling-place of the gospel of Jesus. Unless he has this faith to be faithful under the law and all its requirements, he never can be faithful in that which is his own by the grace of God in Jesus Christ. The reason why so many men belittle their sinful condition in which all are involved in Adam, is because they have never been given faith to see themselves the sinners they really are, and the reason why so many so-called stewards rob God of his glory, and minimize man's indebtedness to that God, is because they, too, have not been given faith to understand the law and the dignity of God, and have not faith to separate law from gospel. Not having been faithful in that which is another man's (Moses'), how can they be faithful in the true riches (Christ's)? No servant can serve two masters (Moses and Christ), for either he will hate the one and love the other, or else he will hold to the one, and despise the other. "Ye cannot serve God and mammon [legalism]."

We hope brother McDonald will excuse us for not sooner complying with his request.

### INFANT BAPTISM.

AN Arkansas reader of the SIGNS, who wants his name withheld, has asked our views on infant baptism. A very few words ought to suffice on this subject. The ordinances of the gospel church, including baptism, are for believers only. Jesus commanded his disciples to baptize none but believers. By belief, we do not mean that which usually passes current in the world to-day as belief, which is a matter of lip only, but we mean that belief which comes from the heart, and is the fruit of faith, the gift of God and the fruit of the Spirit. Philip told the eunuch there was no hindrance to his (the eunuch's) baptism if he (the eunuch) believed with all his heart. Therefore, the belief required as essential to baptism must be a whole-hearted belief, a belief wholly and unreservedly in the wholeness of Jesus as being one's all in all. Such a belief can only be engendered in the soul by the operation and experimental work of the Holy Spirit, and springs from that faith which is derived from God, God-given. Now, as to whether it is right to baptize an infant must turn on the question as to whether that infant is a believer in Christ or not, after the manner of belief as outlined above. There is nothing too hard for the Lord to do, and we see no reason why God is not just as able to reveal his grace in and to an infant of tender years as in and to a man or woman of adult years. Age has nothing to do with baptism. One might be ninety years old and unfit for baptism, because of the absence of that belief which is the work of faith; again, one might be very young and yet have experimental knowledge of grace and the salvation it brings. We think we have personally known of some very young children, in one case an

infant not old enough to talk, who died, and in dying acted in such a way as to lead one to no other conclusion than that Jesus was with them and made himself known to them in their last hours. Now if such children were able to make a confession of that which they felt, and expressed a desire for baptism, we see no reason why baptism dared be refused to them. The difficulty is, however, that infants, not being able to express themselves intelligently, cannot make what would be considered a satisfactory acknowledgment of belief, and would not be likely to ask to be baptized, and there is no authority in the Bible for baptizing one against his wish or inclination, whether or no. One might be a real believer, yet until he openly confessed that belief, and expressed a desire for baptism, he could not be baptized. We believe in the cases of some of the Lord's people their exercises of mind began in very early years, indeed so early that they cannot remember when they did begin, but until they were in a position to make confession of that experience they could not be baptized. Therefore we do not believe in the baptism of infants, not because we believe infants incapable of being wrought upon by the Holy Spirit, but because infants, if so exercised, are not capable of such intelligent expression as would be necessary to baptize them. L.

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### APPOINTMENTS.

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PLEASE publish the following appointments and oblige:

Union Grove, Sunday, May 21st, 11 a. m., Morris Faulkner's 8 p. m.; Kelly Corners, 22nd, 8 p. m.; Halcottville, 23rd, 8 p. m.; Vega, 24th, 2 p. m.; Roxbury, 25th, 11 a. m.; Olive, Sunday, 28th, 11 a. m.; evening, Kingston, 58 Smith Ave., 8 p. m.

D. M. VAIL.

## OBITUARY NOTICES.

**Sarah E. Money** died March 3rd, in the 87th year of her age. Sister Money was born in Clark County, Ky., was married to the late Albert Money and moved to this country early in the fifties, where they spent the remainder of their lives. To them were born six sons and two daughters, all of whom survive except one son and one daughter. Sister Money united with the old Bethel Church, in Shelby County, in the sixties, and was baptized by the late Elder J. F. Johnson. She and her husband were devoted Baptists, given to hospitality, going far and near to attend meetings. How we miss the old, faithful soldiers of the cross. Truly the cause was in their hearts, and they were found seeking first the kingdom of God and his righteousness. It was thought the immediate cause of death was from a fall, and after a lingering illness of two months she was reduced to a mere skeleton. In this most enfeebled state, a week or ten days before her release she sang with all the vigor of youth, "O for a closer walk with God," &c. It was most wonderful indeed, when she could scarcely speak above a whisper. Heaven no doubt opened before her. She no doubt has entered into the joys of her Lord. She spent the last days of her life at the home of her son, Virginus, where she was tenderly cared for and ministered to.

Her funeral was largely attended at the Grove Hill County chapel the first Sunday in March, where I tried to present the consolations of the gospel to the surviving children and friends.

May the Lord bless, comfort and prepare each member of the family, that the end may be peace, as was the dear mother's.

P. W. SAWIN.

**Elder W. V. S. Allen** was born in Cocke County, Tenn., March 3rd, 1850, came to Texas when quite young and settled near Keller. He was married to Miss Mary A. Mosley March 19th, 1874, and to that union were born nine children, seven of whom survive, five boys and two girls. In April, 1883, he, together with his companion, united with the Primitive Baptist Church known as Denton Creek, and in May, 1908, was ordained to the full work of the ministry, and was a faithful servant, contending earnestly for the faith once delivered unto the saints, and was highly esteemed by the brethren and sisters and loved by all who knew him. It pleased the Lord to call him home April 22nd, 1916, at the age of 66 years, 1 month and 19 days.

Funeral services were held at his residence, Elder Robert Keith, of Blooming Grove Church, officiating. He had selected two hymns from Beebe's collection to be sung, and we tried to sing them. Why should we mourn for our loved ones, when it is the voice of Jesus that calls them to his arms?

TAYLOR BLEVINS.

**Francis M. Adams** was born in Johnson County, Mo., August 11th, 1838, and died in Orten, Wash., March 21st, 1916, making his stay on earth 77 years, 4 months and 10 days. Brother Adams was reared on the old homestead where he was born. May 21st, 1861, he was united in marriage to Frances J. Dearman. To that union were born eight children; four preceded him in death, and four remain to mourn the loss of a kind and loving father. Sister Adams died Dec. 17th, 1906, since which time brother Adams had made his home with his children. Brother Adams was blessed with a good hope in Jesus many years ago, but for some cause known to God, who gave that hope, he did not unite with the church until August 27th, 1911, when he cast his lot with the Regular Predestinarian Baptist Church called Mizpah, at Touchet, Wash., where he remained a faithful member until death. Brother Adams was stricken with nerve trouble shortly after coming to Washington, which gradually grew worse until it caused his death. This notice will be read by many who knew brother Adams personally, for while he never united with the church while in Missouri, his acquaintance was large, as he loved the dear brethren and sacrificed much to meet with them. He attended the associations and meetings when possible, and his home was the home of his brethren. He was well established in the doctrine of grace.

The children sent a message to the writer to attend the funeral, which he did, and felt a degree of liberty in trying to comfort the mourners with the grand truth that our dear brother had gained a victory over death by entering into it in the triumph of living faith, because he was perfectly reconciled to make the glorious change, in fact prayed the Father to hasten the same. He was laid to rest beside his companion to await the Father's call for the sleeping dust to come forth in immortality.

J. T. BARNES.

**Mrs. Susan J. Greenland**, whose maiden name was Baird, was born Jan. 12th, 1841, and died May 14th, 1915, aged 74 years, 4 months and 2 days. She was married to Barton Greenland Nov. 16th, 1860, and to that union were born nine children, seven of whom are living, two having died in infancy. In early girlhood mother united with the Methodist denomination, but was not satisfied with their baptism, and found she did not believe as they did. October 27th, 1889, she was baptized by Elder C. L. Funk, and united with the Huntingdon Baptist Church of Trough Creek Valley, and was a loyal Baptist until her death. She seldom talked much on religion, but the life she lived surely spoke more than words that she walked with God and his fear was before her eyes. A few days before she died she asked me to sit beside her bed, as she wanted to talk to me. She told me where to find the text she wanted used at

her funeral, and one hymn: "I would not live away." She said she had selected another one, but it said "sister," and "you know we are not sure." She told me who she had selected for pall-bearers, and talked over these things as calmly as she would have talked on any other subject. Her patience and oftentimes cheerfulness during many days and nights of suffering, surely speak of sustaining grace. Elder Funk wrote the following in her memory: "She was always in her place at the church when able to be there, and was highly esteemed by all who knew her. She was always willing to lend a helping hand to those in need. She was a great sufferer with bronchial trouble for many years, but bore her suffering with great patience. No mother loved her children more than she did, and her children were all very kind to her, doing all they could to comfort her. She and her daughter, sister Laura, lived together for many years; their home was a pleasant one, and I have spent many restful hours there. We should not sorrow as those who have no hope. We believe our loss is her gain, and hope to meet her where there will be no pain, sickness or death. I was called to attend her funeral, and traveled a long distance to do so, and met with a large, sorrowing congregation. I tried to preach from the twenty-third Psalm, it being her choice. She was laid to rest by the side of her husband, in the beautiful cemetery of the Baptist Church, to await the morning of the resurrection, when God will change our vile body and fashion it like unto his glorious body, and there she shall ever be with him."

LAURA GREENLAND.

**Mary Jane Madden**, wife of Jehu Madden, died at her home, Three Springs, Pa., Saturday, April 8th, 1916, after an illness of over nine weeks, aged 71 years, 2 months and 22 days. Mrs. Madden had always been a devoted mother, and her absence in the home will be deeply felt. For many years she had been a faithful christian and a member of the Old School Baptist Church located in Springfield township, two miles from her village home. She loved to go to the little meetinghouse, and during her last years when she could no longer go her pastor would sometimes conduct services in her home. During her last illness, in the midst of great suffering, she found much comfort in hymns. She selected for her funeral "Asleep in Jesus, blessed sleep," "My Jesus, as thou wilt," and "Sweet land of rest, for thee I sigh," all of which were sung on that day. But her greatest comfort was the holy Bible, and she would often repeat many passages that she knew so well. Her memory was filled with gems from the holy Scriptures. But after time's winter had come she longed to join her loved ones who had gone before. Her winter was not cold, for the sunshine of love shone bright in the old home, but still she sighed for

that land of eternal springtime, where there are no more tears, no death, neither sorrow, crying nor pain.

The funeral services were conducted by her pastor, Elder J. M. Fenton, who, in accordance with one of her last requests, used as a text Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Her body was laid to rest in the little cemetery just above the village, while many friends and loved ones gathered round her tomb. She leaves to mourn her departure, her husband, Mr. Jehu Madden, two daughters, Mrs. B. F. Rinker, of Mt. Union, Pa., and Mrs. Grant J. Anderson, of Three Springs Pa., and four sons, E. J. Madden, of Meadow Gap, Pa., A. S. Madden, of Orbisonia, Pa., Ralph Madden, of Chester, Pa., and Russell B. Madden, of Three Springs, Pa.

The inclosed obituary notice of sister Madden was written by her son and published in the *Mt. Union Times*. I will add that sister Madden was baptized by Elder S. H. Durand, and was a dear beloved sister. She desired to observe the Lord's supper, and not being able to meet at the meetinghouse her request was granted when Elder Vail, myself and some few brethren and sisters met at her home last October and we observed the solemn ordinance. May the Lord be very near the bereaved ones.

J. M. FENTON.

**Winifred J. Chandler**, our dear mother, widow of W. R. Chandler and daughter of Cisero and Martha Gilbert, departed this life August 26th, 1912, at the home of her daughter, Mrs. Clara Edwards, Lincoln Parish, La. She was born Sept. 5th, 1846, in Macon County, Ga., and moved to Alabama with her parents when about two years of age, and removed from there to Lincoln Parish La., when but six years of age, where she resided until her death. She was married to W. R. Chandler April 5th, 1866, and they lived happily together until father's death, Jan. 15th, 1891, his age being 45 years, 4 months and 3 days. Thirteen children were born to them, seven of whom are left to mourn their loss, and we feel it to be a great loss, but may God help us to think as she said, "He knoweth best." Mother made her home with me the last two years of her life, but stayed with all the children some. She had been a member of the Primitive Baptist Church since June, 1887, being baptized by Elder Spinks, and always attended meeting when possible. The last time she was there we carried her on her bed, and she lay down most of the time, but seemed to enjoy the preaching very much. She was humble in all her sickness, and would often say to me when I was trying to do something for her, "The greater my suffering the sweeter my rest will be." She was willing to die and knew

everything until the last. She was sick eight months with throat trouble, and never seemed to be impatient, but would often say she knew God was with her. She would often sing, "How firm a foundation," and say that hymn was sweet to her. A few minutes before she died she looked up at me and said, "I will soon be gone, but what do I care? I will be done suffering then." She closed her eyes and was soon gone, without a struggle. She told us all not to weep for her, and we hope to meet her in heaven. O, it is so hard to give up a good mother in this unfriendly world of sin and sorrow. She wanted them to sing, "While sorrows encompass me round," at her grave, which they did, and Uncle John Chandler talked some, and gave out the hymn at the cemetery. They laid her there to rest, as the sun was slowly sinking in the west. From that spot I turned away with a broken heart. Dear mother had all the medical aid that could be given her, and all the assistance that children and friends could give, but as she said, God doeth all things well. May the Lord help us to bear everything he sees fit to put upon us, and may we remember that God is our refuge and strength, a very present help in trouble.

Her daughter,

MINNIE B. CARTER.

## MEETINGS.

THE Baltimore Primitive Baptist Association is appointed to be held with the Black Rock Church, Butler, Md., beginning on Wednesday, May 17th, 1916. Visitors will be met at Cockeysville, N. C. R. R., on Tuesday p. m. at 4 o'clock. This association in her circular of last year says: "We believe that just as the man Christ Jesus died and rose again, so all his redeemed shall come up from the dead, soul, spirit and body, in the image of their glorified Lord." We still hold this precious Bible doctrine, and cordially invite all those of like precious faith to meet with us at the above named time and place.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, Newark, Del., to begin on Wednesday, May 24th, 1916, and continue three days. Those coming from Philadelphia, Wilmington and Baltimore will come via B. & O. R. R. to Newark, Del., on Wednesday morning. Train leaves Philadelphia, Twenty-fourth and Chestnut Sts., at 7:45 a. m., and Baltimore, Mt. Royal station, at 8:25 a. m. Those coming on the Delaware Division of the P. B. & W. will take train that leaves Delmar at 6:52 a. m. Wednesday and get tickets for Newark, Del., changing cars at Porter.

Conveyances will be at stations to convey all to place of worship. Ministers and brethren and all lovers of truth of our faith and order are cordially invited to meet with us and are welcome to our homes.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, Mercer Co., N. J., on Wednesday, Thursday and Friday before the first Sunday in June (May 31st and June 1st and 2nd), 1916.

All afternoon trains on Tuesday before the association will be met at Hopewell station. Trains from the south will leave Philadelphia, Reading Terminal, at 12:35, 1:02 and 4:02 p. m. Trains from the north will leave New York city at 12:50 and 4:20 p. m. All who come on Wednesday morning can come direct to the meetinghouse. We shall be glad to welcome all who have a desire to meet with us.

D. M. VOORHEES, Church Clerk.

THE Middleburg Old School Baptist Church, Schoharie County, N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June (3rd and 4th, 1916, and extends a cordial welcome to all lovers of the truth to meet with us.

ADDIE LIVINGSTON, Church Clerk.

COBLESKILL, N. Y.

THE Warwick Old School Baptist Association is appointed to be held with the New Vernon Church, at New Vernon, Sullivan Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (7th, 8th and 9th), 1916.

Those coming from and via New York city will take Erie train leaving West Twenty-third St. at 4:25 p. m. on Tuesday before the meeting. This train leaves Jersey City at 4:45, and is due at Howells, N. Y., at 7:01, for which place all get tickets. Those coming from and via Kingston will take O. & W. train leaving Kingston at 4:45 p. m. Get tickets for Winterton, N. Y. The above trains will be met and friends cared for. We extend a cordial invitation to all brethren, sisters and friends.

H. C. KER, Moderator.

H. S. COLLARD, Church Clerk.

THE Bethel Church of Regular Predestinarian Baptists will hold its yearly three days meeting at Tallman, Oregon, commencing on Friday, June 16th, at 10 o'clock a. m. and continuing over Sunday. Those coming on S. P. road stop at Albany, take car on Lebanon Branch, stop off at Tallman. All lovers of truth invited.

A. HORNER.

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IN  
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**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.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

B. C. RICE, Clerk.

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., JUNE 1, 1916.

NO. 11.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., May 2, 1916.

DEAR BROTHER KER:—I send you a letter of Elder John McConnell's, with a second letter replying to my request that he allow me to send it to the SIGNS for publication. I would like to see them both in the SIGNS if you think best; and more especially as he writes so seldom for publication.

Your brother in hope of eternal life,  
SILAS H. DURAND.

NEW YORK, N. Y., April 22, 1916.

DEAR BROTHER DURAND:—Last Sunday we published an appointment for you to be with the church here on first Sunday in May, and our people are delighted with the prospect of your coming. I am sorry I cannot be with you at that time, for I have engaged to be with the Broad Run Church, in Maryland. Brother George Ruston will relieve you at Southampton for that Sunday.

While visiting your home last February, you and sister Bessie chided me for writing so seldom for the SIGNS. While I treated the matter lightly, I was not, nor am I, indifferent to your approval and

confidence. Seriously, I have never felt that any communication of mine could be of profit to its readers; that is a settled conviction of my mind. I have often felt impressed to write, and frequently have attempted, but the result is always humiliating. Discovery in me of a desire to please self, be well thought of, to make for myself a reputation, ends such attempts. Pride, self-love, and unwillingness to abide by the judgment of the brethren, is an evil of my nature I cannot overcome. I am a mystery to myself: “What I am 'tis hard to know.” After twenty-nine years of hoping, my desire and expectation to grow in grace and in the knowledge of our Lord and Savior Jesus Christ seems as far from realization as when I first believed, yet withal, I am thankful my interest in the things of the kingdom of God and his righteousness is not utterly lost. The lines have fallen unto me in pleasant places in being blessed with the loving-kindness of a people whose God is the Lord. Surely Ebenezer Church has been “a stone of help” to me. Her communication to me is good, and in her the glory of the Lord has appeared to me: Christ is the Rock upon which she is built, and to me his

name is "Wonderful." To know the only true God, and Jesus Christ whom he has sent, is life eternal, and knowledge of the only true God is, in every sense, based upon the knowledge of Jesus Christ. There is but one Mediator between God and man, there never will be another, and in proportion as Christ is known and understood so is God known and understood as revealed in him. The apostle John says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [revealed] him." By seeing, is not meant bodily sight. The Son of God alone can behold the God whom no man hath seen, but even the Son could not see him through the outward sense. It is not bodily sight, but a spiritual perception which I think is meant. The only begotten Son of God could alone, by virtue of being one with God, truly know God by direct intuition, and from this knowledge could, as man, reveal him in a form comprehensible by man. The God who dwells in inaccessible light, into which no human mind can penetrate, must in order to be truly known by man condescend to be found in fashion as a man. Only in the image of God in human flesh could the idea of God enter as a living and substantial element into the being of man. Man, created in the image of God, through this image in himself, was to rise to the Spirit who is the Father of spirits, the Father of eternity. The perfect man is Christ, the image of the invisible God. God in his love and holiness gives a perfect reflection of himself as such in the life of Christ, for it is only in the union of these two attributes that he can be truly known as God. So it follows, as we increase in understanding the nature of Christ, correspondingly we increase in the knowledge of God, whose perfect

image Christ is. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Natural reason is opposition to a right conception of Christ, and true to its own nature it will go on in a progressive and more complete development and expression of itself. Hence the needs be for the commandment to take heed unto ourselves, and try the spirits whether they be of God, for so surely as we lose sight of the doctrine of God manifest in the flesh, we take to ourselves other spirits more wicked than ourself, "and the last state of that man is worse than the first." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." Quickened by his Spirit we stand in the most intimate fellowship of life with Christ, and through him in the same fellowship with the Father. Through this fellowship we know God, as he can only through this be known. Apart from unity of life with him, none can ever rise by mere effort of thought to such knowledge. How blessed it would be to never depart from the way of understanding how inseparable is Christ and his church, that the fullness of the Godhead dwelt in him bodily, that his body is the church, that we are members in particular, and of his fullness have received, that both he that sanctifieth and they who are sanctified are all of one, that the Holy One, the Redeemer of our life from destruction, came to redeem and sanctify, to establish a kingdom of holiness in man, and of the increase of his government and peace there shall be no end. Then would the end be of striving, contentions, evil surmisings and all the unhappy evils which hurt the peace of many churches. It is unquestionably true that the goodness of a tree is proved by the fruit borne. Many brethren have made shipwreck of their

usefulness in the church, sown discord and strife broadcast, by failure to deny self, for self-justification is the spirit of antichrist; it cannot make for peace, being impure, resentful, partial and to every good work reprobate. Being evil, it cannot communicate good. Throughout the Scriptures the character who dwells in God's holy hill is identified as "he that sweareth to his own hurt, and changeth not," confesses to no righteousness of his own, and feels to be less than the least of all saints; such an one truly knows the fellowship of Christ's sufferings, being made conformable unto his death, and is thereby made rich in faith, that faith which works by love. In giving diligence to make our calling and election sure, we will examine ourselves, whether we be in the faith, prove our own selves, prove all things, hold fast that which is good. It seems to me that the way to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," is to declare that which we have seen, heard, tasted and handled in a living way. We have at best but an imperfect knowledge of ourselves, but it is the nearest, surest and the most satisfying knowledge attainable by us. To deny that we are conscious of what we know, is equivalent to denying the facts of consciousness itself. Our consciousness is the most intimate assurance we can possess of anything. The knowledge we thus obtain is the most certain of all knowledge, for the least doubt cast upon the certainty of that by which everything else is known casts everything else into a still deeper uncertainty. Is it not true, if the Spirit of Christ be in us, that when we come to the knowledge of ourselves we come to the knowledge of the image of God? for having put on the new man, which is re-

newed in knowledge after the image of him that created him, we are made capable of discerning between that which serves God and that which serves him not. Is not the manifestation of God in the flesh the revelation of such attributes of the divine nature as can be reflected in human flesh? If we are made partakers of the divine nature, surely it is according as divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue.

I have written much, yet failed to express how firmly I believe the saints live, move and have their being in fellowship with the Father, and with his Son Jesus Christ. (Read Col. i. 15-20.) There is comfort in believing that,

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall forever be."

With love to you and your household, I  
am, in hope of eternal life, your brother,  
**JOHN MCCONNELL.**

NEW YORK, N. Y., April, 1916.

DEAR BROTHER DURAND:—Your acknowledgment of my letter was received yesterday morning. The letter is yours, and at your disposal, but I do not think it merits publicity. It is difficult for me to express my mind in writing, especially so when trying to tell what the appearing of Jesus means to me as the way, truth, resurrection and life of his saints. Some years ago I heard you speak of the travel of God's people as a new and living way, consecrated for us, through the flesh of Jesus, and, more or less, since that time my mind has been exercised to know the way his life is made manifest in mortal flesh, how the power and glory of his coming is revealed in them as supplying their every need in a new creation; receiv-

ing something which the world cannot give. We are all conscious of possessing a faculty to which nothing in this world corresponds, a taste for which there is no gratifying response, a desire that never finds or knows its object, and that is, want of sympathy. For every other want there is attainable, at some time, corresponding satisfaction. We want sympathy, we want to be understood, as it is commonly expressed. We talk about it, wait for it, expect it, and as growing years increase our need suspicion grows that we shall never find it, and later conviction comes that there is no such thing. Kindness is not it, love is not it. How often we say, No one can understand my case but those who have felt it. Yet it involves the whole secret of our want of sympathy, it is not want of will, but want of power to fellowship the sufferings of others. It must be felt with our own feelings before it can be appreciated; it must be viewed from within, not from without, before it can be understood. We must have another, an indwelling self, before the demand of our nature can be satisfied. There is but One that sticketh closer than a brother, nearer than the nearest, because he dwells within us, touched with the feeling of our infirmities, knows all, feels all, understands all, shares all. "In all their affliction he was afflicted, and the angel of his presence saved them." The nameless longing, the groaning which cannot be uttered, of every heart in which Christ is formed, has a witness, one who understands, appreciates, participates. Is not what we want, what we seek, but cannot find, and would, but cannot give, another self, a more than self? for Jesus understands our hearts much better than ever we do. We do not always know our sorrows from our sins. At times we needlessly condemn, or dan-

gerously excuse ourselves, reproach ourselves for what is unavoidable, or bewail ourselves for what should be avoided. The greatest relief a troubled spirit knows is the appeal to Jesus from itself: "Search me, and know me," a puzzle, a riddle and a wonder to myself. This fellowship, this unity of being, between God in heaven and man on earth, is not a mere abstract truth which is never to be experimentally made proof of in the flesh. The body knows when it is fed, the mind knows when it is filled. Communion with Jesus may baffle words and be no thing to talk about, but it is a proved reality as satisfying to the soul as is food to the body, or knowledge to the mind, and never until the source of life is dried up shall that bread and water fail. He that is joined to the Lord is one spirit. In unity of spirit there is love, fear, choice, judgment, taste and feeling. In fellowship we have the mind of Christ, our will is his will, our choice his choice, our purpose his purpose, our law his law, for us to live is Christ, and we know that he abideth in us, by the spirit which he has given us. In the midst of storm and gloom there is ministered comfort which passeth understanding, in the assurance of him who hath all power, both in heaven and in earth, "It is I, be not afraid." Then there is new meaning to us in the written word, "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. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of all the people there was none with me." Surely it must be in the fellowship of life with him that he comes to be glorified in his saints

and to be admired in them that believe. It is good to be afflicted. Sorrow and anguish of soul for sin is in the likeness of the heavenly, not the earthly. The earthly never felt it, nor can any save those who are conformed to the image of God's dear Son. There is no resemblance between their sorrow and the sorrow of the world that worketh death; there is no difference between their sufferings and the sufferings of Jesus, who took away the sting of death. True, Jesus had no ways of sin to turn from and forsake, but it is not the necessity of doing this that afflicts the children of God; they are not grieving for sin's pleasure lost, they are not unwilling to part with the world's evils, their grief is that they stay by them, cling to them, humble them and put them to misery and shame. Even so it was with Jesus: "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."

In christian love and fellowship, I am your brother,

JOHN McCONNELL.

FAYETTEVILLE, Ga., April 23, 1916.

DEAR BROTHER KER:—I am sending you a letter which you can use if you think it worthy, if not, it will be all right with the writer, as he, like myself, is willing to trust your judgment. He wrote me after reading my last letter in the SIGNS, and I wrote him as follows, in substance: "I have learned by this correspondence, things I did not know, so I do not care how hard you preach predestination, just so you do not make God the author of sin." I meant "accuse" God

of sin, or "lay it at his door," for we cannot "make" him anything. Brother Pennington's letter shows that absolute predestination of all things gives God all praise, and none to man, which I do not remember having thought of before.

I would like to write more, but do not know anything at present.

Unworthily,

GEORGE W. JACKSON.

YAWKEY, W. Va., April 11, 1916.

DEAR BROTHER JACKSON:—I shall try to answer your good letter, which I received yesterday, and was truly glad to hear from you, but I do not feel as much like writing as I have in times past. I do not feel to have any wisdom from God, but feel to be left in darkness and in trouble, with fear and trembling; the clouds look dark and stormy, and this adds to my trouble, but O, dear brother, if all was light with us, then we would soon be in a condition that we would not enjoy the light. Surely the Lord has chosen his people in the furnace of affliction, as he says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." These words were spoken to the house of Jacob. The Lord says, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." I believe the Lord created the darkness of Babylon, and by the reason of this darkness in Babylon the unlearned worship their gods, but God has created the darkness for the purpose of calling his chosen ones out of darkness into his marvelous light, that they might have knowledge of both light and darkness, for if all was light there would not be any knowledge or praise of light; but according to the purpose of God, which he has purposed in himself, he calls his people whom he hath

chosen to shew forth his praise out of the darkness of Babylon; then they can praise him in the light, having knowledge of both light and darkness. The long, cold, dark winter is over, the beautiful spring is here, with its warmth and brightness, all nature seems to rejoice and praise the brightness of the spring; just so it is with God's people when they are called out of darkness, then the winter is over, the singing of birds is heard, the voice of the dove (the church) is heard, but after the opening of this great spring dark clouds of storm arise and take away our peace. Winter comes again, which we might have thought never would return, then we are cold and need some fire to warm us, and our God is the fire to warm us, natural fire has no warmth for us. For I, saith the Lord, will be unto her a wall of fire round about, and the glory in the midst of her (the church). There shall be winter and summer, cold and heat, seedtime and harvest, as long as time remains. I think that all these things are beautiful figures of God's great work in the church, but I am not eloquent enough to dive down and bring out the beauties of the figures, yet there is a grand and glorious purpose in the darkness that the Lord created, also in the evil that he created, for if there was no evil there would not be any knowledge of peace. The Lord says, I have created all things for myself, yea, even the wicked for the day of evil. If there was no wickedness there would not be any knowledge of righteousness, or praise of the same, so all things work good, that God be praised, therefore he said that the wrath of man shall praise him, but the remainder he will restrain. "Restrain," to hold from acting. I do not believe that God allows one more act in all the world of moving creatures than he has prede-

termined to be to his own glory and praise, for out of wickedness he has praise of righteousness, and out of darkness he has praise of light, and out of the tribulation of the whole earth he will have everlasting praise. His everlasting praise will be the everlasting happiness of his people chosen in Christ Jesus before the world began. All praise, honor and glory be to the all-wise God, who created this great world, and works all things after the counsel of his own will, and makes all things work together for good to them that love God, to them who are the called according to his purpose.

I am fearful of my letter becoming too lengthy for you, but I want to express a few of my thoughts on the subject of absolute predestination, and what they call limited predestination. You said I could preach predestination as hard as I wanted to, just so I did not make God the author of sin. Now I want to say to you there is no danger of absolute predestination making God the author of sin, though some men might try to cloak themselves with it, but trying is all, for predestination soon brings to light what they are. The very false mind of doctrine which says that God does not have a good purpose in all that takes place in the earth is the very doctrine that charges God with being the author of sin. I know I am in deep water for a poor sinner, as I am, but if it is the Lord's will to keep my head above the water I will not drown. All the conditional men I have ever talked with say that man can direct his steps in a great many things, he can go to church or stay away, but God says that the way of man is not in himself, it is not in man that walketh to direct his steps, yet they say he can, making God a liar, and a lie is sin, so God would be the author of sin, as there is no other power

above him to cause him to lie. That is the doctrine that charges God with being the author of sin, not absolute. I love the absolute doctrine, for it praises God in all things; it does not honor man, it does not tell men that they can act or let it alone, it strips all power from men, and they do not like it; absolute doctrine upholds God's word in all things. As it was said, the counsel of the Lord stands forever, and the thoughts of his heart to all generations; as I have thought, so shall it come to pass. Predestination advocates that God thought all things, and all shall come the way he thought, no ifs nor ands in it, and that (counsel) of the Lord that stands forever is a determinate counsel, and it was by the predetermined counsel of God that they took Jesus by wicked hands and crucified him, and I imagine when the apostle Peter told the people that it was by the determinate counsel of God that he was put to death, some of them said, No, God would not predetermine a crime like that; but the Lord did it, for he said, I lay down my life, and take it again. No man was able to take his life, he laid it down himself, and it was all for his own good purpose and glory, and man cannot hinder. God says, I will work, and none can hinder, neither can the poor natural man search out predestination, for it is the wisdom of God, and the natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned. The Spirit searches all things, yea, the deep things of God, and to my mind this searching is now being done in the children of God, and has been ever since the beginning of the world.

Well, dear brother, I must close. I have written in a way that I had not thought of when I began, and a much longer letter than I expected.

Your unworthy brother in hope,  
W. C. PENNINGTON.

DALLAS, Texas, April 19, 1916.

DEAR EDITORS:—It has occurred to me that a brief account of my recent visit among the several churches of eastern Texas might prove of some benefit to some of the readers of the dear old SIGNS OF THE TIMES. For some months past I had been among the brethren of the churches composing the North Ouachita Association, in western Arkansas, and I felt a strong desire to visit some of the churches composing the New Hope and Sulphur Fork associations, in Texas. Finally the matter was arranged, and a number of appointments were made for me by Elder H. B. Jones, of Winnsboro, Texas, whose articles in the SIGNS have made his name familiar to many of its readers. I left Hope, Arkansas, on Tuesday morning, March 30th, 1916, and came to the little village of Omaha, Texas, arriving there at midnight of that day. I was exceedingly feeble in body, weary and ill from the effects of a severe internal hemorrhage, which I suffered during the day. The next day I was confined to my room most of the time, but I was cared for in the kindest manner conceivable by Elder W. B. Robertson and his family. He is the pastor of Spring Hill Baptist Church, which is situated about five miles southeast of the town. Here I met for the first time Elder J. E. Knighton, an aged minister of the Old School Baptist Church, of the predestinarian faith and order. Bent and broken in body, but clear and active in mind, he is like a shock of wheat; rich in experience, and rooted and grounded in the truth, he is waiting patiently for the final summons. He is now in his eighty-third year. I called upon him twice, and shall always remember with pleasure our delightful conversations together. A drenching rain coming up just as we were hitching the horses to the

buggies prevented our going to meeting on Saturday, but on Sunday we drove out to the church and had a most blessed meeting. I was too ill and feeble to take any part in the service, but Elder Robertson preached an excellent sermon. On Monday I remained with brother Robertson, and on Tuesday, April 3rd, came to Mt. Vernon, and was carried out to Elder W. H. Tatum's, who lives about a mile from Providence Church. My appointments there were for Wednesday and Thursday. After much insistence on my part brother Tatum consented to preach at the Wednesday meeting. It was a most blessed and comforting sermon to me. I felt while he was preaching that if the Lord ever made a preacher, without any assistance from any one else, that that preacher must be brother Tatum. Here I met brother Robbins, who lives in the vicinity of Good Hope Church, and who kindly conveyed me to his house on Thursday afternoon. It is about twelve or fifteen miles, and the roads were rough. On Friday we all drove over to the Good Hope Church, where I met for the first time Elder H. B. Jones, of whom I had read and heard so much. The Lord greatly blessed me at this place in my feeble effort, while undertaking to open up in some slight measure the text found in Ephesians i. 11. Brother Jones closed the meeting with a few very pertinent remarks, in which he fully set forth the doctrine of God our Savior. From Good Hope I went home with Elder Jones, and was very kindly entertained. On Saturday we drove ten or twelve miles to Oak Grove Church, where I had the pleasure of listening to a clear, concise and able sermon by Elder Jones, their pastor, on Ephesians i. 18. He preached the glorious doctrine of absolute predestination, without apology. On Wednesday, April

10, I took the train at Winnsboro for Como, where I was met by Elder J. B. Bowden, pastor conjointly with brother Tatum of the Mt. Pisgah church, which is situated some three miles away. On Tuesday I prevailed on Elder Bowden to preach, which he did, to the satisfaction of all the brethren, and to the great comfort of my own heart. On Wednesday I was greatly helped from above in attempting to preach the unsearchable riches of Christ. On Thursday and Friday Elder Bowden and others of the brethren accompanied me to Hopewell Church, a distance of some twelve or fifteen miles, where I was greatly blessed in preaching the word both days. Elder Jones was present also on Friday, and heartily indorsed the truth that went forth in the power of the Spirit. On Saturday, April 15th, we drove a long distance to Caney Church, where I had the pleasure of meeting Elder R. E. White, the pastor there. Caney is a new church, constituted not long ago, mostly of members from Hopewell Church. They have a newly built meetinghouse neatly painted white. Here I was introduced to so many "Whites" that I had to exclaim, Surely this must be a White community. On Saturday morning I was again too ill to preach, having had another severe hemorrhage, and insisted on Elder White preaching. He did so, with great enlargement and help from God. His subject was Romans vii. 1-7. Brother White is an able minister. He spoke for over two hours. He is cool, deliberate, a strong reasoner, a master workman. Like Elder Jones, he uses no soft rails, leaves none down and puts on the stakes and riders before leaving his subject. Arminianism and conditionalism find no quarter with any of these ministering brethren here in this part of Texas. On Sunday the writer



was again "enabled" (1 Tim. i. 12,) in attempting to open up the text found in Gal. iv. 4-6. The day was exceedingly beautiful, bright and fair and springlike, and the congregation was unusually large, attentive and appreciative. The singing was excellent, and Elder J. R. Perry, of Cash, Texas, opened with prayer. I remained in the vicinity over night with dear brother Wright, a sound and faithful Baptist of the Old School Predestinarian faith and order. On Monday he conveyed me about fifteen miles, as it seemed to me, to Alba, Texas, where Elder White lives, and where I am at this writing. I expect to go next week among the churches within the bounds of the old Union Association, which was organized, I think, about 1839. These churches extend south almost to the city of Houston.

Yours in hope of eternal life,  
BEN HARDIN IRWIN.

OTTAWA, Kansas, March 9, 1916.

DEAR ELDER LEFFERTS:—Since the last SIGNS came, almost every day in my mind I have been writing to you. It would be impossible for me to tell you how good your sermon was to me on, Touch not mine anointed, do my prophets no harm. I am so thankful we are to have one to go before us, to stand with Elder Ker, who fears God more than man. If those who oppose these sacred truths will read their Bible with a real desire to know the truth as it is in Jesus, I can but believe God will show them that what he does is right. You say, "We have only to know God says a thing to know that it is so. Reason wants an explanation, but faith accepts gladly God's word without explanation. God will not stoop to appease our reason, but he will always respond to our faith, for faith never asks

but what God is pleased to give." This brought to mind what the Savior told the scribes and Pharisees in the twelfth chapter of Matthew. He had been telling them wonderful things, but they did not have faith to believe, for they said, "Master, we would see a sign from thee." He answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas 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 believe with you, we should not be personal or sarcastic, but if God has taught us these things let us not hide them. If God has given us faith to believe that all power is given to Jesus, as he said, why fear to tell it? You have clearly shown in your editorial we cannot be harmed. Yesterday I was reading the biography of a great writer and preacher long since dead. I was struck by this sentence: "I fully believe that the entrance of sin into the world, and death by sin, was according to the permissive will of God, for without it sin could not have entered, but not appointed as God appoints good, for reason as we may, this would make God the author of sin." The question came into my mind quickly, What is sin? Transgression of the law. Who gave the law? God did. Did he not have the power over that lump of clay to make it unto honor or dishonor? He most surely did. What part had Adam in making himself, his wife or anything God gave to him? None at all. He was simply the dust of the ground until God formed him into man and breathed into his nostrils the breath of life. God planted the garden, and there he put the man whom he had formed, and out of the ground made the Lord to grow every tree

that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. Adam is perfectly passive up to this time. Now God 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." God knew he would eat of it, because he told him what would happen when he did eat of it. Had God wanted him to live in innocency he had the power to make him strong to withstand the temptation, or why put the tree of knowledge of good and evil in the garden? God intended the world to be inhabited. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." This was said before man had sinned. God did not tell Adam to touch not that tree as he said, Touch not mine anointed, and do my prophets no harm, or as he said to the sea, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed. If he had, Adam could not have partaken of the forbidden fruit. Admitting that he could would be to give the creature more power than the Creator. Adam is not supposed to have known good from evil until he had eaten of that tree, but Paul says Adam was not deceived. We find much in the Bible faith must accept. I often feel that to know God has said a thing is sufficient evidence for me that it is so. God is at the helm, everything is going just as he intended it should. You, nor I, nor any one else, can change things one hair's breadth. If we could, we would be touching his anointed and doing his prophets harm. If sin was not appointed by the Lord, why did Jesus stand as a Lamb slain from the

foundation of the world? What poor, finite mortal can put in any claim before that time? The Lord asked Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

Dear brother, I have written these things as nearly as possible as they have presented themselves to my mind, and I trust you will not think me presumptuous, or trying to instruct you. I seem to know only one thing, and that is, God is all in all to me.

"Keep silence, all created things,  
And wait your Maker's nod,  
My soul stands trembling while she sings  
The honors of her God.

Life, death and hell and worlds unknown  
Hang on his firm decree,  
He sits on no precarious throne,  
Nor borrows leave to be."

Those lines express my feelings better than I can. Pardon this long letter.

With love in the Lord,

ANNA MCKINNEY.

BALTIMORE, Md., March 21, 1916.

DEAR BRETHREN EDITORS:—I have been requested to write my travel from nature to grace, but did not feel impressed at that time to do so, but have been thinking of it of late, and will, if the Lord directs my thoughts and pen, try to sketch a portion of what I hope the Lord has done for me.

I was living in Virginia some thirty years ago, about three miles from Mes-songoes Church, but seldom went, and then not to hear preaching. Twenty-two years ago last February I moved some ten or twelve miles away from the church, and on the third Sunday in March I drove the ten or twelve miles and went in to hear preaching. I could not understand why I wanted to go, but I went again in April, and kept on going. The very

people I had once scoffed at as being narrow and behind the times had become the most lovely people I had ever seen, and I liked to be in their company and hear them talk of the church, but I saw myself such a sinner that there was a great gulf between, and I used to feel the preached word was so lovely, but it was not for one so wicked as I, and I resolved to try to live a better life, and made many resolutions to try to be like the Old Baptists at Messongoes. I surely thought that a sinner like me could never belong to the church of the great and holy God, and at times I really thought I was getting a little better, but then I would appear to slip back, and would feel farther away from the Lord and his people than ever, and something seemed to say, Why do you go there? they are the Lord's people, while you know that you are a child of the devil, and he will claim his own. O how I would loathe myself, and shed many bitter tears over my condition, but the more I strived the worse I felt myself to be. I said over and over again, I will never go there to meeting any more, for some of the brethren would speak words of encouragement to me sometimes, and then I would see myself as a vile deceiver, and it would appear as though something would say, You are deceiving those dear people of the Lord, but you cannot deceive the Lord, for he knoweth all things, yea, the thoughts and intents of the hearts of all men; but I could not stay away from the places of worship whenever I could possibly attend. I did not think for one moment that I was a child of God, and thought sometimes that God could not save me and be just. I felt there was no one in all this world like me, and yet I felt a love for those people that I had never felt for any other I had ever met,

and I just kept on going as long as I stayed on the eastern shore. I had a great desire to be baptized, if I could be like the members of Messongoes Church, but that was too great a blessing for one so vile as I. Whenever I made up my mind to tell the church how I loved them, and how I wanted to be with them and wanted their God to be my God, I would have a fear come over me that I could not live as they did, and would bring reproach upon them and upon the cause, and I have been made to say deep down in my heart that I would rather die and be cast out with the liars and infidels than to bring reproach upon the church of the Lord Jesus Christ; so I would say being baptized is all right, and a great blessing to those for whom it is intended, but it is not for me. I moved to Baltimore ten years ago last fall, and was there seven or eight months before I was led to the Baptist Church, and, behold, they preached the same doctrine: salvation by grace, and that is the only kind of doctrine that has been food for me. I saw myself a lost and ruined sinner. Well, I felt I had found the Lord's people here, and fell in love with them, and wanted to go with them, but I still saw the gulf that I could not get over. I would go and hear a sermon at times, then would think, I will ask a place with them at the next meeting, but when that time would come I would be shut up; could hear the preaching, but was away down in Egypt, and all would be dark and gloomy. Sometimes that would last for months, and I would think I had been deceived, that it was not for me, but for the Lord's people, yet I still had that love for them. I do not think I ever saw the Old School Baptists for the last twenty-two years anything else but the children of God. If I live to see the

fourth Sunday in May it will be five years since I was given strength to go before the church and ask a home with them. I was received, with two sisters, and we were to be baptized the second Sunday in June. During that time I was at work, and it appeared to me that something said, You have deceived the church, but you cannot deceive God, and O the anguish of soul that was mine I cannot describe; so I resolved there and then that I would go to the church and tell them that they had made a mistake. I hoped that would relieve me, at least in part, but my burden became heavier and heavier, until I felt it would crush me to the earth, and everything appeared to get darker and darker, as though it were night, and it appeared as though God was going to cut me off, that I was not going to live to get home. My strength was all gone, and I could hardly walk, for I thought my time on earth was short, and it was for the great sin of deceiving his people. Then I saw, as it were, the people of the Lord, and they said to me, We know you cannot keep yourself, but you will be kept by the power of God; if it had not been for his power you would have fallen long ago. It was, as it were, a great light shone round about me, and when I came to myself I was stepping as upon air, and trying to sing, "Glorious things of thee are spoken, Zion, city of our God." O, I thought, why do not all men praise him for his wonderful works to the children of men? The light had chased away the gloom, and there was not even a shadow left. I thought all my troubles were gone, but could not stay on the mountain-top all the time. I finally settled down in a peaceful calm, and stayed that way until some time after I was baptized, with not a cloud on the horizon. But that could not last. I

began to have my doubts and fears, and would get in a cold and lifeless state, and could not enjoy preaching, or reading the Scriptures, or the SIGNS OF THE TIMES, which I prize next to the Bible, for it sets forth what I believe to be the truth, the sovereignty of God, and does not give man any of the praise. So I am kept until this day by the power of God, and have no power in myself to do anything.

I have penned these things as they have come to me; if I have been directed to write by the Lord, and there is anything in this to comfort any of the Lord's people, give the Lord the praise. I will stop and leave this to your judgment to do with as you deem best. I desire an interest in the prayers of the household of faith.

A poor sinner, saved by grace, and grace alone, if saved at all,

L. C. GODWIN.

PORTLAND, Oregon, April 17, 1916.

DEAR EDITORS:—I am sending a copy of a letter written to my father, J. K. Boyd, and with both his and brother Walker's permission you may publish it in the SIGNS, if you think best.

CAMILLA WILKES.

WALKER, Oregon, Feb. 29, 1916.

DEAR BROTHER BOYD:—You will, no doubt, be surprised to hear from me again, after such a long delay, and I guess I could not offer any apology to you other than a state of barrenness, inability to say or write anything that would comfort others, being utterly comfortless myself, and yet all this in spite of many great privileges and blessings I receive. I have very much enjoyed brother Riley's company, he contends earnestly and ably for the very same

doctrine I have ever contended for when I could contend for anything: the absolute sovereignty of God our Creator, and the inability of creatures voluntarily to do a good deed, say a good word or even think a good thought. There is none good, no, not one; even Christ, God's only begotten Son, frankly acknowledged, Of mine own self I can do nothing, yet poor, puny creatures, who are begotten of Adam, try to rob God of his glory by proclaiming salvation on condition of good deeds performed. Even Christ could not receive a time blessing, for he could do nothing, could not perform the condition, but contended the same thing that you and all who have been killed to the love of the world do: The Father that dwelleth in me, he doeth the works. As Paul said, Having no confidence in the flesh. If our blessings came by deeds done in the flesh, then God's chosen certainly would be the mighty to confound the weak, and the wise to confound the foolish. O how loving, how merciful, that he giveth the uncomely parts more grace, until all fill their place to the full stature of a man; it is a complete work. As the material for Solomon's temple was gathered from the far and near parts of the earth, and was so fitted that it went together without the sound of axe or hammer, so the promise is to you and your children and all that are afar off, even as many as the Lord our God shall call; and he finished the work on and in the awful agonies of Calvary's cross, so that when he calls one he also predestinates, justifies and glorifies him until he does not need to be measured by the theological line, and clipped off a little here and added to a few D. D.'s &c., six months probation, or any other carnal fixing. If there was even one perfect man, then Christ's name could not be exalted above

every name that is named either in this world or in the world to come, and without holiness no man can see God. He that is guilty of one point of the law is guilty of the whole, so in order to claim one blessing on account of fulfilling the condition of the law one could not be a transgressor of any part of the law. But by the deeds of the law shall no flesh be justified in his sight. Hence there is only one salvation, and that is because as he said, I came to do the will of him that sent me, by the which will we are sanctified. He hath by one offering in the end of the (Jewish) world forever perfected them that are sanctified by the Father's will. I do not know why I should be writing thus to you, who know all this, and as Paul said, You received it not of man, neither were you taught it, but by the revelation of Jesus Christ. 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! Who hath first given unto him and it shall be recompensed to him again? He stood alone, and there was none to help. What a wonderful tie that binds them to him, or him to them, that brought him in a lowly sin-cursed world to suffer in the flesh poverty, reproach, shame and agony. Jesus paid it all, all to him I owe. God was manifest in the flesh, justified in the Spirit, seen of angels (while in the flesh), preached to the Gentiles, believed on in the world, received up into glory. In his own words he portrayed his work as the Son of God and the Son of man. (John v. 25-29.) They that are dead in trespasses and sins shall hear his voice; they do not have to manifest an artificial life and go to bring him down from heaven, but they are dead, and he tells them, Ye have not chosen me, but I have chosen

you. 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. That is his work as the Son of God. Except a man be born of the Spirit he cannot see the kingdom of God. Then as the Son of man he was made of a woman, made under the law, that he might redeem them that were under the law. What wonderful condescension, the glorious Son of God, all glorious and beautiful, condescending to the lowest of men of low estate. What a cord to draw him, what a never ending band. (See Zechariah eleventh chapter, especially seventh verse.) Yes, he hath loved them with an everlasting love, therefore with loving-kindness hath he drawn them. When they failed to justify themselves through the deeds of the law he brought them by a new and living way, by a covenant based upon better, far better promises than conditionalism; it was based altogether upon what God, and not man, will do. I will write my law in their hearts and put it in their inward parts. I will be to them a God, and they shall (because he says so) be unto me a people, and they shall not teach every man, &c. So in this covenant man shall not about as often as he ought to; in fact, there is no ought to or any other least indication of do and live. But how can we that hope in Christ and know of the awful sacrifice, the incomparable cost, who are dead to sin, live any longer therein? We do not desire to take our fill of sin any more than a dead man wants a drink of water, or a live man wants to be dead. The love of Christ constraineth us, and the thought of sin is grievous, for what a cost the entering in of this better covenant; how low the highest name of all names descended to

men of low estate. In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and he bare them and carried them all the days of old. Yes, as the Son of man (John v. 28,) he brought life and immortality to light, the judgment, the resurrection of all, both the just and the unjust.

I have not written at all as I had intended, or as I thought I could write. We are glad brother Riley is settled near, and I hope you may come this way, for I would be glad to have a visit with you.

Hoping to hear from you again, I am a sinner saved by grace, if at all,

G. O. WALKER.

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#### PSALMS XXXVII. 37.

“MARK the perfect man, and behold the upright: for the end of that man is peace.”

In heart and life our Lord and Savior Jesus Christ is the only perfect man that ever lived on this earth, and when baptized of John in Jordan, and when transfigured on the mount in the presence of his three disciples, there came a voice from heaven saying, This is my beloved Son, hear ye him. He did always those things which pleased the Father, for no jot or tittle of God's holy law could in anywise pass until all was fulfilled, and Jesus, the perfect man, alone could meet all of the requirements of God's holy law by rendering perfect obedience. Hence, as he did the work the Father sent him into the world to do, and his work is perfect, there came the voice from heaven, full of power, majesty and love: This is my beloved Son, hear ye him.

“And behold the upright.” God made man upright, but Adam transgressed, and thereby all his unborn race was in the bondage of sin. Who shall stand in the holy place? He that hath clean hands,

and hath not lifted up his soul unto vanity, nor sworn deceitfully. As Jesus only hath clean hands, and hath not lifted up his soul to vanity, he alone could stand in the holy place. He is our Prophet, Priest and King. Jesus by his perfect work brought everlasting righteousness in, and, lest a shadow of a spot be found, he cast the glorious robe of righteousness around his bride, his church, his body, his people that God hath chosen in the blessed covenant of grace, and hence his beloved Son was born of the virgin Mary to save his people from their sins. This work he finished when he offered himself without spot unto God on the tree of the cross.

“The end of that man is peace.” He came into the desired haven, and hath obtained peace for all of his people, for he was raised up from Joseph’s new tomb on the third and appointed morn, and reigns on his mediatorial throne at the Father’s right hand, ever to intercede for his people. “The end of that man is peace,” and the end of every one that believeth on his name and trusteth in the Lord for salvation will be peace. In this wonderful Psalm the inspired psalmist sets forth the destiny of the righteous and the wicked. How blessed to be numbered with the righteous. “But the salvation of the righteous is of the Lord; he is their strength in time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trusted in him.”—Psalms xxxvii. 39, 40. Trust in the Lord forever, in the Lord Jehovah is everlasting strength. Abraham believed God, and it was accounted to him for righteousness. That does seem to be as easy a thing to do as anything in the world, just believe God, yet the fallen race of Adam while in nature’s darkness will follow every will-o’-the-

wisp and believe every superstition under the sun, and without faith they cannot believe God. Yea, they believe not, though one arose from the dead. Neither can any of the race of Adam escape the bondage of sin, only as the Son of God releases them. If the Son make you free, ye shall be free indeed. Jesus hath suffered, the just for the unjust, that he might bring us unto God, that rebel sinners might live. Surely we are blessed to bear reproach and suffer with the Master without the camp. Amazing pity, amazing grace, and love beyond degree, that the mighty God, the Prince of Peace, should suffer for man the creature’s sins. Extol the stem of Jesse’s rod and crown him Lord of all, for he hath saved his people with an everlasting salvation, and not one of his portion will be missing when he speaks to the earth and sea to give up their dead. His work is perfect, nothing shall be added to it and nothing shall be taken from it. He is the same yesterday, to-day and forever, and without the shadow of turning. Fear not, little flock, it is your Father’s good pleasure to give you the kingdom. You on Jesus’ throne shall rest, for there is no power in all the universe that can separate the church, the bride, from the love of God in Christ our Lord and Savior, for in his name shall the Gentiles trust. If my name is cast out as evil for proclaiming the truth, so let it be, for to his people is given not only to believe on his name, but to suffer for his sake. If this be delusion, let me live and die in this delusion. May God sustain us by his grace, is my prayer.

Dear brethren, do with this as you think best, and there will be no complaint on my part.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky.

PLYMOUTH, Ill., May 4, 1916.

DEAR EDITORS:—I am sending you a letter I received from Elder C. M. Weaver, which seems good to me, and I feel sure that it would do to others, but want you to be satisfied, for I feel sure that you know more about everything than I do.

(MRS.) S. G. FRAZEE.

COMMERCE, Mo., Nov. 21, 1915.

DEAR SISTER FRAZEE:—I am sorry to have waited so long to answer your good letter, which was gladly received and very highly appreciated. I could offer many excuses, but will not bother you with my complaints. I will now try to write you, and give expression to some of the thoughts and things bearing now upon my mind. I hope to be guided by the Spirit of Him who only can make me fruitful in the wisdom and knowledge of heavenly things. The older I grow in the service of the Master and in the years of my earthly pilgrimage, the more continuously and seriously does the mystery of godliness engross my thoughts and engage the hours of my profound meditation. I often find myself in mind going up and down in the earth searching for some one wise enough to explain the mighty works and marvelous way of the Lord God omnipotent. But when I have thus vainly sought to know the Lord and failed to be comforted the voice of the prophet is heard above the raging of the storm, saying, Be still, and know that he is God. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Verily man by searching cannot find him out. All we know of the infinitely Holy One he must reveal to us. Has he ever revealed himself to me? Have I ever felt the touch of his divine hand upon my heart?

These are solemn and momentous questions to me, a worm of the dust. Sometimes I am hoping in his mercies, sometimes I am almost in despair. The great problems of life become more complicated and startling with me as I grow older, and I seem to be constantly expecting some awful phenomenal exhibition of God's mighty power upon the nations. Indeed, I have already seen it, and, like a helpless worm that I am, stand in awe and am possessed with fear for those things coming upon the earth. Surely if God is not our refuge what will the awful storm that now sweeps the world bring forth to the sons of men? Wars and rumor of wars, bloodshed and carnage on every hand, with our entire social fabric suspended over a smouldering volcano that threatens to burst forth any moment to blight civilization. No wonder the wise virgins of this our day are becoming anxious and restless as they listen and wait for the coming of the Bridegroom. No wonder the truly consecrated saints are crying out, saying, Come, Lord Jesus. There are but two places in which to stand in a dark and evil day like this in which we now live: either there is an almighty, all-wise, eternal God, who rules in the kingdoms of men, and who guides and controls the affairs of the world, or else blind fate holds sway, and the faith and hope of the christian are vain. Thank God, I am settled; my feet are planted in the way where faith shines and dispels the night of heathen superstition and drives the mist of error and unbelief away. O this is enough, blessed peace and sweet submission to the will of the Lord Jehovah. Though I am insignificant, less than nothing, and vanity, the same God who rules over the great and mighty things seeth and knoweth me, he also



careth for me. But why, O why should God look upon me? Why should he minister unto me the riches of his grace? Not because of any goodness in me, not for what I have done, but for what the blessed Christ has done for me. Yes, Christ has done it all. If I am righteous, it is in his righteousness; if I am good, it is in his goodness; if I am worthy, it is in his worthiness; if I am humble, it is in his humility; if I am kind, it is in his kindness; if I am meek, it is in his meekness; if I am gentle, it is in his gentleness; if I am wise, it is in his wisdom; if I am strong, it is in his strength; if I am saved, it is in his salvation; if I am ever holy, it will be in his holiness, and glory be to his blessed name. O why should a mortal who is builded upon such a sure foundation as Christ, our blessed Rock, ever be given over to doubts and fears? Why should he ever feel the spirit of unbelief springing up within him? These are strange experiences in the lives and travels of the saints, but that they need be, and are appointed unto us, I have no doubt. In fact, all things whatsoever befall us are in the providence of God, and are appointed for our good and his glory. This fact is surely borne out by the past history of God's dealings with his people. But how hard it is in our nature to say that God's ways are best. How prone we are to fight against his hand and strive to have our own way. Surely I have been the most rebellious of all his creatures. I am continually battling against the Hand that leads me and feeds me and keeps me, yet not I, but sin that dwelleth in me. But with all my base ingratitude toward the God of my salvation he ever has been, and continues to be, graciously good to me, and plentiful in mercy. I try to be thankful for all his benefits, and daily pray, Lord,

abide with me and keep me humble and thankful.

Now, dear sister, I have written at considerable length, and must close. I had hoped to visit you this month, but find it will be impossible. I hope to come, if the Lord wills, some time ere we leave this world. Let me hear from you when convenient.

Your little brother in fellowship,  
C. M. WEAVER.

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COBLESKILL, N. Y., May 9, 1916.

DEAR EDITORS:—I often think when reading the good articles published in the SIGNS that I would like to add my mite, and at least tell of my appreciation of the good old SIGNS OF THE TIMES, and then I think, Who am I, or what could I write that would be of any interest or comfort to any one, or worthy of a place in so valuable a paper? I never see a blank space, or anything I would want crowded out to give place for anything that I could write. I have several times made the attempt, but concluded it was a failure, and so cast it aside. Now, as we want to send the subscription price for the paper for another year (we do not want to do without it), I will write a few lines, and trust you will give them the place they deserve; if in the waste-basket, all will be right, and I hope you will excuse the trespass. When I read from the pen of others I often feel they tell my mind much better than I can express it, but still I wonder if there is any one like me. I seem to be with them in their shortcomings, darkness and barrenness, but they seem to leave me behind when they soar away up on the mountain tops, for I never get there. I seem to drift along much of the time in a lukewarm state, neither hot nor cold, and you know that is not a blessed state to be in; but

sometimes I think I am lifted up just far enough to see that it is the Lord leading me, and that his everlasting arms are underneath, and if they are I am safe. I feel we have much to be thankful for. We have just returned to our home after spending the winter in California. We were many times amazed and stood in wonder and awe as we beheld some of the wonderful works of God in creation, in viewing the great mountains and deserts, the great waters and the fertile land, and while standing among fruits and flowers could see the snow on the mountains, and could find no words to express the beauty and grandeur, but would say, Wonderful! We also saw many beautiful things that puny man boasted of being the author and maker of, but, O man, thou canst not make a single blade of grass or a bud to come forth and blossom. No, it is God that made all things. Man and all that he has or enjoys is from God naturally, and surely all spiritual gifts and blessings are from him, and in mercy given, and he has a people in every land, who are a peculiar people, a people that are born of God, a spiritual people that have been brought out of darkness into light, that have no confidence in the flesh, but their trust or confidence is in him who is able to save them from their lost condition in sin and transgression. We were highly favored, and much pleased to find and meet with so many of the Lord's dear people, real Old School Baptists, in that far away land. We had read the notice in the SIGNS of the meetings at Los Angeles and Riverside, and in that way we found and enjoyed the hospitality and kindness of many of the brethren and sisters. We attended the meetings at

Riverside twice, and witnessed the ordinance of baptism of one brother and one sister, and attended the meetings at Los Angeles several times, also the reception of two members, one by baptism and one by letter. Both of these churches have good congregations, and increasing in number, and seem to be closely bound in ties of love and fellowship. We did not feel that we were among strangers, but felt that it was good for us to be with them, though unworthy of the privilege. We found the SIGNS in several of the homes there, which made us feel all the more at home. We enjoy having and reading the many precious letters and editorials contained in our dear old paper, the SIGNS. We think the editorials the past winter have been very good and instructive, and would say to all the writers, Write on. If I could write as do others, it would be a pleasure, but I cannot, so will try to be thankful if God will give me a hearing ear and understanding heart, that I may enjoy what others write.

We are looking forward to our yearly meeting, to be held the first Saturday and Sunday in June, and hope it may please God to send us gifts and blessings according to our need. We have nowhere else to look for help or comfort, for vain is the help of man, but the arm of the Lord is not shortened, he is able and will do all his pleasure, and I desire that he may lead, guide and keep me in the path that he would have me go.

I have not written as I would like, and feel that it is a failure as before, but will send it, hoping no harm may be done.

Yours unworthily, saved by grace if saved at all,

ADDIE LIVINGSTON.

MAUD, Okla., March 15, 1916.

DEAR EDITORS:—The dearest of all papers, the SIGNS, comes to hand, and I read and reread it with great interest and encouragement. I wait patiently each month for the dear paper, but sometimes it seems I can hardly wait until the time comes, and get low down in the valley of despair, and when it does come each column is filled with the blessed tidings of Jesus and his wonderful works to the children of men, each and every one traveling the same path and telling the same sweet story, that by grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works, lest any should boast; for we are his workmanship, created in Christ Jesus unto good works, which God foreordained that we should walk in them. Dearly beloved brethren and sisters of the precious faith and hope of our Lord and Savior Jesus Christ, if it be so that one is created to do a thing, God will give the power to do it, and a willing mind, and there is nothing left undone that the blessed Lord ordains for them to do, for there is no power but that of God, he controls all things, and prepares each and every one of his creatures for the purpose he created them. He says, I form the light, and create darkness, I the Lord do all these things. He made the wicked for the day of evil, and surely the day of evil is here. Each and every creature has his work to do, whether it be good or bad, and each and every one has his certain way of leaving this world, and their minds are led by the power of Jehovah to the very spot and moment and way of going. So then, dear brethren, all things work together for good to them that love the Lord, to them who are the called according to his purpose. It does not always seem so to us at the present, but

when he gives us the eye of faith to behold his handiwork and the smiles of his face, we see him as the all-powerful, unchangeable, the only God, the high and lofty one that inhabiteth eternity, and we realize that without him we can do nothing. He gives us a reconciled mind, all is well, and then we say, Surely goodness and mercy have followed us all the days of our lives, for his mercies endure forever. He says to the prophet, Cry unto Jerusalem that her warfare is ended, and her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins, and her sins and iniquities will he remember no more forever. Is not that sufficient? Is there longer time than that?

Well, dear brethren, I only thought of writing a few lines, but pardon this unprofitable letter, for I do not want to weary your minds with anything unprofitable, and you all realize the fact that the writing is like the unworthy writer. I wish I could write to each of the dear editors, also to each one who writes for the SIGNS. How dear their writing is to poor me, and is all the preaching I get, and I long many times to see them face to face. I want to say to all, Write on. When it comes to absolute predestination, I never read any of the writing on that subject too hard for me. Brethren and sisters, I will just say that if we leave sugar out of our cake it will not be any good; so if we leave predestination out of the doctrine its sweetness would be gone, for foreknowledge and predestination are so closely linked together that we cannot separate them; so, beloved, if predestination and foreknowledge and election be left out we would only have of the Bible the backs left.

Dear brother Ker and brother Lefferts,

will you please at some convenient time write your experiences? I do enjoy reading experience, and of late there seems very little experience written.

I desire to know if any of the brethren know if sister W. J. Peck, of New York, is still living. I had a letter from her last spring, and I wrote her a month ago and have not heard from her, and am very anxious to hear, for she was a dear sister to me.

I will close. Forgive me for intruding on your precious time. May each and every one be given grace to press on toward the mark for the prize of the high calling which is in Jesus, the author and finisher of our faith. May he still sustain the dear editors with grace to comfort the little, weak ones of the Father's kingdom.

As ever, your very weak sister,

ELLA DAVIS.

BURDEN, Kans., March 23, 1916.

DEAR BRETHREN:—I have wanted to write to the SIGNS for some time, and tell the dear writers how much I love the doctrine set forth in the paper, but owing to my weakness and unworthiness I hesitate to address God's little children. Many times in Elder Chick's time I wanted to tell him how I loved his writings, for very often he would tell my troubles much better than I could have told them, but I had a feeling that the writers were so much better and far superior to me that I feared to address them. I have no other excuse for addressing the readers of the SIGNS than that I love them. I am so lonely here away from any church, and only one member at this place, except the unworthy writer, and one other member in this county that I know of. There are several who know the joyful sound of the

gospel that are not members, but we are destitute of gospel preaching. I hope in God's own good time he will call some one to preach for us. The greatest pleasure on earth would be to live where I could go often to the house of God and listen to the precious gospel of the Son of God, and watch for the handfuls let fall on purpose, as did Ruth in the field of Boaz, that I might gather them up as did she and feast on them for many days to come. I try to be submissive to God's holy will. O that some one could hear the Macedonian cry to come over and help us, not to save souls, but to feed the sheep and the lambs. We have plenty of the kind that claim they are saving souls, but I know if they are not saved by the power of God it is vain. I would love to meet you all and tell you how I have enjoyed your good writings, both editorials and correspondence. I wish to thank Elder Lefferts for the good letter he wrote on Rev. xxii. last May. I read and reread it, and then loaned it to lovers of the truth, and all enjoyed it much. I would love to tell of more good articles, but it would take too much space. I cannot forbear speaking of sister McKinney's letters. The first letter she wrote was very good, and she told my troubles better than I could. I hope to meet her some day, as we both live in the same State. I much enjoyed Elder L. H. Hardy's article of recent date on the Resurrection, as I do all his writings. May God in his own good time clear up all misunderstandings, and lead us in paths of righteousness, where all his paths are peace. I crave the prayers of all God's people. Do with this as seems best to you.

(MRS.) V. A. EDWARDS.

DARDANELLE, Ark., Feb. 9, 1916.

DEAR EDITORS:—I am sending money for the renewal of the SIGNS another year. My childhood home and the SIGNS were so closely associated to think of one is to think of the other, and since my parents have gone hence I feel that it would be sacrilege to drop the paper they both loved so well. It has also become a very treasured piece of literature in my own home. It tells only of peace, quiet and love where all else is a sea of unrest. It is like a river running peacefully on without a ripple to disturb its calm. I love to read from those pens of inspiration, am sure they have had a visitation, and may we meet where all is peace when our earthly pilgrimage shall have ceased.

An interested reader,

STELLA CORNWELL.

BALM, Fla., Dec. 23, 1915.

DEAR BRETHREN:—Inclosed find a three dollar money order, which will pay my subscription, and one dollar in advance. I hope you can freely forgive my negligence. I hope I believe and am glad you believe that everything works together for good to them that love and fear the Lord, so I hope my negligence and your kindness and patience will in some way work a blessing for each of us. But do I love and fear? should be the question with many of us. I feel to say with John, that we know we have passed from death unto life, because we love the brethren, for my experience has clearly taught me that I love the things I once hated, and hate the things I once loved. I am glad that so many of the brethren and sisters have a mind to write, and are blessed to bring forth so many good things. The editorial Elder Ker wrote in December 1st number was exceedingly good to me: "We know that we have

passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." It seems to me at the present time I never saw anything more appropriate, and I only hope I have the spirit which I believe I see set forth in this editorial.

I will close by wishing all, especially the kindred in Christ, a happy Christmas and new year. Pray for me, that I may be given strength to walk in that strait and narrow way, that I may keep my garments unspotted from the world, that my walk may be such as becometh a christian.

Your brother in hope,

H. C. COLDING.

BREWERS, Ky., May 10, 1916.

DEAR EDITORS:—The church and Soldier Creek Association at this time mourn the loss of their eminent and able moderator, Elder J. M. Perkins, who died April 20th. Thus ended the course of a very able and bold, fearless and conscientious defender of the Primitive Baptist doctrine. He fought a good fight, kept the faith and ceased from all his labors. We have all reason to believe that he has gained that heavenly band, there to ascribe all honor to the King immortal for evermore. I suppose there will be a suitable obituary prepared and sent to the SIGNS.

Your weak brother,

J. C. CHESTER.

TO OUR SUBSCRIBERS.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**P R A Y E R .**

MOST people believe prayer to be an imparting of information to the Almighty that the Almighty is guided by the petition of men, that God waits to hear what men would have him do before he does it. If this be what prayer is, then it must do away with the foreknowledge of God, and with his predestination, because if the Almighty is guided in what he does by what men petition him to do, he could not arrange the events of time beforehand, inasmuch as the sequence of things would hinge upon what men would desire to have done. The truth is, that such an idea of prayer as is generally held is exceedingly belittling to the dignity of God, and carries with it no idea of the true character of God and the exceeding greatness of his majestic power. The prayers of God's people (for no others ever really pray) influence God not at all, nor are they of any benefit to God, but every prayer experienced by the child of God is for the welfare and comfort of the one who prays. But some will say, If God be all-powerful and has fixed unchangeably in his purpose and decree all things whatsoever come to pass before they do come to pass, then what is the use of

prayer? It seems to the natural mind that predestination does away with the necessity of prayer. Instead of this, however, predestination is the very backbone of prayer, for it is not worth while for any poor, trembling sinner to pray to any but a predestinating God. Only that God who works all things after the counsel of his own will can be the resource of the tried and tempest-tossed soul. Prayer is not a matter that can be done or not done according to whether one feels like it or not. As to whether we shall or shall not pray is not left with us to decide, but prayer is the result of the Holy Spirit's operation in the child of grace, and exercises that child to seek divine favor, so that prayer is not something that we can exercise at pleasure, but is that which exercises the subject of grace whenever and wherever God wills. Even the apostle Paul confessed that he could not pray, that he did not know what to pray for, except as the Spirit itself made intercession for him. Including himself with the church of Rome, and all believers, he says: "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Thus, this matter of prayer is no easier for a believer, not even an apostle, to do of themselves any more than it is possible for the sinner unregenerate to do it of himself. Whenever one really prays he does so as the result of the Holy Spirit's intercession within himself. Inasmuch as God has decreed all things that shall ever come to pass, it is therefore certain that no petition will be answered that asks aught but what God's will has ordained shall be. Any prayer claiming to be prayer that asks for other than God's will to be done is not prayer at all. Whenever we follow our own natural inclina-

tions in this matter, and ask for those things we naturally crave, it is not prayer at all, but is asking amiss. Only that which the Spirit inspires one to ask is worthy of the name of prayer. It is a comfort to know that even the apostle Paul himself, able as he was in the exposition of the deep things of God, yet felt unable to pray for anything of himself, and realized the need of the Holy Spirit within him to lead him aright in this matter. Surely no one but the Spirit could be better or equally qualified to lead the saints aright in prayer, for, "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Since the Spirit searches the hearts of men, the Spirit therefore knows the need of every child of God. Also, the Spirit searches even the deep things of God, so that the deep things of election and of God's eternal purpose and will are all known to the Spirit. Since, therefore, the Spirit knows what is in God's mind toward each of his chosen, and since that Spirit also searches the heart of that chosen one, what better than this Holy Spirit can cause the believer to ask in accord with what it is God's will to bestow upon that one? The substance of all prayer in sincerity is, "Thy will be done." It may not be just in those exact words, or it may be in no words at all, but the theme of all true praying is submission to the will of God, for prayer does not consist in words, but in Spirit. It is not the words one uses, or does not use, that constitute prayer, but the Spirit that prompts the desire counts for prayer; the desire itself is the prayer, and not the words which express that desire. Christ told his disciples that they were not heard for their much speaking, it was not their words that counted with God, but the Spirit which actuated them. Sometimes we hear good brethren lament because they are unable to talk, and thus express themselves as they would wish upon spiritual things, but better than all the talking in the world, better than all the gifts of language, is it to have in the soul that sincere longing and desire toward God and the things of God. This desire it is which is the exercise of the Spirit in the believer causing him to draw nigh the seat of mercy to petition there for those things which it is God's will to bestow. All the blessings that all believers will ever enjoy here in time were treasured in Christ for them by the Almighty before the world began. All the prayers experienced by the people of God will never add one blessing to those already prepared for them; but, on the other hand, the Spirit causes the believer to ask for these very blessings which God has prepared from eternity for him and which God has predestinated him to enjoy. We have seen indulgent parents who lavished gifts on their children until they became satiated with them. A little child with several handsome and expensive dolls does not enjoy them nearly so much as some little poor child with its one rag doll. The one child has never known the need nor deprivation of playthings, and therefore is not prepared by that need to appreciate her blessings as is that other child who clings so tenderly to its one mute playmate of rags. God does not satiate his people with his goodness and the bestowal of unnumbered blessings. He is too wise for that. Though he has innumerable good things treasured for them in Christ from eternity, yet not one single blessing does God ever bestow upon his children until they have been brought into such an experience of need as qualifies them

to enjoy and appreciate the blessing when it comes. This need, or lack, felt in the soul of the believer is the Spirit's preparation therein for the goodness of God, and this feeling of need, this desire for the goodness and salvation which God alone can give, is prayer. Thus it will be seen that prayer does not change God's mind at all, for he is of one mind and none can turn him, neither does prayer ask for anything but what God has already determined to give. We would define prayer as that operation of the Holy Spirit within the believer through which he is brought into reconciliation with the divine will and made to desire those very things which God has decreed to bestow. Therefore, instead of prayer being something by which we bring God around to our way of thinking and to our point of view, it brings the believer into a godly attitude of mind, to think the thoughts of God and to crave his works. No bounds can be set by us to this matter of prayer. We cannot set times and seasons for it. We cannot say that we will pray every day, or several times a day, or even that we will pray at all, as all this is entirely dependent upon God's will and upon the leading and instruction of his Spirit within us. Whenever it is his pleasure to cause us to know our need of him, then we shall pray, and shall do so without ceasing. True, Paul did say, "Pray without ceasing," but he did not mean that we could do this of ourselves. In these words found in 1 Thess. v. 17, Paul is addressing the church as a body and not as individuals, and we do verily believe that the church as a body never ceases to pray. As individuals, there may be, and doubtless are, times when we each have not the spirit of prayer, and therefore do not pray, but it is sure that

from the church somewhere there does at all times ascend unto the Father the incense of prayer perfectly and sincerely rendered. None but the praying of the righteous man avails anything. Jesus Christ is the only righteous man we have ever known. None others ever are or can be righteous, only as the righteousness of Christ is imputed unto them. The petitions of Christ avail with God, because they are effectual and fervent. They are effectual because they are the fruit of the Spirit's inspiration, and are therefore in harmony with the decreed purposes of God. They are fervent, burning, because there is no halfway or lukewarmness in this effectual prayer, but the whole substance of Christ is involved in it, so that when the believer prays he is made to feel that his whole soul and all his welfare is wrapped up in the petition, so that this makes it fervent, for his whole being burns within him as he earnestly petitions the throne of grace for that which the Spirit makes him feel he cannot do without. The posture of the body does not constitute prayer. Of what avail is it to put the body in an attitude of subjection when one's inmost soul is standing up defiantly. No, prayer is not a matter of bodily attitude, but is a matter of heart. In prayer one's soul is in humility before God, no matter where one's body may be. Neither does a form of words, however sound, constitute prayer. The prayer may be a groan that cannot be expressed, that cannot find expression in human language. Somehow we have been so impressed with prayer as being a matter so real, so vital to the well-being of a child of God, that we have felt to write these few thoughts upon it, hoping it may comfort some one somewhere. L.



## MATTHEW XVI. 13-19.

MR. J. T. BRAND, of Lithonia, Ga., asks us about Matthew xvi. 13-19, especially as to what Christ meant by, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Also, what Christ meant by, "I will give unto thee the keys of the kingdom of heaven." Jesus had asked Peter who the world said he (Jesus) was, and had received from him the reply that some said he was John the Baptist, some Elijah, and others Jeremiah or one of the prophets. Then Jesus asked Peter, Who say ye that I am? Peter replied, "Thou art the Christ, the Son of the living God." Jesus then tells Peter how he (Peter) knows this, that he has not been taught it of men, but that it has been revealed unto him by the Father. Then, says Jesus, I say unto thee, "Thou art Peter; and upon this rock I will build my church," &c. Jesus does not mean here that he will build the church on Peter, for that would have been a weak foundation indeed, but that Jesus knows his sheep (as when he said, Thou art Peter), and his sheep know him (as when Peter said, Thou art the Christ, &c). Upon this personal relationship of Jesus to every one of his sheep, and of every one of his sheep to him, rests the security of the church against all the gates of hell. There is no intermediary between Christ and his people, no need of any one to introduce the needy sinner to the Savior or to make known the Savior unto the needy one. This comes by revelation direct from God, and cannot be overthrown so that it is a veritable rock upon which rests the church.

As to the keys of the kingdom of heaven, we have thought that this simply meant that the apostles were ordained to be judges of sound doctrine, sound faith

and sound practice in the gospel church. The expression, "kingdom of heaven," means the visible organization of the church here in the world. Jesus had said, Fear not, little flock, for it is my Father's good pleasure to give you the kingdom. The little flock in this instance meant the twelve disciples afterward to be apostles in the gospel church. It was the pleasure of the Father to deliver through Christ unto this "little flock" the ordinances, doctrine and order of the gospel church for them to deliver to those believers afterward to be baptized by them. This is what was meant by the Father's giving them the kingdom. The church in its gospel character came into visible manifestation on the day of Pentecost. The church of that early time received the doctrine and ordinances at the hands of the apostles, so that the apostles' doctrine and order has from that day to this received divine sanction, and is the only rule still remaining to the church of doctrine and order. This is what we mean when we say that we believe the New Testament to be the only rule of faith and practice for the gospel church. The apostles, in this sense, did have the keys of the kingdom of heaven, and whatever they loosed unto the church in the way of doctrine and order and enjoined to be observed by the church we must observe, or else not claim to be the apostolic church. Whatever the apostles bound or prohibited the church from observing or preaching, we must still refrain from preaching or observing, or else not call ourselves the apostolic church. The apostles said nothing about Sunday-schools, missionaries, &c., therefore we, too, must be silent on these matters when it comes to advocating or practicing them. Whatever they bound on earth has the approval of heaven, and is bound also in heaven.

On the other hand, the apostle did command the observance of the Lord's supper, the ordinance of baptism, the ordination of elders, the preaching of the doctrine of salvation by grace, the refraining from all legalism in doctrine and in practice, and the abounding of charity among all believers. These things they did loose to the church, and we have no right now to cease advocating or practicing anything which they did preach and observe. In short, the evidence that the Old Baptists are the church of God in gospel order is that the Old Baptists walk in the doctrine, faith and practice in which the apostles walked. We must not add to nor take from any of these things. In this way the apostles had the keys of the kingdom, and we do well when we hold fast those things which they loosed to us, and when we refrain from those things which they bound from or prohibited to us. L.

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For those who wish to secure a Bible as a premium, it will be necessary to send us four new subscribers at \$2.00 each.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE CHURCH OF GOD, WHAT IS IT?

How indefinite and vague is the popular idea of the church of the living God, and how various are the applications of the word "church" in the parlance of the learned and unlearned theologians of the present times. A building erected for the convenience and accommodation of religious convocations by almost universal consent is called a church, and by that name, with great ceremony, is frequently consecrated and with much parade given to the Lord. A church made of wood, or of bricks and mortar, so consecrated, is by many regarded as a most holy place. Others with scarcely less absurdity apply the term to all religious organizations, as the Catholic church, the Methodist, Presbyterian, Episcopalian or Mormon church, and these, with very many other religious bodies, are very generally regarded as churches of God, but of different denominations, alike entitled to be known as churches of God, and all in their different ways real worshipers of God and alike acceptable to him. But the Scriptures of truth can only recognize the church of God as one body, having but one head, built upon one rock, by but one builder. The inspired apostle Paul said, "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." Will this apostolic description of the church of God apply to all the discordant and conflicting organizations which claim the name, but deny all the essential characteristics which divine inspiration has shown to be indispensable to the church of God? Do all these towering piles of

brick or lumber which men call churches stand vitally united to Christ as their head? Have all the various denominations alluded to above kept the unity of the Spirit in the bond of peace? Have they all but one Lord, one faith and one baptism? Are they all one body, having but one Spirit, and do they all even profess to be called in one hope of their calling? They certainly do not. If then these great popular denominations when weighed in the balance are found wanting, and when tried by the Scriptures are rejected, does it not become us, who profess to be Old School or Primitive Baptists, most carefully to examine in the light of divine revelation whether we possess the marks by which the holy Scriptures identify the church of God? When the rising Savior brought the immortality of his church to light, when he had vanquished death and finished transgression, made an end of sin, having obtained eternal redemption for all his members, he ascended up on high, went to his Father, and our Father, to receive the kingdom which the Father had appointed him, and his coronation as King of righteousness and Priest to the most high God; he was raised up far above all principalities and powers, and all thrones and dominions were made subject to him, and he was given to be Head over all things to his church, which is his body, the fullness of him that filleth all in all. In evidence of all this he sent the Spirit down, as he had told his disciples he would, which came like a rushing mighty wind, immersing all who, obedient to his command, were in the house, and recognizing them as the only body vitalized by his Spirit and baptized with the Holy Ghost and with fire. On this occasion the church appeared in the first disclosure of her gospel organization, and was expressly

recognized as the church, unto which God continued to add such as should be saved. The constituents of the church of Christ are, first, our Lord Jesus Christ himself, as the Head, the King and only and blessed Potentate, the Prophet and Priest, the Way, the Truth and the Life, in whom is vested exclusively all legislative power. Second, the apostles of the Lamb, seated, by the special command of Christ, on twelve thrones of judgment, not of legislation, immediately inspired by the Holy Ghost to rule in judgment as infallible expounders of the laws, ordinances, doctrine and order of their Sovereign. Next to the apostles are evangelists and pastors and teachers. These are solemnly required to recognize and be governed by the laws of Christ the King, as laid down and expounded by the enthroned apostles, with express instructions to be governed by the laws and institutions of Christ, without presuming under any circumstance to alter, revise, add to or diminish from the decisions made and recorded by the apostles. Deacons, exhorters, helps and every gift as found in the apostolic rules, are to be recognized precisely as it has pleased God to distribute them among the members of Christ's body for the profit and benefit of all the church. All the members which the church has power to recognize must come in by the door; all who climb up some other way are thieves and robbers, who come in only to steal, to kill and to destroy. As all the laws of the church of Christ are immutable and irrevocable, the same rules which were observed on the day of Pentecost for admitting to fellowship are in force throughout all ages in Christ's church, and any community claiming to be his church that does not recognize them is an harlot, and not the church of God. This declaration

may seem uncharitable, but let those who fear God beware how they controvert it. We hold, first, that Christ has no church in earth or heaven over which he does not positively preside. Second, there is no church existing over which Christ presides except where his apostles rule in judgment, for he himself has said, When the Son of man shall sit on the throne of his glory (his mediatorial throne is the throne of his glory), then shall ye also sit upon twelve thrones, judging the twelve tribes of Israel. We know that the apostles are not here now in the flesh, nor is the Savior now here in the flesh, for henceforth know we them no more in the flesh. But all their doctrine, order and decisions are here in every church or branch of the church where Christ presides as the King, for Christ has further said that whosoever rejects his apostles rejects him also. They cannot be separated in the organization of his kingdom, or church. Now then, let the laws of Christ, embracing all the doctrine which he established, as settled forever by the decisions of the holy apostles, as left on record in the New Testament, be regarded as the infallible standard or test by which the church of Christ is identified, and it must follow that all who are deficient in these essential and indispensable points are weighed in the balance and found wanting. This cannot be the case with the church of Christ, for she is the ground and pillar of the truth. She is the perfection of beauty, she is the workmanship of God, and all his work is perfect. It therefore follows inevitably that all who profess to be the church of Christ, and reject him, his apostles, his doctrine, his ordinances or his government, are base impostors. In view of these well defined principles, let us look well to the order established by the apostles for the

reception of members to church fellowship and membership. Of those who were received on and about the day of Pentecost it is written that the Spirit was poured out in a most astonishing manner, in fulfillment of the prophecy of Joel, by virtue of which many heard the preaching of the apostles, so that they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Thus quickened by the Spirit, and made to feel and know their lost and helpless condition, their minds were directed to the apostles for instruction, and when the way of life and salvation was opened to their understanding, and the word applied to them by the Holy Ghost, they gladly received the word. A wonderful change was wrought in them, insomuch that the word, which had no attraction, and of the spirit and power of which they had always been so profoundly ignorant before, now seemed to them as apples of gold in pictures of silver, as words of life, peace and comfort to their hearts. The apostles' doctrine, which so recently they could ridicule and reject with scorn, was more to be desired than all the glories of the world. Without reluctance now they gladly received the word. It was perfectly adapted to their renewed state, for now being born again of an incorruptible seed, by the word of God, they desired the sincere milk of the word, that they might grow thereby. Hitherto they had despised and hated the apostles and their doctrine, but now by the quickening power of the Holy Spirit which God had poured upon them they not only received, but gladly received the word, and according to the word as preached to them by the apostles they were baptized and added to the church; that is, they were brought manifestly into the fellowship of the apostles

and the apostolic church, and they continued steadfast in the apostles' doctrine; having gladly received it, they continued to be perfectly satisfied with it. The record given that they continued steadfast in the apostles' doctrine, implies that they encountered opposition, which they certainly did, for it was a time of severe persecution, but so deeply were they rooted and grounded in the truth that neither the bitterness of cruel persecution nor the specious allurements of new doctrines zealously promulgated by Judaizing or other teachers could shake their confidence in the apostles' doctrine. The apostles' doctrine and the apostles' fellowship are so joined together that they cannot be separated. If steadfast in the one we are equally so in both, but if we depart from the one we cease to enjoy the other. In departing from the apostles' doctrine we may secure the fellowship of the world, or of antichrist, but we cannot depart from their instruction and still retain their fellowship. Thus, quickened by the Holy Ghost, recipients of the doctrine of the apostles, baptized on profession of faith in obedience to the command of Christ, fully recognizing Christ as the Head over all things to his church, and the apostles as divinely authorized and qualified exponents of all the laws, order, ordinances and doctrine of his kingdom, we have described the Old School or Primitive Baptist Church, built upon the foundation of the apostles, Jesus Christ being the chief corner stone, and being thus steadfast in the apostles' doctrine and fellowship, they will be steadfast also in prayers, and in breaking of bread, and they may confidently expect the Lord will add to them such as shall be saved. How very different in

all respects is the church of the firstborn from those humanly constructed religious organizations which have become so numerous and diversified in these times. However much they may differ from each other in some characteristic peculiarities, they are all alike in adopting the spirit of the proposition of the seven women who shall take hold of one man, saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isaiah iv. 1. They dislike to be called antichristian, or false churches, as that would be too humiliating, but to live on every word that proceedeth out of the mouth of God by no means suits their taste. They have no relish for the apostles' doctrine, nor do they desire their fellowship; they desire rather to make a figure in the world, and be at liberty to believe whatever doctrine they please, conform to such rites and ceremonies as they please, get religion when they please, of whatever kind or quality they please, keep it as long as they please and lay it aside or exchange it when they please. Such churches, as they presumptuously call themselves churches, are fond of receiving such members as will find themselves, having self-righteousness enough to live upon, and only desiring to have a name to live while they are dead. For them the apostles' doctrine is quite too stale, it is behind the age of progression in which we live, it is too slow, it waits for God to add to his church such as shall be saved, while their plan is to add themselves such as shall not be saved, or such as give no evidence that they shall be saved.

MIDDLETOWN, N. Y., March 15, 1866.

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**MARRIAGES.**


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By Elder J. M. Fenton, at the home of the bride, Cammal, Pa., May 17th, 1916, Robert M. McAllister, of Grand Island, Nebr., and Rhoda M. Campbell.

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**OBITUARY NOTICES.**


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**Mary Mellott**, wife of Deacon Joshua L. Mellott, departed this earthly life May 4th, 1916, in the 61st year of her age. She was the daughter of the late Dennis and Miriam (Hess) Mellott. She was married to brother Joshua Mellott Dec. 19th, 1872. Our brother is left to mourn his loss, together with three sons and three daughters. The three sons are: Smith Unger, of Bedford County, Dennis Thornton, at home, and Thomas Elmer, of South Fork, Pa. The three daughters are: Miriam, Maria Catherine and Edith M., all of whom are married. Also, our dear sister Mellott is survived by her dear aged mother, sister Miriam Mellott, and by three brothers and four sisters. The three brothers are: Silas, Jefferson and Marcus, all living in the bounds of the Sideling Hill Church, Fulton Co., Pa. The four sisters are: Tabitha, Sarah, in Franklin Co., Pa., Elizabeth, at Curwensville, Pa., and Ella, at Altoona, Pa. Sister Mary Mellott was baptized by Elder E. V. White into the membership of the Fairview Church, at Needmore, Pa., in July, 1889. She lived to the time of her death a consistent member of that church, and was dearly beloved by her brethren in Christ and highly esteemed and respected by all who knew her. Sister Mellott was one who adorned her profession with the ornament of a meek and quiet spirit. She will be greatly missed in her home, where she was thought to be indispensable until the Lord took her away, when it was brought home forcibly to us all that no matter how important may be the place we fill, we must leave it vacant some day.

Elders J. M. Fenton and J. C. Mellott were present with the writer at the funeral services, which were held in the Sideling Hill Baptist meetinghouse. The text used at the request of the husband, Deacon Joshua Mellott, was, "For to me to live is Christ, and to die is gain." Our sympathy goes out to all the bereaved ones, and may the grace of our Lord Jesus Christ sustain them in this great trial and cause them to realize that the Lord has taken but his own, which he has a perfect right to do whenever it seems good to him to do so. L.

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**APPOINTMENTS.**


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ELDER George Ruston will, Providence permitting, fill the following appointments:

Vega, Sunday, June 4th, 11 a. m. and 1:45 p. m.; Union Grove, Sunday, 11th, 11 a. m.; Kingston, Saturday evening, 17th, 7:15 Prospect St., 8 p. m.; Olive, Sunday, 18th, 11 a. m. and 2 p. m.

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**MEETINGS.**


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THE Delaware River Old School Baptist Association is appointed to be held with the First Hopewell Church, Mercer Co., N. J., on Wednesday, Thursday and Friday before the first Sunday in June (May 31st and June 1st and 2nd), 1916.

All afternoon trains on Tuesday before the association will be met at Hopewell station. Trains from the south will leave Philadelphia, Reading Terminal, at 12:35, 1:02 and 4:02 p. m. Trains from the north will leave New York city at 12:50 and 4:20 p. m. All who come on Wednesday morning can come direct to the meetinghouse. We shall be glad to welcome all who have a desire to meet with us.

D. M. VOORHEES, Church Clerk.

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THE Middleburg Old School Baptist Church, Schoharie County, N. Y., has appointed her yearly meeting to be held the first Saturday and Sunday in June (3rd and 4th), 1916, and extends a cordial welcome to all lovers of the truth to meet with us.

ADDIE LIVINGSTON, Church Clerk,  
COBLESKILL, N. Y.

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THE Warwick Old School Baptist Association is appointed to be held with the New Vernou Church, at New Vernou, Sullivan Co., N. Y., on Wednesday, Thursday and Friday before the second Sunday in June (7th, 8th and 9th), 1916.

Those coming from and via New York city will take Erie train leaving West Twenty-third St. at 4:25 p. m. on Tuesday before the meeting. This train leaves Jersey City at 4:45, and is due at Howells, N. Y., at 7:01, for which place all get tickets. Those coming from and via Kingston will take O. & W. train leaving Kingston at 4:45 p. m. Get tickets for Winterton, N. Y. The above trains will be met and friends cared for. We extend a cordial invitation to all brethren, sisters and friends.

H. C. KER, Moderator.

H. S. COLLARD, Church Clerk.

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THE Liberty Old School Predestinarian Baptist Church of Christ expect to hold their opening services in their new building at 42nd Place and Menlo Ave., Los Angeles, Cal., the second Sunday in June, 1916, thereafter meeting every Sunday at 11 o'clock a. m., except the fourth Sunday services, which will be held at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal. Business meeting 3 p. m. Saturday before the first Sunday. We invite Baptist people to visit us.

Done and signed by order of the church.

W. T. HENDERSON, Pastor, 915 W. 37th Place,  
JOHN W. MAVITY, Clerk, 322 E. 35th St.



THE  
 "SIGNS OF THE TIMES,"  
 (ESTABLISHED 1832.)

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GLEN ROSE, Texas,



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., JUNE 15, 1916. NO. 12.

## CORRESPONDENCE.

TIAWAH, Okla., April 25, 1916.

DEAR BROTHER KER:—I am sending you a letter from our sister, Mrs. Mary Ellison, and also a manuscript which I received from her a few days ago. I think both speak of deep wrought experience by the Spirit of our God, and that the readers of the SIGNS would be comforted by reading the wonderful travel of mind expressed by sister Ellison in these letters. I met her in 1912 at a meeting in Topeka, Kansas, and I was much impressed by her zeal and spiritual minded demeanor. I have not asked her consent to have them published, but I feel certain that she will not object. I leave it to your judgment.

All yours, in hope of immortality,  
J. F. BEEMAN.

OSKALOOSA, Kansas, April 16, 1916.

DEAR BROTHER AND SISTER BEEMAN:—After a long time of seeming neglect to answer your kind letter I hardly know how to begin a letter to you, but I will tell you that the delay has not been caused by neglect, but by a long train of trials, tribulation and misfortunes, including sickness and death, and more than

that, the unfitness of what I did at two or three different times write to you. If you knew me as I really am, perhaps you would not even care if I did never again intrude myself upon your attention. But I do believe that the feeling of unworthiness and unfitness to be among the people of God is one thing that constitutes the fellowship, or equality, of the saints and makes them all one in Christ, and I often think it is neglect of duty when for that reason we withhold from those of like trials and conflicts a token of loving remembrance that the Spirit prompts us to write. I often think of the lines, “Surely others do not feel what is often felt by me. Such trials and temptations perhaps they never see,” yet others who are far better by nature than I, and who are far more gifted in spiritual light and knowledge than I can ever hope to be, say the same thing. So now while I have been enduring such a fight of afflictions without and within, discouraged and fainthearted, how do I know but that you may be laboring under stress of the same gloom and despondency? and if so, have I any right to withhold the cup of cold water which the love of Christ, I hope, would constrain me to offer in his name?

Whom the Lord loveth he chasteneth, and how do I know but that loving chastening has been visited upon you, until you would be glad to receive the little drop of water that might be sent you even by a poor, sinful hand like mine? But if it be living water that refreshes the thirsting soul, it would come from One higher than I, though penned by a poor, weak creature. Our silence, I presume, though occasioned by deepest feelings of unworthiness, is not the cup of cold water we should give, neither do I feel that a relation of my many failings and frailties is of comfort or edification to any, so what can I do if there is nothing else given me to write? I sometimes think that is looking on the things of our own, instead of on the things of others, and it shows us to ourselves anything but what we most desire. But I will try not to take any more of your time with my unprofitable complainings. I want to tell you that another reason I did not send you what I wrote is, because my writing always becomes too lengthy, and although I was told to send on one letter I wrote, I could not summon courage to do so, fearing it would be a weariness to you to try to read, if indeed you did read it at all.

One of our papers for last August was sent to me, I presume by you, and I remembered of writing that article a few years ago. The editor commented on the length of it, but even then I had not written all I wished, so I wrote another, rambling on as my mind was led, but I never ventured to send it. After the other was published, and you seemed to have enjoyed it, I felt impressed to send you the rest of it, but, as I said, it was too long, and I feared it was only the prompting of my fleshly inclinations that made me want to send it, so I wrote again and again, but each time laid it aside as

unsatisfactory; it was not what I wanted to send. Now I am going to try again to pick up courage and venture to send it, and ask you, if you try to read it at all, to cast it aside when you become weary, for you will probably not care to read half of it, and after you have looked at it to tell me candidly if it was only the carnal mind that prompted it, or if it is all of the flesh that impresses me to send such to you. It is often mortifying to me because I cannot express myself in a short, concise letter like others do. I love the sublime language used to express the beautiful figures and symbols used in the Scriptures, and love to hear them enlarged upon, yet in many words there wanteth not sin, and if what I have written does not become sound doctrine I feel that it will do you no harm, for you are not one to be misled by a poor, weak creature like me, and will not allow others to be.

I will not attempt further apology, but want to tell you this was our meeting day, and as I sat waiting for them to come, feeling much discouraged and cast down at the coldness and neglect of duty that seems to have overtaken us, I picked up the SIGNS of June 1st, 1915, and began reading the first article in it with much interest, on Habakkuk xi. 2, 3. I came to several quotations about "waiting on the Lord," and I felt much comforted and encouraged. I turned to see who had written it, and found your name. I looked to see who had written it, as though thanks and praise would be due that one. You would not wish me to say that, but I do wish to encourage you by saying I felt that the Lord had, by your hand, sent a message of comfort to one of the least of all. Another SIGNS recently fell in my hands, and I read of your grievous loss by death of your oldest son. I truly was in fellowship with your grief, remem-

bering my firstborn, who passed from me at the age of seventeen years. He was the only son of his mother, and she was a widow. Recently my daughter, whom you visited in Topeka, the only one left me of her father's children, went down apparently to the very gates of death under a severe surgical operation for appendicitis, seriously complicated with other diseases, having been sick a long time. Let us be still and know that the Lord he is God and has a good and wise purpose in all he does.

Hardly daring to ask your forbearance for what I am about to inflict upon you, I will now close. I know there are others more worthy and deserving of a remembrance from you, but at least remember in your petitions at the throne of grace this poor, weak and worthless worm of the dust.

MARY ELLISON.

OSKALOOSA, Kansas.

DEAR BROTHER:—I want to write more about the mandrakes. I used the quotation, The mandrakes give a smell, &c., as figurative of the fruits of the Spirit. A mandrake is a narcotic plant with a thick, edible root. A narcotic is something to ease pain, and the edible root would appease hunger. So a mandrake, figurating the fruits of the Spirit, would be a soothing balm to the wounded, broken heart, and would also fill those who do hunger and thirst after righteousness. The mandrakes give a smell. When the fruits of the Spirit, goodness, gentleness, meekness, and all, are evidenced, they create a most pleasant sensation to those in whom the same sweet fruits abound. The words, The tender grapes give a good smell, are used in the same way. The fruits of the Spirit are a cluster of tender grapes, and how sweet the fragrance shed abroad in our hearts.

“When love in one delightful stream  
Through every bosom flows,  
And union sweet, and dear esteem,  
In every action glows.”

I believe these figurative words are used with a deep significance, as I will try to show later on. I used the words in the same way as in the hymn:

“Love is the sweetest bud that blows,  
Its beauty never dies,  
On earth among the saints it grows,  
And ripens in the skies.

Its deepest hue, its richest smell,  
No mortal sense can bear,  
Nor can the tongues of angels tell  
How bright its colors are.

On heaven's banks supremely fair  
This flower of wonder blooms,  
Transplanted to its native air  
And all its shore perfumes.

Yet not to heaven's banks confined,  
The seeds from which it grows  
Take root within the christian's mind  
And scent the church below.”

Notice how many figurative words in these lines. Love is a fruit of the Spirit, and the words “smell,” “perfume” and “scent,” are used in a figurative way, to designate the delightful sensation when the pleasant fruits are manifested. If we provoke one another to love and to good works it is a sweet-smelling savor. The sweet spices of love, joy, peace, faith, begin to flow, and we are unto God a sweet savor of Christ. That sweet-smelling savor of Christ is the fruit of the Spirit manifested in our orderly walk and godly conversation as we try to walk worthy of the vocation wherewith we are called, as on the hem of Aaron's garment there was “a bell and a pomegranate, a bell and a pomegranate.” (O great is the mystery of godliness. Often when some of these beautiful figures are presented to the mind, how I would love for some one who is able to do business in deep waters to take up the subject and draw out the beauty and sweetness in it. Words are

too little and insufficient to express the depth of it, and how little and weak I feel as I try to speak of it.) The pomegranate is another sweet-smelling fruit, and is used in the same figurative way as the mandrakes, the tender grapes, the sweet spices, &c.

“A bell and a pomegranate.” There must be some fruit shown as well as sound heard. The bell was of pure gold, and the sound of the bell figurates the profession we make. It must be in pure testimony of the sovereign grace and mercy of God, and without any alloy of human worth or merit, giving God all the glory for the great things done for us, and when we hear the sound of that bell, or of that profession, then we look for the pomegranate, for “by their fruits ye shall know them.” We are not to be known alone by the sound of our profession, but when the Lord has “into his garden come, the spices yield a sweet perfume.” The pomegranate must be there as well as the bell. The tender grapes of love, joy, peace, gentleness, goodness, faith, temperance, emit a precious fragrance, the mandrakes give a smell, as we strive to give diligence to make our calling and election sure. Not give diligence to obtain our calling and election, but in trying to walk worthy of the vocation wherewith we are called, our lives must be such an open epistle, known and read of all men, that there is to them no doubt of our calling and election. It is made so apparent to them that it is to our brethren sure and undoubted, for if these things be in you and abound they make you that ye be neither barren nor unfruitful. As for ourselves, we are often oppressed by the heavy weight of doubt that we cannot wholly lay aside, but the heavier the pall of darkness that oppresses us the more diligence we should

give to make our calling and election sure to our brethren.

“A bell and a pomegranate.” Faith and works, for faith without works is dead. The sound of the bell is sweet, but the sound alone is of little worth without the pomegranate, for it is by our fruits we are known and judged. But as I said before, there often has to be a crushing of our dearest hopes and highest earthly aspirations before the sweet spices begin to flow, then the mandrakes give a smell, and by our orderly walk and godly conversation is exhibited all manner of pleasant fruits, new and old. Love, joy, peace, &c., are they not both new and old? But not only such old fruits as these, but in our every day lives there are new fruits, new examples of patience, love and submission to the will of our heavenly Father.

It may seem like a digression, but right here I want to speak of the “well of water,” and the stone upon the well’s mouth. Jacob looked and beheld a well of water in the field, and three flocks of sheep lying by it, for out of that well they watered the flocks, and a great stone upon the well’s mouth, and thither were all the flocks gathered, and they rolled the stone from the well’s mouth and watered the sheep, and put the stone upon the well’s mouth again in his place. The three flocks of sheep show that the Lord had a people, a flock in each of the three dispensations, and they could not be watered until the stone was rolled from the well’s mouth. They could not help themselves and drink at their will, but must wait until their spiritual Jacob rolls the stone from the well’s mouth, for He shuts and none can open, he opens and none can shut. It has been suggested to me that when the brethren are assembled to hear the gospel preached, then the

stone is rolled from the well's mouth, the flock is watered, and the stone replaced until the time of the next meeting. Perhaps that is the true interpretation, but it seems to me it comes closer than that in the experience of each one of us, for it seems sometimes that we cannot drink, even when the well is uncovered, though it is said that they could not water the sheep until time to roll away the stone, and when "Rachel came with her father's sheep: for she kept them." What a beautiful figure, Rachel, a type of the church, keeping her father's sheep. Jacob arose and rolled away the stone and watered them. That, it seems, might be truly interpreted to mean at meeting time, when the antitypical Rachel comes with the sheep of her Father's pasture. Yet in my experience when I have sometimes come with the rest of the sheep, and thought to drink deeply of the well of salvation under the sound of the preached word, though all the others seemed to be feasting, yet to me it seemed that the stone was upon the well's mouth, and the well of water springing up into everlasting life, that I had hoped would be refreshing to my drooping soul, seemed completely blocked and hindered. Again, I have, as I humbly hope, been granted some sweet seasons of refreshing from the presence of the Lord when I least expected them. I have gone to meeting sometimes so tormented by "fiery serpents," so full of vile and hateful thoughts, even the words of silly, though very popular songs running through my mind, as I once went to our association; I thought, O what business have I, with such a mind as I have, to be going to such a place to mingle with spiritually-minded people, to go and leave my children, when there can be nothing for one so vile and full of sin as I am? But, great and marvelous are thy works,

Lord God Almighty, it was a feast of fat things from beginning to end; surely the stone was rolled from the well's mouth, and I was graciously permitted to drink and feast with the rest of the flock. O, dear kindred in Christ, as we so often condole with one another in our dark and lonely seasons, let us also for a little season lay aside every weight, and the sin which doth so easily beset us, and comfort one another with the rays of brightness given us to keep alive our little glimmering hope; let your light so shine before men that they may see your good works, and glorify your Father which is in heaven; not some great work that you yourself have done and would fain believe it a good work, but the good work the Lord has done for you, and wrought your joy in him, and so it is yours, your good work, and when your brethren see this good work that is yours they praise and glorify your Father in heaven, as you also do when you let your light shine before them, and do not hide it under a bushel, or measure of yourself, which you feel shows that you come far short of being in anywise worthy to claim that the Lord has done, and is still doing, a great work for you, whereof you are glad. That is the way I felt as I came home from that association; it did not seem that the stone was yet replaced on the well's mouth, and, if not deceived, I experienced a season of deeper rest, peace and joy in the Lord than is often mine to enjoy. I felt really that the great and only Preacher had come home with me. My children would go to school, and day after day, from morning until evening, I would be alone, yet there was such a feeling that I was not alone that once I involuntarily raised my head and looked about the room; the presence seemed like such a verity that I looked, as though I

would see the King in his beauty with my natural eyes as he can only be seen by the eye of faith. If I ever did realize the fulfillment of the promise, My presence shall go with you, and I will give you rest, I did then. Such seasons with me are both precious and rare. O how I did pray that when the darkness and night seasons came, as they still must come, when all the horrid beasts of the forest creep forth, all the evil propensities of my fleshly nature assail me, that the Lord would give me strength to resist the devil when he comes in the form of the fiery serpents to whisper that it was only a season of pleasant fleshly delusion. But how true it is that the sorrow of the world worketh death to such a pleasant frame of mind. Some bitter trial of worldly trouble overtakes us and our whole mind is engrossed by it. Is it not then that the stone is laid again on the well's mouth? We grieve over our trouble until if we remember the former things of old at all it is with a feeling that the Lord hath forgotten to be gracious, that he is clean gone forever. Our worldly sorrow has worked death to the blessedness we knew when resting in the joy of his salvation. It is become such a weight that although we did run well, we now feel hindered in the race set before us, for it has become so dark we go halting and stumbling along, fearing the next step will lead to our utter downfall. How sorrowfully we realize that of ourselves we can do nothing; not one good thing dwells in our flesh. O who shall deliver us from the body of this death that is being worked by our worldly sorrow? In that faint prayer the sweet spices begin again to yield their perfume, in an humble petition to the Lord to draw us, that we may run after him, for we know, O Lord, that in righteousness thou hast afflicted us, that

we might learn thy statutes. Our worldly affliction is very crushing and grievous, yet afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. We cry unto God, Restore unto us the joys of thy salvation, and uphold us by thy free Spirit. We feebly hope that our salvation is safe in his hands, but the joy of it has fled, destroyed by the workings of our worldly sorrow. The crushing of our earthly hopes has come, but when the peaceable fruits of righteousness begin to yield again their fragrance we are then abased by a realizing sense of our unfaithfulness, for

"O Lord, thou never changest,  
It is because I stray;  
Lord, guide me by thy Spirit,  
And keep me in the way."

In meekness now we realize that we needed the chastening hand of the Lord to bring us to a realizing sense of our dependence upon him. It was good for us to have been afflicted. "Before I was afflicted I went astray." It enables us to receive and appreciate the precious promises of One who is able to perform. If we were never hurt we would never feel the need of the healing medicine, nor have any appreciation of the goodness, mercy and loving-kindness of our neglected Lord. He says of his bride, "I will allure her, and bring her into the wilderness, [Lord, why is this? The wilderness is such a dark and gloomy place, why must we be brought there?] and speak comfortably unto her." O, indeed, when we get into the dark mazes of the wilderness then we are ready to come up to the help of the Lord against the mighty, enemies in our nature that seem ready to devour us. We realize that there is no help for us only the help of the Lord, the only one who is able to save to the uttermost all that come to him. We cry for,

and appreciate the words of comfort so mercifully reserved for us. We thought it was our own acts that led us into such thick darkness, but now we see that the Lord's hand was in it, leading us in the darkness as well as in the light, to work out his good and wise purpose, to speak comfortingly unto us, that we might make a joyful noise unto him for his goodness and his wonderful works to the children of men; and now we know that all things work together for good to them that love God. He gives us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. The mandrakes give a smell, and once more we are relishing the peaceable fruits of righteousness more than we ever could if we had not been deprived of them for a season. We thank God and take courage, realizing that our afflictions work for us a far more exceeding and eternal weight of glory, and learn obedience by the things we suffer. The peaceable fruits of righteousness are being evidenced in those who are thus exercised, and we truly feel that these momentary things we suffer are not worthy to be compared to that eternal weight of glory that all the days of our appointed time we must patiently wait. The night is past, the morning has again broken forth, the Daystar has arisen in our hearts, the time of the singing of birds is come; we again come forth and in the fruits of the Spirit by our orderly walk and godly conversation we praise our God with the timbrel and with the dance, the steps of our feet being kept in harmony with the music of our godly conversation, as we try to walk worthy of the vocation wherewith we are called. As we have received Christ Jesus our Lord so let us walk in him. Let the hem of our garment of praise be adorned not only with the pure golden bell, as we

speak to one another in psalms and hymns and spiritual songs (a most pleasing sound,) but let it also have the pomegranate, for by their fruits ye shall know them. We must not only speak of our faith, but we must also act it, for without works it is not a living faith. We must work out our own salvation, realizing that it is God that worketh in us, and how shall we escape the chastening hand of the Lord if we neglect so great salvation as he has effected for us and so freely bestowed upon us? How did we receive Christ Jesus the Lord? For as we received him, so ought we to walk in him. This brings us again to the days of our youth. How did we walk then, in the love of our early espousal? O, it was in unspeakable joy, yet in heartfelt humbleness; in love, yet in fear; in rejoicing, yet in meekness; in wonder and admiration, yet in deepest feeling of littleness and humbleness before so great and glorious a God and Savior as we have received.

"When first I was delivered I scarcely could believe  
That I, so vile a sinner, such favor should receive.  
I thought my trials over, and all my troubles done,  
That joy and peace and pleasure should be my lot  
alone."

O, dear friends, when days seem dark and full of gloom, then let us remember our Creator in the days of our youth, while the evil days come not, nor the years draw nigh when we shall say there is no pleasure in them. How do we remember him? How did he appear to us, and how did we receive him in the days of our youth, in the love of our early espousal? Was he not the chiefest among ten thousand, the One altogether lovely? and in the joy of our first love did we not happily sing, "Through floods and flames, if Jesus leads, I'll swiftly follow on?" As the apple tree among the trees of the wood, so is my love among the sons. Truly the One altogether lovely did our Creator ap-

pear unto us before the evil days came. O, we did not look for evil days then, in the days of our youth, in our early love; we could not believe they would ever come.

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

We thought we would always go on our way rejoicing in the great things our Creator had done for us. The evil days came not then. But O, once I was young, but now I am old, and more often now my plaintive cry is,

“But where am I now;  
When was it, or how,  
That I fell from a sense of his grace?  
I am brought into thrall,  
As if stripped of my all,  
And have lost the sweet smiles of his face.”

Cannot each one of us, from sad experience, sorrowfully say the evil days do come, more evil days than bright ones, even months of vanity and wearisome nights are appointed unto us? Even the years draw nigh, yea they are here, that have brought us to feel that all the treasures of this world are only vanity and vexation of Spirit, and we must say there is no pleasure in them. Now in these wearisome days let us turn back and remember our Creator in the days of our youth. He remembers us, the kindness of our youth and the love of our early espousal, and says, Return unto me, O ye backsliding children, for I am married unto you. And, lo, I am with you alway.

I feel impelled to write on, and will revert again to the mandrakes in Genesis thirtieth chapter, the only other place I know that they are spoken of in the Scripture. “And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto

his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son’s mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son’s mandrakes also?” It has been suggested to me that Reuben is a type of an Arminian preacher, gathering his mandrakes, or the fruit of his labor from the field, or world, and he took them to his mother Leah, a type of the whole Arminian world, or church. Rachel, a type of the true church of Christ, asked Leah for some of her son’s mandrakes. Leah was very resentful toward Rachel for having taken her husband, and now would take her son’s mandrakes also. I am at a loss for words to convey the idea I have in mind, but perhaps can illustrate by a little experience of my own, though it may not be the right application. I went to hear one of these Reubenitish ministers preach; he was trying hard to gather from the field for his mother Leah. It was the first and only time I had heard one of them for years, except on funeral occasions, and then there seemed more reason to mourn for the cause of truth than for the dead, and it might have sounded worse to me than if I had been accustomed to hearing it, but when their services were over, if there ever was a time when I wanted to shake the very dust off of my feet and get away it was then. I could scarcely stop to answer the cordial greetings of my neighbors. I did not want to show even that much fellowship for it. But during their services I noticed the singing of the preacher, a strong, hardy looking man, with such a clear, strong voice. Indeed, the organ made such a noise I could not tell what they were singing only when the preacher joined in, and there sat a crowd of Leah’s children, all eagerly laying hold of the



refuge of lies he had held out to them. I thought how sweet it would sound if he were singing hymns of praise in words of truth as sung by the people of God. And I found myself wishing that this poor and afflicted people who call upon the name of the Lord for all their strength, both naturally and spiritually, might have been blessed with such strength of voice and stature to sing and proclaim the unsearchable riches of grace and mercy. Now was I not wishing for some of Reuben's mandrakes? Was I not like the psalmist when he said, I was envious of the proud when I saw the prosperity of the wicked? Their strength is firm, no fear and trembling there. Is it any wonder that poor Rachel, in constant contact with them, and despised for her barrenness, just as the true church is despised to-day; I say, is it any wonder that she longed for some of the fruit gathered by Leah's son? Leah had many sons, typical of the many inventions the Arminian church has sought out. The Sunday-schools and Mission Societies, the Leagues and Endeavors, the Gospel Teams and Flying Squadrons, and all such unscriptural inventions, have been sought out by Leah's sons, and as they compass sea and land to make proselytes, gathering their fruit from the field and bringing it to her, how she does exult because she has gotten her hire. They must gather the fruit, and the hire must be forthcoming, or soon would come the cry with a strong voice saying, Babylon is fallen, is fallen. It could not stand without the hire. Rachel, the type of the true church, had only two sons. When Joseph was born she had faith to confidently say the Lord would give her another son, and she died in giving birth to Benjamin. The true church only has two, doctrine and order, and they are all she ever needs or desires. She

has no wish nor use for the many inventions it takes for Leah's sons to gather their fruit. The doctrine is as old as the three flocks of sheep that were watered at the well. It has gone with them through the three dispensations, the same yesterday and forever, as unchangeable as God himself. When the gospel order was established and the church militant set up, then Rachel, the old type, died. All the old types and shadows are now passed away, and behold, all things are become new. We are no more under the old covenant of works, but under grace, and in that new covenant, or new order of things, they no more teach every man his neighbor, and every man his brother, saying, Know the Lord, but they rest from their labors in that rest that remains to the people of God, not like the restless, troubled sea of human inventions, that continually casts up mire and dirt. Sure, Leah's children do not care for Rachel's sons, especially the older one, and as in their envy and hatred they sold Joseph away to get rid of him, and lied about it, so they would to-day obliterate every trace of the true doctrine from the face of the earth if they could. They cannot destroy the doctrine any more than they could Joseph, but they can still lie, and say those who believe it are all dead, or soon will be. They can only go so far and no farther. They mean just as much evil toward the doctrine as they meant to Joseph, but the Lord preserved him until he was reunited to his brother Benjamin. The Reubenites do not ask or care for the sweet-smelling fruits laid up, not gathered from the field, but laid up for the children of Rachel at their very gates. The two-leaved gates of doctrine and order are now open before him, and they shall not be shut. These gates open into the kingdom that is set up by the God of

heaven, and the gates of hell shall not prevail to close them. O the beauty and sweetness that is disclosed to view, but I must not now indulge in the pleasure of pursuing the subject any further.

I was tossing upon a sleepless pillow one night, tormented as usual by all manner of unprofitable and hateful thoughts, and involuntarily cried within myself, O, Lord, if I must lie here awake, lead me to think on thy name. Give me meditations of thee. I humbly trust he heard my cry, and presently I arose and penned part of what I have written here. I do fear that I know nothing aright, so if there is any truth or comfort in what I have written, it is from the source of all light and truth, and all honor is due Him. I realize that my writings will become too lengthy to send to any one lest they be an imposition on the patience and forbearance of any who might try to read. Life has been a veritable valley of Achor to me, and I often fear that it is more for my own pleasure, and to relieve for a few moments the unutterable loneliness of a life clouded and crowded with a long series of poignant griefs and disappointments than with an eye single to the glory of God, or for the comfort of his people. But it is a kind of lonesome pleasure to trace the leadings of my mind, so I write, not as a teacher, but to express my own views. Whether they are from the Giver of all good or from the carnal mind is the anxious question. I never can say I know I have the right view, for I fear I do not know anything aright, and often feel when writing that I should not say, "we," but in some instances should say "you," and in others "I." I cannot do the things that I would, but, if not deceived, I do feel such a oneness with this "people scattered and peeled" that the Lord is going to have brought as a present to himself, that I involuntarily say "we."

"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."

I have felt the crushing of life's dearest earthly hopes, and now I long for the fragrance of the sweet fruits of the Spirit that so richly abound in others, and often feel to cry out, Bless me, even me also, O my Father. Still I realize that

"This heart of mine sore chastening needs, or else I should not care

To seek a bright inheritance which lasting is and fair,  
So in the future let me trust in Him who knoweth best,

Give me submission to His will, I'll leave with Him the rest."

I sometimes think I understand why ministers after delivering a profound discourse will apologize for not having done better. They see so much more in the subject than they can possibly tell in one sermon that they feel they have left out more and better than all they have said. My Father used to sing:

"Streaming mercy, how it flows,  
Now I know, I feel it,  
Half has never yet been told,  
O, that I could tell it."

I was waiting in an office one day, and picked up a magazine and read an article that surprised me much to find in a worldly paper. The writer said among other things, "If I am of the household of God at all, I am as the smallest grain of sand in the cement used in the construction of a great building." I thought that fit me. But O to know that I have any place at all in that lovely building, that house not made with hands, eternal in the heavens.

A question keeps coming into my mind as to what does the stone represent, or what was the stone that was laid upon the well's mouth? O how very, very little, if anything at all, do I know.

"Angelic minds cannot explore  
This deep, unfathomed sea,  
'Tis void of bottom, brim or shore,  
And lost in Deity."

Still craving a place in the affection of all who love the truth as it is in Jesus, I remain as unworthily as ever,

MARY ELLISON.

VANLEER, Tenn., Feb. 12, 1916.

DEAR BROTHER KER:—I am sending you one new subscriber for the SIGNS OF THE TIMES, also a letter from Elder J. W. Linn. As you will see, he asks me to read it to the churches, so if you see proper to publish it then it can be read in all the churches that dear brother Linn visited in Tennessee and Kentucky. He was on a visit of five weeks in Tennessee and Kentucky, and visited many churches, and I feel that the letter will be of great comfort to all the churches he visited, and to the household of faith generally.

In hope,

L. D. SEALS.

FAIRMONT, W. Va., Jan. 20, 1916.

DEAR BROTHER SEALS:—I have been thinking of writing you, and to the brethren and sisters. I am anxious to meet you all again, and hope you people are anxious to meet with me; although I am very unworthy, yet my desire is to have your fellowship, and I would entreat you to let me continue to go with you, and entreat me not to leave you, and let me follow after you, that your God be my God and your people my people. I still remember those hymns you people sang when I was there, and like to hear that one, "A child of Jehovah, a subject of grace." O to be a child of Jehovah, a subject of grace; that would be worth more than all this world. "A child of Jehovah"! All the powers of hell combined cannot cheat us out of our heirship; all the temptations, trials and persecutions of this life cannot cause us to cease to be his children nor subjects of grace. Dear brother, what can harm us?

What can separate us from the love of God which is in Christ Jesus our Lord? No wonder the apostle was persuaded that neither height, nor depth, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, is able to separate us from the love of God. But here is the question among the children of men: Why are we the children of Jehovah, and why are we the subjects of grace? Here is the turning point with the people, and the majority take the broad road, the wrong way, and claim that we must do something in order to become children of Jehovah, yet they surely know that they did not do anything in order to become children of their parents, but were children of their parents when born; their names were given to them, Linn or Seals, or Hood or Jenkins, or some other name; so with the children of Jehovah, they have their names given them, and they are children, being born again, and as they did not have any part in their natural birth, so they do not have any part in their spiritual birth; and as John the Baptist had no part in giving himself his name ("His name is John"), so neither have they any part in their name. "A child of Jehovah, a subject of grace." Not going to be if they perform conditions in order to be children of God, but they shall be my sons and daughters, saith the Lord Almighty; I will be to them a God, and they shall be to me a people. Then again, some claim that all of Adam's race are the children of God. They surely cannot see that in nature we are all Linns, or all Seals, or Hoods. Did not Christ plainly say of some, Ye are of your father the devil, and the lusts of him ye will do? Then they are not all the children of God, neither can they become children of Jehovah by performing any condition, but the lusts of the devi

they will do, not may do, but they will do, for the wicked shall do wickedly, and none of the wicked shall understand. Here is one of the "shalls" of Jehovah. None of the wicked shall understand; no, not one of them shall understand the good seed are the children of the kingdom, but the tares are the children of the devil. The Son of man sowed the good seed, the enemy that sowed the tares is the devil, the harvest is the end of the world, and the reapers are the angels; therefore as the tares are gathered and burned in the fire, so shall it be in the end of this world, not a single tare converted to wheat, not a single child converted to a child of Satan, but the tares to be burned and the righteous shine forth as the sun in the kingdom of their Father. A child of Jehovah; God is their Father. So do you not see that one class of these are the children of God, and the tares are the children of the wicked one? Now how can any man say that all men are the children of God? Christ sowed his seed, the holy seed, the seed which the Lord hath blessed, a seed which shall serve him. Now we go right back to Genesis to find the two classes: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Christ shall bruise Satan shortly under thy feet. The seed of Satan are the tares, and I have never yet seen tares converted into wheat, nor goats into sheep. There is a great difference between a sheep and a goat. The wicked have no standing, and they cannot sustain their position concerning the great plan of salvation; the goats base their hope on conditions to be performed by them in order to be saved, but the sheep go back to the foundation of all things, and come right up on the way,

and cannot be turned from the way, for Christ Jesus is the way, and he leads them right up from earth to heaven. The sheep hear Christ's voice, and they follow him, but not so with the goats, for the devil sowed them, and they bring forth after their kind. Christ says, My sheep hear my voice, and I give unto them eternal life, and they shall never perish. So they believe in Christ, while the goats believe in conditions to be performed. The sheep hear Christ, and trust in him, and not in themselves; they believe that Christ has delivered them, and purged their conscience from dead works to serve God in newness of life. Their conscience being purged from dead works, then they cannot live in works, but they must walk in newness of life, new creatures in Christ Jesus; it is in him they walk, and serve God in spirit, having the Spirit of Christ in them, and they are led by the Spirit, and being led by the Spirit of Christ, they are his children, and being led, it is evident that they do not walk in obedience to God's commands of themselves, but are led in the way of truth by his Spirit, and they believe that all things work together for good to them that love God, to them who are the called according to his purpose, for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist. So as he is before all things, it is evident that there was nothing before him. He began the work in us, and he will finish the work, and by him all things consist. So we see God created all things in heaven and in earth. As Job said, God's hand formed the crooked serpent. "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 serpent said unto the woman, Ye shall not surely die." See his subtlety, his cunning craftiness; as the apostle has said, we are not ignorant of his devices, of his cunning craftiness. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John viii. 44. The opposite of truth, the opposite of that which is right. "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." Surely God knew that they would take and eat of the fruit of that tree and die, because he said, In the day thou eatest thereof thou shalt surely die. Did God ever make anything in vain? Was there not a purpose in this very tree of which they ate the fruit? and was not there a purpose in the serpent, in bringing about things as they are?

Yours to serve,

JAMES W. LINN.

BENTON, Ky., May 20, 1916.

DEAR BRETHREN EDITORS:—I herewith send you a letter that I have copied, which I received over a year ago from the late Elder J. M. Perkins, which I desire to see published in the SIGNS, in memory of his firmness in the true principles of salvation by grace and grace alone. Brother Perkins was a model man and citizen, and held in high esteem even by his enemies in the gospel, as shown by

a clipping I also send you from his home paper, the *Mayfield Messenger*, which I hope you will publish in the SIGNS. Brother Perkins never indulged in light and frivolous jokes, as some do, but applied himself to study and meditation of the Scriptures, and had a deep insight and understanding of them. You see he complains in his letter that his outward life was contrary to his inward life, showing that his warfare with sin and temptation was great. But he is gone, and, like Paul, has finished his course and kept the faith, and I feel sure there is a crown laid up for him in glory. The churches in this association will miss him, as his place will be hard to fill, but we hope the Lord will raise up one that will fill his place, and he will, if it is his will.

Yours in hope of eternal life,

R. J. HILL.

MAYFIELD, Ky., Feb. 28, 1915.

DEAR BROTHER HILL:—Your letter came the 23rd, and was read with much interest, which reminded me of the fact of your loving remembrance of me. It found me confined in the house, where I have been for thirteen or fourteen days with la grippe. I am able to go about the place a little, but it is about all I can do. I have a spell of la grippe most every winter, and I have gone but little this winter on account of the bad, hard weather. I was glad to hear from you and sister Hill. It seems that time is wafting us swiftly to the final end. I feel, though much younger than yourself, that my active days are behind me, and that but a few more years at most await me. When I look back over my past life I must say that it has been by the mercy of God that I have been brought on my journey thus far, and now in the evening of life I must say, if per-

mitted in his presence at last it must be through the merits of Jesus only, and that it will be a poor, unworthy wretch saved by grace. To live as I have desired I have failed, but I have desired God's glory and honor in my heart, if I am not deceived, but it seems my natural life, or manner of life outwardly, has contradicted my inward desires, and so I realize how helpless I am. I think by these things I have learned what Paul meant when he said, "When I would do good, evil is present with me," so I cannot do the things I would. Now when he came to realize this in the grief of his own heart he was made to loathe himself and to say, "O wretched man that I am! who shall deliver me from the body of this death?" I am made to ask, Is this the road God's children must walk in? Just here one is made to hope against hope, and in our despair we are driven to Jesus for succor, and when we go what have we to plead? No righteousness of ours, no merit to make us feel good, but sad and cast down, we feel dejected and unworthy, we can but plead for mercy; but the self-righteous man says, Do good, keep his commandments, and then you will have a light heart; but alas, I cannot, and if I could (and I would, too,) of what consolation would the Scriptures be to me? They would be a dead letter, and I would know nothing of their meaning. My dear brother, I must say that through my humiliation and weakness, and a felt sense of depraved nature and sin, is my hope made strong in the Lord. How contrary to nature's way, which says, Do good, be good and obey God, and then you can have a strong hope that God will save you. Such a hope could not be in God, but founded on self, and that is just such a hope as nature wants, and perhaps is just such as thousands

have. Brother Hill, I may not know what it is to trust in God, and from a self point of view I dare not, but I know I have nothing else to trust in but God. The Scriptures say, Cursed is man that trusteth in man and maketh flesh his arm, but blessed is the man whose trust is the Lord. Now let me be what I may, one thing I know, and that is, I am not trusting in man, leaning on an arm of flesh; if I am not trusting in the Lord, then I am not trusting at all.

I have written as I have felt, and felt as I have written, though not on the line you suggested, but one cannot truly write except as he feels. Just a few thoughts in regard to the matter of the stone Jesus. Dr. Gill says it applies to the destruction of the Jews, but he may be mistaken. It may be that on whom it falls is like you and I ground to powder, and no strength left in us, and all our bones broken, and no power left in us, and we feel all undone, and so being ground to powder we should be moulded into the image of Jesus, that the body of sin may be done away. I only suggest this thought, and you can add the balance. I hope this will find you in the care of the Lord, and may comfort and ease abide with thee. Our love and fellowship to you.

J. M. PERKINS.

THE death of Elder John M. Perkins has probably brought more sorrow and grief among the rank and file of the men and women of a large section of country than almost any other man who has died in this county for many years. Since we came to Mayfield, fifteen years ago, we have had more or less business with him, and have always found him to be a courteous, respectful, honest man, and when this can be said about a man it almost covers the entire ground. We have

known him as a minister of the Primitive Baptist Church for nearly forty years, and in the various localities that he has preached all those who heard him loved him as an honest, christian gentleman. He was a man of extraordinary ability, a fine reasoner and firm in his convictions. Aside from the doctrine of his church he has always stood for good morals, good government and good society. He has always been an unpretentious, modest man, both in his daily walk and in his ministerial work. He was one who, in so far as worth and ability are concerned, never passed among his fellows for his real worth. There are many, many people within his acquaintance to-day that personally and socially were unknown to him, who are mourning his death as a great loss, not only to his family and relatives, but to the community in which he lived. It can be truly said by those who knew him and his manner of living, that the country was better off because of his citizenship.

The Messenger extends its best wishes to his surviving relatives, and joins them in their sorrow over the death of this excellent christian minister.

ABERDEEN, N. C., April 20, 1916.

DEAR ELDER KER:—Being quite alone to-day, I feel inclined to write some for publication, but if what I may write finds its way into the wastebasket I hope I will love you just as well. My mind has been exercised more or less of late in regard to the relation of Christ to the church. I am the Head, ye are the body. Naturally our features are all in the head. By the head we are known to others. The body cannot live without the head. In the head we have the sense of seeing, hearing, tasting, smelling and feeling. The head is the light of the body, speaks

for the body. In the head is all the wisdom of the body. The head sees for and directs all the plans for the body. If one of the smallest or remotest parts of the body is hurt how quickly it conveys the fact to the head, and at once the head begins to prepare some remedy for relief. This is also true in a husband. The husband is the head of the family, and if he is worthy of the name he does and will labor for the family, and watch over and care for all of them. This has been so from the beginning. Eve was beguiled and deceived, and ate the forbidden fruit. Adam was not deceived, but for the love he had for his bride he partook with her in the transgression, but could not redeem her, but instead involved himself and his posterity in sin and under the curse of God's holy law. I think I have seen in my time good men who, for the love of their wives, have done things which caused them much trouble, or brought them to the electric chair or to State prison. Such men are not always as bad as the world thinks they are. Natural love has very strong ties. I have seen men helpless in their love for strong drink and other lustful things, and have felt to greatly pity them. If these things be true naturally among men of great weakness, whose throats are an open sepulchre, with their tongues they have used deceit, the poison of asps in their lips, whose mouths are full of cursing and bitterness, and whose feet are swift to shed blood, destruction and misery in their ways, the way of peace they have not known, there being no fear of God before their eyes, how much more is it true in the upper and better kingdom, in which the King of Salem, King of peace, is head over all things to the church, which is his body, the fullness of him that filleth all in all? There is but one generation

of Jesus Christ. The new Jerusalem is the mother of all the children of God, and God himself is their Father. Now since God in the person of Christ is given to be head over all things to the church, is it an incredible thing for us to write or speak or preach that the church has her life in her ever-living head? Ye are dead (to the law), and your life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we also appear with him in glory. Whatever else we may or may not know, I feel sure we all do know that it is only when he who is our life does appear that we can or do appear with him in glory. So that when we, or any one of his generation, by his love, grace, truth, mercy or righteousness, or by all these graces, are brought to see him as the great head of the church, and realize that he sees and feels and hears and tastes for us, it is no wonder that we rejoice with each other in his love. Are not all his people known to each other by the face of their living Head? Does he not speak and hear and taste for them? Is he not very careful to see that they are cared for, insomuch that he gathers the lambs with his arms and gently leads those that are with young (under the law or conviction for sin), with his everlasting arms ever underneath them? Such love and tender care cannot be described by mortal tongue or pen. Truly Christ and the church are as inseparably connected as the natural head and body, and have been as long as Christ has been the head. Not one of this generation of Jesus Christ has ever committed a sin that the Head has not suffered for, never had a trial that he has not borne, never a sigh that he has not felt. It may be out of place to write it here, but I sometimes feel glad that there is hatred, else there could be no love; I

am glad there is sin, else there would be no Savior; I am glad there is death, else there could be no resurrection. A few weeks ago I read a second time the autobiography of Wilson Thompson, and often found myself weeping like a child when he would so minutely tell my feelings, especially so in his call to the ministry and first efforts to preach. I feel sure that I have never been able to preach in such demonstration of the Spirit and of power that he did, but I feel that truly after all, notwithstanding he died more than fifty years before I was born, that we were of the same generation, and had the same Father. The blood that flows in the head must of necessity flow into every vein in the body, is the life of the natural body. Love is the life of the spiritual body. The love in the spiritual Head must and does flow into all the spiritual body (we love him because he first loved us), so that all have the same spiritual life. While the members cannot all speak of the glory of his kingdom alike, they all do know the joyful sound, and what a blessing it is. Blessed are they that know the joyful sound, for they shall walk, O Lord, in the light of thy countenance, and in thy name shall they rejoice all the day. I know this is called a hard doctrine, and is rejected by men, and has ever been rejected by the world's religion, but to the generation of Jesus Christ it is a glorious doctrine, and they rejoice in the hope that it has saved them, and in the blessed assurance that this one way, God's way, salvation by grace alone, is high enough, deep enough and broad enough to save every one of Adam's family that ever has, does or ever will call upon the name of the Lord, together with all the infants and idiots, though this last assertion may be traditional belief, for so far as I know we have no direct Scripture proof.



Brother Ker, while I have written the above for publication, I really feel that I am the poorest of the poor. I have often felt to say out of my own heart, O Lord, are thy mercies clean gone forever? Or, Behold, and see if there be any whose sorrows are like my sorrows. I have been in great darkness, and often while in darkness which could be easily felt have said, with my eyes filled with tears, Surely I am the poorest living man that ever walked. But thanks be to his great and glorious name, the clouds have rolled away, the Sun of Righteousness has arisen with healing in his wings, and my soul is all wonder and love. I feel as one who suddenly comes into possession of a very great fortune, and know by past experience that this feeling will not last long. Whether I will now be able to utter speech and tell of the things that I learned in those dark days, remains to be seen. May God's grace and love rest and abide with and upon all of his family.

Your unworthy brother, if one at all,  
W. J. STEPHENSON.

POCA, West Va.

DEAR BRETHREN:—Solomon's Song v. 10, 11, reads, "My beloved is white and ruddy; the chiefest among ten thousand. His head is as the most fine gold; his locks are bushy, and black as a raven." Solomon, to my mind, is a type of Christ, and here he is setting forth the Spirit of Christ as he dwells in Zion, the church, the bride, the Lamb's wife. The bride possessing the Spirit of her husband, says, "My beloved is white and ruddy." White, pure, without spot or wrinkle; holy, righteous and separate from sinners, for he was without sin, neither was guile found in his mouth. She saw her Beloved red in his own blood as he hung on the cross bleeding, dying for every mem-

ber of the body that makes the bride complete. There is no deformity about her, not a member short, neither a member too many. Her Husband tells her that even the very hairs of her head are all numbered. Her Beloved is head over all things to her (the church), the chiefest among ten thousand, and the one altogether lovely. His head is as the most fine gold. Fine gold may pass through the furnace repeatedly, yet it will come out with its full weight. Christ, who is head over all things to the church, (body, bride,) passed through the furnace of affliction for all who were chosen in him. We hear him saying, Thine they were, and thou gavest them me; those that thou gavest me I have kept, and none of them is lost. This adorable husband ("My Beloved") came up on the other side of the grave without the loss of one that the Father had given him, save the son of perdition, that the Scriptures might be fulfilled. Jesus also speaks to his bride, and says, Not a hair of your head shall perish. This spiritual bride is the only one of her mother that bare her; her spiritual knowledge and growth is in Christ her head.

"His locks are bushy, and black as a raven." "His locks," to my mind, represent his elect, or chosen people, among every nation, kindred, tongue and people in their Adam-standing, for in the first man, Adam, they were corrupt, and were by nature children of wrath, even as others, and were in the transgression by the disobedience of the first Adam, hence were corrupt in their nature, all undone, without God and without hope, black with sin and under the sentence of death; for as it is written in the law, The soul that sinneth it shall die; for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our

Lord. Marvel not that I say unto you, Ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The first birth is of corruptible seed, the second birth is of incorruptible Seed, by the word of God, which liveth and abideth forever. The prophet Isaiah, by the Spirit, testified the same, saying, "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. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

J. W. McCLANAHAN.

NEWARK, Del., March 29, 1916.

DEAR SISTER RITTENHOUSE:—I received your good letter a few days ago, and in compliance with your request I have written a few words in your mother's memory for the SIGNS, if you desire to send it. I am not satisfied with it now that it is written. If you believe Elder Eubanks can improve on it, I would suggest you ask him to write it for you, and would be better pleased if you would do so, as I have never undertaken to write an obituary before, and am honest in my desire to have it done by your pastor. You can keep it if you want to, or destroy it. I feel barren and destitute the last two days and feel that I cannot write a word of encouragement or comfort to any one. Last week I had some sweet exercises of mind, but yesterday and to-day it seems I can get no relief or comfort from anything. I feel as Watts expressed it in hymn 1046:

"My soul hath gone too far astray,  
My feet too often slip,  
Yet since I've not forgot thy way,  
Restore thy wandering sheep."

The whole hymn is grace from start to finish, grace given to Watts when he penned it, and has been and is always sweet to me when I get down in the depths as I am at present. Yet we must "wait on the Lord; be of good courage, and he will strengthen thine heart: wait, I say, on the Lord." David records these promises to us, and it is pleasant to contemplate such Scripture, particularly when God's chosen characters, such as David, experience these things, knowing that all good things must come from above, from the Father of lights. When David was placed in such stresses of mind, it is a comfort to poor worms of the dust, is it not? One thing we know, that is, God is faithful, therefore the many promises he has written concerning those whom he died for, those who have been given a hope, are as an anchor of our soul. We may go astray from day to day, yet he will succor us. My mind a few days ago seemed exercised on a portion of Scripture found in James, first chapter: "Brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." He that endureth temptation when he is tried, shall receive the crown of life, which the Lord has promised to them that love him. Temptations to a child of grace come in many forms. We are told, Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust, and enticed. Then it is a settled fact that it is Satan in the flesh; he knows our weak points, pierces the weakest point of our armor, and through his evil suggestions we fall, enticed, fol-

lowing after the desires of the flesh, such worldly pleasures as our nature is so easily tempted with. But Paul gives us great hope regarding these temptations in 1 Cor. x. 13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So we see he knows our very weaknesses, knows we are helpless, dependent worms of sin and dust; knows that we must be brought low and humiliated before he will honor us with his gracious strength, and not until then will he restore us; but unto him that is poor, and of a contrite spirit, and trembleth at his word, when he has reduced us to this, then his love and peace will flow into our hearts as a peaceful flowing river. If we are given to search the Scriptures often, how many precious promises are set before us. A constant desire and searching for eternal life through the Book will sometimes bring us upon the mount. Searching for wisdom is pleasant thought and occupation. O, I had a desire for wisdom and knowledge a few days ago, and prayed for it, and he opened the Book to me at these words: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, or searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil

man," &c.—Prov. ii. 1-5, 10, 11. I had sweet meditation on this Scripture for days, and it is still alive in my soul. It came to me as if He were talking to me direct, and I hope he was; it came to me as a visitation of his Holy Spirit. A preacher could edify others with such sweet grace as this, but these things come to us and we enjoy them, even if we cannot comfort others.

Your brother in hope,

J. B. MILLER.

(See *Sarah E. Davis' obituary on page 382.*)

BELLINGHAM, Wash., March 13, 1916.

DEAR EDITORS:—I feel impressed to write a few words to you this morning, and indeed I have been impressed many times to write to you, but I much doubted its being an impression of grace, and I am such a poor old sinner that I put it off from time to time, hoping to get into a better frame of mind. I, like Elder Ker, felt that I could not write any more for publication, and my heart went out to him in love and sympathy, and I could say with him, and with one of old, that my soul was exceeding sorrowful. To sorrow over sin is surely a godly sorrow, which worketh repentance that is not to be repented of; the sorrow over the spirit of iniquity, which is so conspicuous in the churches, which is so grievous to all lovers of peace and truth. The future is dark and mysterious to us, and sometimes when our load gets so heavy, and the way so dark and rough, and our hearts so sore and sick of sin, we feel that we can bear up no longer; many times discouraged, we sink by the way, and about us all is darkness, we hardly dare to pray; then through the mists and shadows the sweetest voice ever known says, Child, am I not with thee, never to leave thee alone? O how precious are

those cheering words: I will never leave thee nor forsake thee.

When I received the December 15th number of the SIGNS and read the index to volume eighty-three, and my name did not appear on the list of correspondents, it made me shed tears of regret to think I had been so unfaithful as to not write even one letter telling you how your letters and editorials had been to me as food to a hungry, starving man, and it seems long between meals, or papers. It is comforting to read letters from all over the world, as it were, and all telling the same sweet story: salvation by grace, all rejoicing in Christ their Savior, and having no confidence in the flesh. It strengthens our faith, causing us to believe they have all been taught of the Lord, and as the face of man answereth to face in water, so the spirit of man to man; and somehow there is an indescribable something within me which reaches out to each of you, causing me to take hold of your words with an understanding heart, making me to rejoice with joy inexpressible and full of glory, and I would say, Bless the Lord for their words of comfort; this is the Lord's work, and it is marvelous in our eyes.

I will just say in conclusion, that since the Lord rules both in the army of heaven and among the inhabitants of earth, if he is for us, who can be against us? So if we suffer afflictions let us bear them as good soldiers, taking up our cross and following him daily.

From an old sinner,

DAVIS BURCH.

BOWIE, Texas, Jan. 4, 1916.

DEAR BROTHER KER:—I feel greatly impressed to try to write a few words for your consideration, and, I trust, your comfort also. Allow me to say first, that

I received the copy of the SIGNS you sent me (Dec. 1st, 1915), which has been read with must interest. The SIGNS is no new paper to me, as I used to read it, and would now if I were able. My circumstances are very limited, and I have an invalid companion who cannot walk, and I never get away from the place, have not in three years or more, besides I am afflicted myself. I trust I feel thankful to the God of all grace that it is as well with us as it is. I very seldom see any of the brethren, but once in a great while one will drop in to see us. Upwards of twenty years ago I was received among the Primitive Baptists, and believe the doctrine set forth in the SIGNS, and which it has contended for from the late Elder Gilbert Beebe's time down to the present. Twenty-five or thirty years ago a friend gave me a copy of the paper, and in it was a beautiful letter from Elder Silas H. Durand on foreknowledge and predestination. At that time I did not know that there was any one on earth who believed this dangerous doctrine (so-called), so I made several attempts to read it, and eventually succeeded in perusing line after line. I tell you, my dear brother, it was like cold water to a thirsty soul. Indeed, this brother seems near to me, so much so that I have a son in Dallas, Texas, which I named after him. I see in this copy that you sent me a short editorial of yours, which I have read several times, and I note your earnestness in contending for the precious truth, and I must say it is a holy truth that never can be gainsayed. We know that we have passed from death unto life, because we love the brethren, &c. This gift is from the Lord, and is eternal; so is this love, it makes no difference to us whether men believe it or not. There is a spirit in man, but the inspiration of the Almighty

giveth it understanding; so then with this understanding men worship and praise and honor God, the flesh profiteth nothing. God is a Spirit, and they that worship him must worship him in spirit and in truth. Dear brother, go on contending for the precious truth as it is in Jesus, and may the Lord bless, comfort and keep you in the hollow of his mighty hand and choose all your charges, is my prayer for Jesus' sake. When it goes well with you remember us in our lonely and sad condition. May the Lord bless you and be with you ever.

Your unworthy brother in gospel bonds,  
A. M. McDONALD.

HILLSBORO, Texas, May 6, 1915.

DEAR EDITORS:—It is with pleasure that I am sending to you these words, and thanks to you for sending the SIGNS, as I am always anxious and waiting for the next copy. Dear editors, you will please pardon me for stepping in perhaps where I do not belong, and unworthy as I am, not belonging to the church, but standing ready at all times to defend what I believe to be the Old Baptist doctrine. I note in the April 15th number of the SIGNS Elder Lefferts' letter, saying there is nothing he (God) cannot help or avoid if he (God) wants to; sin could not have entered into the world had he (God) not wanted it to do so. Now, dear editors, I have always contended that God is not in want for anything; if so, he is not the God that ruleth and controleth all things after the counsel of his holy and righteous will. To place God in the attitude of wanting, to my mind would uncrown him of the honor and glory of being God; he would be just what the Arminians claim him to be: a God that is standing waiting and ready to save if you will only let him do so, as he wants

to save you if you will let him. Think of it, a poor God without a crown. It would be more in keeping with the Old Baptist doctrine that sin could not have entered into the world had it not been his will for it to do so.

I am going to stop right here, for fear I am out of my place, but if you find me astray please set me in the way, and I will thank you for the light to guide me while I fight.

I feel to be your unworthy brother,  
JOHN C. GUNN.

RALEIGH, N. C., March 14, 1916.

DEAR BROTHER LEFFERTS:—I am writing that I may inclose a check for the SIGNS, and at the same time tell you with what eagerness I await the arrival of each copy, knowing that it will be filled with good things. The last one, which I received this morning, is no exception, but, like all the others, is well worth reading time and again, and contains food for thought. How true your editorial is. I have observed the same thing many times in our town. All denominations preach the helpless condition of Christ, how he would save if we gave him the chance. I heard one preacher say a few weeks ago that Jesus tried in every way possible to prevent Judas from betraying him, but he failed. Elder Ker's editorial was especially good. It brought to my mind many things in the life of my father, who, until he was forty years old, was the most zealous of farmers. When he received a call he did not tarry, but for forty years preached without any hope of reward, save the answer of a good conscience. He gladly left farm, home, wife and children to go tell the good news that he had received. It does seem to me that we are few enough in number to make us try in every way pos-

sible to keep the few together, and not let any little point of doctrine that we cannot understand come between us. May God keep us as one body.

Sincerely,  
PATTIE WOODARD ANDERSON.

CAMPBELLSBURG, Ky., May 17, 1916.

DEAR BRETHREN EDITORS:—I am sending in my remittance for the SIGNS OF THE TIMES, and want to say I do love our dear old paper, and believe I love the writers, for the letters and editorials are a great comfort to me, and the doctrine it sets forth is meat and drink to a hungry, thirsty soul. I never want to be without the paper as long as I can pay for it and can see to read. I cannot express in words the comfort I have derived from reading its pages. Surely we do bear one another's burdens. Often I feel to be in such darkness, so cast down and forsaken, and think, Surely there is none like me, and then I find something in the SIGNS that seems to give me strength, and I am made to go on from day to day.

I did not think I would write more than a line or two, so I will stop by asking an interest in your prayers when at the throne of grace, for I am a poor, needy sinner, saved by grace, if saved at all,  
ADDIE CHANDLER.

NOANK, Conn., Feb. 14, 1916.

DEAR EDITORS:—If it will encourage you any, I wish to add my mite of approval in sending my remittance for another year. Having taken the SIGNS OF THE TIMES since 1901, I feel well acquainted with the writings of the editors, and many of the correspondents, and wish I could tell how profitable they have been to me in doctrine, reproof, correction

and instruction in righteousness, but the consciousness that I may be trying to call attention to myself, rather than trying to encourage others, keeps me silent. I trust that the Lord will so strengthen all associated with the SIGNS, that they, like their Master, will not fail nor be discouraged, but will continue to speak comfortably to Jerusalem.

EVA ASHBEY.

### CORRESPONDING LETTERS.

*The Baltimore Primitive Baptist Association, now in session with the Black Rock Church, May 17th, 18th and 19th, 1916, to the associations and meetings with which we correspond sends greeting.*

DEARLY BELOVED BRETHREN IN THE LORD:—Notwithstanding the cold and declining days in which we live, we feel that we are still standing firm in the liberty with which Christ has made us free. We do not say this boastfully, for we are weak and dependent creatures; but our God in his abundant mercy has kept us until now, and we pray him to keep us and you near to himself, and enable us all to contend earnestly for the faith which was once delivered unto the saints. We have had a good meeting. The Lord has blessed us with good weather and good preaching, which we hope we are able to appreciate.

The next session of our association is appointed to be held with the Harford Church at the usual time next year, when and where we hope to meet your correspondents again. May the Lord bless you.

JOSHUA T. ROWE, Moderator.  
FRANK G. SCOTT, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*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 XXXIII. 19-21.**

"THOU shalt not see a fierce people; a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand."

The whole of this Scripture culled from the prophecy of Isaiah, of which we have here quoted the nineteenth verse, is the language of faith looking forward beyond the things then seen to the things yet to be made manifest in the gospel heavens several hundred years from the time in which the prophet was then living. This is one of the many internal evidences found within the Bible that prove its being inspired from a source outside of man himself, for how else could the Old Testament be so full of prophecies accurately foretelling what should afterward come exactly to pass as foretold, except that the authorship of the Bible be in One who is endowed with infinite comprehension and absolute foreknowledge? Isaiah is enabled here by faith to look beyond the law and legal Israel to the kingdom of Christ, then in the future, and to the glorious position in which this gospel kingdom stands. Thus, in describing the inhabitants of this new kingdom, he says they are not a fierce people. Fierceness, savagery, carnal bravado and courage, human boldness and egoism, are not char-

acteristic of the new creature in Christ Jesus who lives in that Jerusalem from above, the mother of us all. On the other hand, humility and meekness, gentleness and peace and brotherly love are by grace infused into these regenerated subjects of the gospel kingdom, so that "thou shalt not see a fierce people." Right here, we must not confuse the visible organization of the gospel church with the church as it is in Spirit, which is the way Isaiah is having it revealed to him there. True, the church in its visible organization here in the world has always had its troubles and divisions, has at different times been troubled with men seeking their own ends, and having not an eye single to the glory of God. These contentions have at times waxed fierce, but we must remember that such contentions are of the flesh, and do not affect at all the quietude and humility of the church in the Spirit. However much the surface of the ocean of vital unity may be disturbed by storms and winds, its deep subterranean mysteries are all undisturbed and peaceful. This people dwelling in the new heavens at which the prophet is looking, is not of a deeper speech than he can perceive, nor of a stammering tongue that cannot be understood. To be sure, the world cannot understand the language of the people of God, and to the wisdom of this world they do seem to stammer, but to those of like precious faith the speech of the spiritual rings clear as a bell, giving a certain sound, and that which the world calls stammering is eloquent with power to the spiritual ear.

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither

shall any of the cords thereof be broken." The church is the city of the solemn things of the redeemed host. In the old, or typical Zion under the law, were the temple with all its furnishings fraught with such wonderful meaning and the priesthood of the Aaronic line, with all its vestments and incense, offerings and sacrifices, rituals and ceremonies. Here, in the temple, were the singers and the instruments of strings, the cornet and the organ. Here were the solemn feasts kept and the holy days observed. Here echoed and reechoed the songs of triumph when all went well, here resounded the plaints and wails when adversity overtook them. Here, too, in secrecy behind the veil in the temple was the holy of holies, where was the ark of the covenant upholding the seat of mercy overshadowed by cherubim, and containing the tables of the law, the pot of manna, and Aaron's budding rod. All these, and many other things, made the Zion of old a blessed and holy place to the Jew, and all these were shadows of things vastly more wonderful in the spiritual Zion, "the city of our solemnities," appearing to the faith of Isaiah. The church of God is a solemn place; not that it is especially a sad place, but a place filled with the reverence and adoration of the Highest, a place where all the transactions are in the Spirit, and have to do with eternal verities. This makes it a solemn place. Here dwells the Lamb of God, the one and only sacrifice for sin which does not have to be offered every year, but was offered once in the end of that legal world to perfect forever those whom God had sanctified in his covenant of election before time began. The efficacy of this atonement pervades the whole solemn city. All the inhabitants are solemn, for they remember the pit whence they were digged and the

rock whence they were hewn, so that with sorrow for sin they reverently contemplate the great price paid by their Redeemer for their safety eternally. This is not a temple made with hands, but a habitation builded through the Spirit for the honor and glory of God, a temple builded of living stones: sinners quickened through the operation of the Spirit and raised up together to sit in the heavenlies. From these living tabernacles arises unto God the sweet savor of Christ, the holy incense of prayer and praise kindled in the hearts of all the saints for his wonderful mercy to the children of men. This Zion of our God is a "quiet habitation," for the dwellers therein are resting in the finished work of Jesus, observing that Sabbath day which shall never end. They have ceased from their works, as God did from his, and have entered into rest from all the labor of legalism which they were formerly so heavily laden with. There is no going about to save souls, for Jesus has done all that work, and finished it centuries ago. Nothing do these Zion-dwellers have to do but rest in his love. This is "a tabernacle that shall not be taken down." Under the old covenant, the tabernacle all through the wilderness had to be taken down and moved from place to place, its stakes had to be moved and its cords loosed, but that holy city coming down from God out of heaven, the new Jerusalem, shall never be taken down, it shall not fall nor decline. Its life is the same as the life of God, and as God cannot be moved, so shall not this city be moved, founded as it is in his immutable wills and shalls. Omnipotence upholds it, omnipresence secures it. The stakes shall never be moved. Paul says that whom God foreknew he also did predestinate unto conformation to the image of his



Son; whom he did predestinate them he also called, whom he called them he also justified, whom he justified them he also glorified. Here in a short sentence in his letter to the Romans Paul gives us the "stakes:" foreknowledge, predestination, effectual calling, justification and glorification. These stakes can never be removed. These eternal principles contingent upon God alone are too high for man to amend or to erase. Were the safety of the church contingent upon our doing this or that, were it hinged upon duties which we had to perform, it would not be a tabernacle not to be taken down, and it would certainly fall, for man has been nothing but a failure in himself from the beginning, and everything man has ever done has been a failure. But resident as it is in the eternal principles of God and his holiness, not one of the stakes shall ever be removed, nor shall any of the cords thereof be broken. Cords are used to fasten the tent to the stakes. There are certain cords which bind the "city of our solemnities" to the immovable stakes above mentioned. In other words, the experience of grace in the inhabitants furnishes the cord which binds them to the doctrine which furnishes the stakes. The doctrine of God our Savior never has any attraction for any one until that one has the experience of the doctrine within himself. Experience is the personal intercourse of God with the individual, and in this intercourse, which is through the operation of the Holy Spirit within the subject of grace, is revealed the doctrine of God. There can be no right knowledge of doctrine except through experience. This is the way (by experience) that God instructs his people and indoctrinates them in the principles of godliness. These cords shall never be broken. Nothing can ever prevent the communi-

cation of God with his people. Earthly intercourse is often interrupted. Death severs us from our friends, so that we cannot communicate with them (spiritualism notwithstanding), wars intervene and disturb intercourse between nations, telephone and telegraph lines go wrong and no messages can be sent, but nothing can ever sever the cords that hold the Zion of our God, nothing can break or discontinue the intercourse of God with his people, the experimental work of the Spirit. Godly sorrow for sin, repentance, peace that passeth understanding, love shed abroad in the heart, faith, temperance, and so on, are all the experience of God's people. These things bring the doctrine home to them, these cords bind them to the stakes, and these cords cannot be broken.

"But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." The "glorious Lord" is the risen Lord, the resurrected Christ, the victorious conqueror of all the enemies of righteousness. The "glorious Lord" is the Lord at the right hand of God, the Lord that said to David's Lord, Sit thou on my right hand until I make thine enemies thy footstool. The risen Christ is a place of broad rivers and streams to the city of God. His life waters the city and makes it fruitful in every good word and work. Time and space forbid us to tell all that Christ's resurrection means to his people. Indeed, it is a river so broad that human language cannot adequately deal with it. By Christ's being glorified in his ascension unto the Father he becomes her glorious Lord. Thus is he Zion's living head, sending down to and through her the stream of his living word, which makes her clean every whit, and which blesses her with all spiritual blessings in the

heavenlies. These heavenlies are, first, the nature of Christ; whereas she was in Adam made a partaker of the carnal nature, now by the life of her glorious Lord she is quickened from that death in Adam, and made a partaker of the divine nature, so that she bears about in her mortal body the dying of the Lord Jesus to make manifest the life of Christ, thus bearing the image of the heavenly. This being made a partaker of the very nature of Christ is the result of being watered by her glorious Lord, watered with and in a living stream. Second, the life. The life this city lives is by the faith of the Son of God, old things are passed away and all things become new; and whereas in time past they walked according to the course of this world, and in the lusts and appetites of this world, now this city lives not after the flesh, but after the Spirit, for the righteousness of the law is being fulfilled in her. Thus, is this a new life, a life spent in God's service and to his honor and glory. Third, relationship. Whereas in nature all relationship is sexual, and based on marriage, in the resurrection life there is no male or female, no marrying or giving in marriage, so that the relationships in this Zion of our God are all new, based on an entirely new foundation, that of the Spirit, so that instead of there being husbands and wives, fathers and mothers, aunts, uncles and cousins, all are brethren in Christ Jesus; only one husband there, and that is Jesus; only one bride there, and that is the church; only one father there, and that is God; only one mother there, and that is the new Jerusalem. Fourth, service. Every one in this new city is the servant of the other, all are servants one of another, no one lives to himself alone in this wonderful Zion and no one dies to himself alone, for as Jesus loved them

and gave himself for them, so they do after his Spirit and in his likeness, because they love one another, serve one another, and inasmuch as they do it unto one of the least of these, they do it unto their Lord. Fifth, suffering. These inhabitants are called not only to believe on Christ, but to suffer for his sake; the world hated him, and will hate these; they desire to live godly in Christ, and so they suffer persecution; they are crucified with Christ unto the world, and the world is crucified unto them. Sixth, inheritance. They have an inheritance not of this world, an inheritance incorruptible and undefiled, reserved in heaven for them. Seventh, future glory. The fullness is not here in time, but hereafter; the city waits for the adoption, to wit, the redemption of "our" body. We have here just hastily noted seven heavenlies in which the Zion of God is blessed. A whole sermon could be preached from any one of them. We simply list these things here to try to show how the glorious or risen Lord is a place of broad rivers and streams to his church. Whereas in nature, streams flow into and help to swell a river, in grace, the river is first and the streams flow out from the river. Things in grace are the opposite of things in nature, so that it was said of the apostles: These are they that turn the world upside down.

We must not forget to mention those ministering gifts which the glorious Lord gives to the city for its edification and comfort. He gave apostles, pastors, teachers, prophets, evangelists, helps, governments, &c., unto his church, and these are streams that flow from the one "place" (the glorious Lord), and these water the garden. No galley with oars is in these streams. No human instrumentality is employed here, none of the usual modes of travel or of transportation are in vogue

in the city of God. The Spirit is the message-bearer binding all in one and communicating with each and all. No noise or evidence of the world's commerce, of its hustle and bustle, of its rush and work, are seen upon the bosom of these placid streams. In olden times criminals used to be sentenced to serve a term in the galleys, so that the galleys were mostly manned by the condemned. This thought is doubtless in the mind of the writer here when he says: "Wherein shall go no galley with oars," to convey the idea that in this Zion of God there is no condemnation, no convict serving a sentence, but all are the Lord's freemen. "There is, therefore, now no condemnation to them which are in Christ Jesus." Also, "Neither shall gallant ship pass thereby." None of the gallantry of earthly pride is in evidence here. No room here for the pride and boastfulness of men. All have become nothing that Christ may be all in all. All glorying, if glory there be, is in the cross of Christ the Lord.

We have written this at the request of Mr. Walter F. Stafford, R. 1, Greenfield, Tenn., whom, we take it from his letter, is not a member of the Old School Baptist Church, but an inquirer after truth. This is a most beautiful portion of Scripture to have impressed upon the mind of any one, but especially so upon the mind of one as yet unbaptized. We believe if our friend is made to realize the force and beauty of this text, he will be so allured by the attractiveness of the "city of our solemnities" as not to be able to refrain from following his Lord and Savior in baptism. His letter to us breathes a sincere devotion to the truth, but he says it is not meant for publication. May the Lord be with him and guide him in the way of the ordinances of His house. Such thoughts as we have here written

upon this text in Isaiah are very meagre indeed, as they must necessarily be owing to limited space, but we hope our readers will be able to meditate beyond what we have written, and thus fill up the gaps.

L.

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### CIRCULAR LETTERS.

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(Written by brother Edward A. Johnson.)

*The Baltimore Old School or Primitive Baptist Association, now in session with the Black Rock Church, May 17th, 18th and 19th, 1916, to the several churches of which this Association is composed, sendeth greeting.*

DEAR BRETHREN:—As it is customary at this time to address you in what is called a Circular Letter, and as our mind has been somewhat exercised of late upon the love of God to his people, allow us to call your attention to the thirty-first chapter of Jeremiah, third verse, in which we find these words: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Surely there is no subject of more interest to the poor sinner than God's love to his chosen people. "I have loved thee." Who are these people whom God loves? It is written they are a peculiar people, zealous of good works, children that will not lie, a people whom the Lord formed for himself, they are the recipients of that love, loved and chosen in him before the foundation of the world. "When Israel was a child, then I loved him, and called my son out of Egypt." For the great love wherewith he loved us, even when we were dead in sin, he hath raised us up and made us sit together in heavenly places in Christ Jesus. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-

lasting life." O what manner of love, that we should be called the sons of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Loved us with an everlasting love, an unchangeable love that passeth understanding, strong as death; many waters cannot quench it, for it is said of him that loved us and gave himself for us 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. Therefore because of this great love which the Lord has for his people, though they wander in forbidden paths, yet he says, "I will heal their backsliding, I will love them freely: for mine anger is turned away," that he sees not iniquity in Jacob nor perverseness in Israel. O what loving-kindness is here bestowed upon his people by a covenant-keeping God, who says, "I will never leave thee, nor forsake thee," who crowneth us with lovingkindness and tender mercies. "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." What wondrous love is this that draws us with cords of a man, with bands of love, and brings us to his banqueting-house and spreads his banner of love over us, saying, Ye shall be my people, and I will be your God. Having this assurance of the loving-kindness of our God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

## MARRIAGES.

By Elder H. H. Lefferts, June 1st, 1916, at the home of the bride, James H. Dawson and Miss Sarah E. Slack, both of Leesburg, Va.

## OBITUARY NOTICES.

**Isaac Randall**, of North Berwick, Maine, was born May 11th, 1832, and departed this life May 23rd, 1916, aged 84 years and 12 days. Nov. 26th, 1854, he was married to Olive E. Coffin, who died May 17th, 1909. To that union were born eight sons and one daughter. Five of the sons and his daughter, Mrs. Bell Blaisdell, survive him. The sons are: Elmer E., of Rollinsford, N. H., Noah W., George H. and Arthur E., of Berwick, Maine, and Austin E., who remains at the family homestead. The three sons who died were: Isaac Henry, born March 23rd, 1856, died Sept. 8th, 1869; Charles, born Feb. 4th, 1858, died May 2nd, 1883; Moses, born Feb. 5th, 1860, died Dec. 23rd, 1872. When but a young man it pleased God to call him by his grace unto the fellowship of the Savior Jesus Christ. The Lord showed him that he was a lost, perishing, hell-deserving sinner. He was burdened under his sins and the condemnation of the law for many months, but at length the Holy Ghost gave him to find peace and forgiveness of his sins in the blood of the crucified Lamb of God. He made a public profession of his faith in Christ Jesus and united with the church. He was baptized by Elder William Quint in the year 1850, and continued a worthy and beloved member of the church all his days. He was an unwavering believer in the doctrine of Christ; his hope and comfort and life were therein; salvation by the grace of God flowing unto us through the atoning sacrifice and the imputed righteousness of Jesus Christ, the incarnate Word of God. He lived in this profession of the name of Christ in all godliness and uprightness among his fellows, a humble, God-fearing man, a good husband, father and neighbor. He was surely respected and held in high esteem by all who knew him. It ever appeared to be his aim to walk as becometh the gospel of Christ in all the relationships of life, and thus glorify his God and Savior, whom he ever spoke well of, confessing all his hope and blessedness and his expectation of eternal glory to be in him. During the early part of his last illness he spoke much of the preciousness of the dear Redeemer, and of his earnest expectation of soon being with him in glory. He told of how he had been much under the cloud all winter, so that he feared the Lord would never shine upon him, a wretched sinner, any more. But last Saturday he appeared again to his soul and told him that he loved him, and that he had died for him, and that he was his. "O how lovely he was. He is altogether lovely. I sat there [he was in the barn]

and the tears of joy streamed down my face. O, I fear not death, Jesus is with me, my Savior, my Friend, I shall be glad when his time comes for me to go to be with him in glory. I am a poor sinner, just nothing at all, but Jesus, the lovely Savior, is everything." After this manner for a week or two he continued to speak every day of the blessedness that was in his heart, and of the sweet foretastes of heaven that were his, and of the ardent longings of his soul to depart and be with the Savior in glory. But this blissful state of mind was followed by sore conflicts, days and nights of darkness and anguish of soul, and with bitter moanings he now complained how wretched was his condition, for the Lord had hidden his face from him and was gone, and "my hope is gone, Jesus is gone, and I am dying in wretchedness." Our dear brother continued for about two weeks as one in abject desolation. Down from the blissful heights of salvation and foretastes of glory he was plunged into an abyss of darkness, amidst conflicts with Satan and unbelief, but the gates of hell could not suppress his soul's yearnings, sighs and moans after Jesus Christ. Thus tossed about, and his bodily strength wasting away, he continued until about a week before he died, when with a happy smile he expressed his satisfaction that he should soon depart to be with the Savior, which was all that he was longing for. The conflict was ended, the good fight of faith was won, the storm was past.

At his funeral I made some remarks from Hebrews iv. 9: "There remaineth therefore a rest to the people of God." The foretastes here and the everlasting sabbath hereafter. They laid away his body in the home lot on the farm in hope of the resurrection of life at the last day.

FREDERICK W. KEENE.

**Sarah McDonald**, of Dunwich, departed this life April 30th, after an illness of about four weeks. Sister McDonald was received in the fellowship of the Covenanted Baptist Church of Canada at the quarterly meeting in May, 1885, and was baptized by Elder Pollard in August following. Sister McDonald was a woman possessing those sterling qualities of faithfulness, uprightness and integrity. She was kind and obliging, always willing to lend a helping hand to those in need. Her faithful walk and love for the church will live in the memory of her many friends as an unmistakable evidence of the work of grace in her heart. Her chief enjoyment was in meeting with the Lord's people, and whenever she could minister unto their needs in word or deed her willing hands never withheld the good she could do. Her reward was in doing, and not for doing. Sister McDonald's home for forty years was with her only sister, Mrs. A. P. Campbell, who will feel her loss very keenly, but the grace of God, we trust,

will be her strength. Sister McDonald's funeral was held at the meetinghouse in Dunwich, and was largely attended by friends and relatives, which spoke of the high esteem in which she was held in the community in which she had lived for a number of years. The writer tried to speak to the comfort of the mourning friends, using as a text Romans viii. 38, 39. Sister McDonald leaves one sister, Mrs. A. P. Campbell, of Dunwich, besides the church, and other relatives, to mourn their loss. Burial was in the Duart Cemetery. May the Lord be with all the mourning ones and comfort them in their sorrow.

ALSO,

**Isabella McAlpine**, widow of Deacon Malcolm McAlpine, of Brooke, Ontario, died at her home March 13th, 1916, in the 79th year of her age. Mrs. McAlpine never made a profession, but was a believer in the doctrine of grace, and her only hope of salvation was in her blessed Savior, to whom she gave all praise. Her home had for many years been a welcome place to all lovers of the truth. Her husband, Deacon McAlpine, preceded her seven years. Since her husband's death her home was with her children in the old homestead, where she had lived for many years. She leaves five sons and two daughters, besides many friends and relatives, to mourn their loss.

Her funeral was held from her home in Brooke, conducted by the writer, and was largely attended. Burial was in the Brooke Cemetery. May the dear Lord comfort the sorrowing children in their loss of a kind and devoted mother.

J. B. SLAUSON.

**Virginia Lee Rust McDonald** was born on the old Rust plantation, near North Fork Church, in Loudoun County, Va., June 11th, 1834. Her father's name was Benjamin Rust, her mother's maiden name was Frances Davis. She was married July 17th, 1865, near Jackson, C. H., W. Va., to J. H. McDonald, of Pennsylvania. They lived awhile in Pennsylvania, then in West Virginia, and in 1867 moved to Lebanon, Mo., and on the second Sunday in April, 1871, were baptized by Elder Harvey Doty, and became full members of Pisgah Old School Baptist Church, in Laclede County, Mo. In 1876 they moved to St. Louis, Mo., in 1878 to Worden, Ill., and later joined the Little Flock Church at Honey Bend, Ill. In 1887 took letters from Little Flock Church and moved west, first to Pine Ridge, S. D., then to San Jose, Cal., then to Dayton, Wash., and later to Puyallup, Wash. In 1916, an Old School Baptist Church having been organized at the residence of Dr. and Mrs. McDonald, known as the Puyallup Old School Baptist Church, they joined in the constitution of the same, where she remained a faithful member until Sunday morning, May 14th, at 6 o'clock a. m., she peacefully fell asleep in Jesus. Had she lived until June 11th she would have been 83 years old. They

celebrated their fiftieth wedding anniversary July 17th last, when a number of their friends gathered at the McDonald residence to honor the occasion. Her father, mother, brothers and sisters all preceded her to the grave, and she remarked a short time before her demise that she was the last of her generation, and would soon join them on the other side. We laid her remains to rest May 16th in the beautiful Sumner Cemetery, to await the call of the resurrection morning, when we shall all hope to meet the Lord in the air and so be forever with our Lord. She leaves a lonely household, her husband and an old colored man, Tim Hall; also an adopted daughter, Nina Richmond, residing in Alaska, with numerous friends and relatives to mourn her departure, but we mourn not without hope of a glorious meeting beyond this vale of tears, where there shall be no more sorrow, but rejoicing forever in the presence of our Lord.

J. H. McDONALD.

**Sarah E. Davis** was born in New Castle County, Del., April 7th, 1860. Her father, John H. Sanders, was a Quaker, and her mother, Eliza M. Sanders, was (her daughters believe) an Old School Baptist, having been baptized when eighteen years of age, in the Brandywine Creek. Sister Davis was baptized in August, 1903, by Elder J. G. Eubanks. She was taken from bed a sick woman at the time, our deceased sister, Martha Staton, being one of those who assisted her to and from her bed to the Christiana Creek, at Welsh Tract Church, foot of Iron Hill. She recuperated quickly from her illness after her baptism and was much better afterwards for a time. Up until about six years before she came to the church to seek fellowship she was a Methodist. At that time she and her family were living on Iron Hill, and her daughter, Lidia, (now Mrs. Arthur C. Rittenhouse) about eight years old, (now a sister member of Welsh Tract Church) had a desire to go to the old meetinghouse, and her mother would accompany her to the edge of the wood and await her return from meeting. She would coax her mother to accompany her occasionally, and one day she yielded to her daughter's desire, as she had told her, "They are just the nicest people I ever met." That was the last time she had to be persuaded to visit the Old School Baptist meetinghouse, for ever afterward she was convicted within herself that she was a sinner, and her only hope was through the grace of God. She expressed to her pastor once that every breath from her being was sin. The writer had occasion to be with her quite frequently the last year or more of her time on earth, and her desire most of the time seemed to be to leave this time state and be with her Savior. She lived close to the cemetery, and told me it was the sweetest spot to her; she never was lonesome when she could look out of her window and see the spot. She was a most patient sufferer, an ex-

ample of Christlike patience and fortitude as ever was made to suffer on this earth. Tuberculosis of the lungs was her affliction. For more than eighteen years she had her death-warrant passed upon her by physicians, but she told me she would never leave here until God's set time. The last few months of her earthly life were almost without sustenance of any kind; nothing but water. Her last words were scarcely audible: "Father, take me home." Her husband was present when she uttered them. He nursed her day and night most of the time during her last illness. She passed from us Sept. 29th, 1915, and we carried her to the grave, there to await that great day of His coming.

By request.

J. B. MILLER.

**Mrs. Peter Forbes** passed away at Wallacetown, Ontario, June 5th, 1915, after a short illness, aged 68 years. Many years ago she gave me a sweet reason of her hope. She was a faithful follower of the Covenanted Baptists all her life, but never joined the church. Her father, Dugald Graham, and her mother were both members of the church. She was a faithful and devoted wife to her dear afflicted husband, who for about three years was confined to his bed, but she never wearied in trying to do all she could to make him comfortable and relieve his distress, waiting upon him until the last day of her life. About three weeks later, June 29th, 1915, her husband, Peter Forbes, passed away, aged about 74 years. For many years he was a lover of the truth as he heard it preached at the Baptist Church, and longed to know the dear Redeemer as his God and Savior. He rejoiced in the peace and prosperity of the cause of Zion. I believe he is now at rest. They left two sons, an adopted daughter and many relatives and dear friends to mourn their loss. Both were laid to rest in Fairview Cemetery, many friends being present to pay their last respects. The services on both occasions were conducted by Elder J. B. Slauson.

Written by request of her brother, John C. Graham, who is a member with us.

SARAH A. McCOLL.

## APPOINTMENTS.

ELDER George Ruston will, Providence permitting, fill the following appointments:

Vega, Sunday, June 4th, 11 a. m. and 1:45 p. m.; Union Grove, Sunday, 11th, 11 a. m.; Kingston, Saturday evening, 17th, 150 Prospect St., 8 p. m.; Olive, Sunday, 18th, 11 a. m. and 2 p. m.

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

E. G. Webb, Kans., \$.50; Mrs. Sarah F. Gandy, N. J., \$1.00.

MEETINGS.

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I N  
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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.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84.

MIDDLETOWN, N. Y., JULY 1, 1916.

NO. 13.

## POETRY.

### THE “SIGNS OF THE TIMES.”

SIGNS OF THE TIMES, our loyal friend,  
To Old School Baptists very dear,  
For they, through it, epistles send  
To brethren living far and near.

It has for years withstood the test,  
And is still faithful, staunch and true;  
To Baptists all a welcome guest  
Since eighteen hundred thirty-two.

It comes to all fraught with good news,  
Pursues its course from shore to shore,  
While God's poor, trembling saints peruse  
And scan its pages o'er and o'er.

On some fair page they always find,  
To them, a token of good cheer,  
That's sure to stir the pure mind  
In mitigation of their fear.

A special letter there may be,  
To stir emotions in our breast;  
For writers in God's family  
Reside throughout the east and west.

These children of the heavenly King  
Are all, in love, taught of the Lord;  
Therefore this messenger doth bring  
To each and all a cheering word.

To those in sickness or in health,  
To those who in seclusion live,  
It comes with news of greater wealth  
Than all this world can ever give,

Of priceless treasures that are found  
In Jesus Christ, the Son of God;  
It carols no uncertain sound  
To those beneath affliction's rod.

A blessing to God's humble poor,  
This family sheet doth always prove;  
It brings glad tidings to their door,  
Of Jesus and his wondrous love.

“Sword of the Lord and Gideon,”  
Has been the watchword all along;  
The finished work of Christ well done,  
And saving grace the theme and song.

The editors, all godly men,  
Instructed by the Holy Ghost,  
Were given grace to wield the pen  
To comfort all the heavenly host.

Not for one moment giving space  
To any man-made plan or scheme;  
Salvation by God's sovereign grace  
Has been, and ever is, their theme.

The present staff, Lefferts and Ker,  
Doth boldly now the truth defend;  
For God hath called them where they are,  
And qualified them to this end.

O may thy blessing, Lord, abide  
On this true harbinger of peace;  
The pen of inspiration guide,  
And let glad tidings never cease.

W. S. CUBBAGE.

FELTON, Del., May, 1916.

## CORRESPONDENCE.

## REVELATION XXII. 14.

"BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Dear brethren editors, and all who read the SIGNS OF THE TIMES, after reading dearly beloved W. J. May's article in March 1st of present volume, on the words recorded in Revelation xxii. 18, 19, I feel a desire to write some on the subject contained in the words of the text quoted above. I am glad to say to brother May, and to all the readers of the SIGNS OF THE TIMES, that I heartily agree with what he has written, with this one exception: I do not understand the church to be the holy city, new Jerusalem, referred to in this twenty-second and previous chapter. At least all the churches are not, as I see it. But I am not writing this to find fault with his able article on the words of his text, for if I rightly understand him I believe every word he said to prove his text referred to God's people, and the words of my text are in perfect accord with his text. The city spoken of in the fourteenth verse evidently is the same as the holy city spoken of in the nineteenth verse. I realize these Scriptures present a great subject, too wonderful for me, yet I hope it has pleased God to give me at least a glimpse of a few things contained in these Scriptures. All any one knows about them is what their understanding has been opened up to receive, and that is done alone by the Spirit of God. I desire to say here that until four years ago last January I also believed that the holy city, new Jerusalem, was the church, therefore how unreasonable it would be for me to feel hard toward brother May, or any other brother, for believing as I once believed; but for

causes known to God, I believe it pleased him to show me a better way. At that time I was so badly crippled that I could not write, so I got my grandson to write for me most of one day. It was that day that I was made to rejoice in the presence of God, and made willing to give up my former opinion for something better, as I verily believe. Now let us read the text again. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The inference here is that those who do not do his commandments do not have right to the tree of life, neither can they enter in through the gates into the city. I think the Scriptures abound with similar teachings to this, both in the Old and New Testaments. In short, it means as Paul said: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The reaping in either case refers as to time, and not as for eternity. These things we learn in our own experience, unless we are so blind that we do not know that we are blind, as was the case with the church of the Laodiceans. They said, I am rich and increased with goods, and have need of nothing. They had been sowing to their flesh to the sorrowful extent that they did not realize their own need. They were not doing the commandments of God, therefore had no right to the tree of life. The Lord said, And knowest not that thou art wretched, and miserable, and poor, and blind, and naked? It seems a church could not be in a worse condition than this church was in. While they were in that condition they were not entering in through the gates into the city. The

holy city, new Jerusalem, has never been polluted by the works of the flesh. When we enter into that city we are stripped (so to speak) of every work of the flesh. Paul enumerated many of the works of the flesh, and then said, I tell you now as I have also told you in time past, that they that do such things shall not inherit the kingdom of God. Evidently the kingdom of God spoken of here is the same as the kingdom of heaven referred to in Matthew xviii. 3. It was a fleshly desire that caused those disciples to want to be the greatest in the kingdom. Beside all this, they did not understand the nature of the kingdom set up by Christ. They would have to be converted and become as little children before they could enter into the kingdom of heaven. There evidently are many yet who desire to be the greatest that are blind to the fact of their helpless condition. Jesus said to Peter, When thou art converted strengthen thy brethren. After Peter was converted we no more hear him boasting of his own abilities, but he felt his dependence upon God for his daily needs. Jesus said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." These words are just as true now as when they were uttered. It is a blessed condition to be in to feel poor in spirit; it is a sorrowful condition to be in to say, I am rich and increased with goods (self-righteousness) and have need of nothing. There evidently has never been a greater contrast between any two churches than the church of Philadelphia and the church of the Laodiceans. The church of Philadelphia was not condemned for one thing that we read of here in Revelation. On the other hand, the church of the Laodiceans was not commended for one thing here in Revelation. We observe, regarding the church of Philadelphia, that after com-

mending them for what they had done, it is said of them, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Evidently all this refers to time, and not for eternity. Whether we understand what is meant by "thy crown," and also what follows in the twelfth verse, this all, I think, refers to time.

Now let us notice the twelfth verse. We see it is to him that overcometh that the promises are: "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." We now have a most wonderful subject before us. O that we may be given wisdom to rightly apply these Scriptures. I realize this is highly figurative language, yet there is harmony here with the words of the text. It seems plain to me that this is the city referred to in the text. It is they that do his commandments that do overcome, and it is the same ones who overcome that have right to enter in through the gates into the city. It also is the same ones of whom it is said, "I will write upon him the name of my God, and the name of the city of my God." This city we note has twelve foundations and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. Read Revelation xxi. 12, 13, also Ezekiel xlvi. 31-35. This also evidently is the same city. Here we read, "And the name

of the city from that day shall be The Lord is there." O what a wonderful and glorious city; the Lord is always there. One peculiar thing about this wonderful city of twelve foundations and twelve gates is, that the gates are open all the time by day, and that there shall be no night there. (Rev. xxi. 25.) Another thing to observe is, that the tree of life that bare twelve manner of fruits, and yielded her fruit every month (evidently meaning all the time,) was in the midst of it. (Or in the midst of the paradise of God, Rev. ii. 7.) Our text says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The church of Philadelphia had kept the word of his (the Lord's) patience, and the promise was, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. We should note that it is to him that overcometh, that the promise is. "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem." We should also remember that many of the members of those churches had already yielded to many of the temptations by which they were surrounded. It is said of the church in Sardis, "I know thy works, that thou hast a name that thou livest, and art dead," and yet it was said, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." These promises are to him that overcometh. Their name will not be blotted out of the

book of life. On the other hand, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."—Rev. xxii. 19. From this, and many other Scriptures, we learn that the blessings are pronounced upon him that overcometh, and the plagues are upon him that is overcome, even to the adding to or taking from the words of the book of this prophecy.

To the church of Ephesus it was said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Our text says, "Blessed are they that do his commandments, that they may have right to the tree of life." This right is to him that overcometh, and evidently to no others. It was said to the Laodiceans, "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." To thus sit with Jesus in his throne evidently is to know experimentally the blessed presence of Jesus. This is a paradise indeed. It is then we are enabled to eat of the hidden manna. (Rev. ii. 15.) This is for him that overcometh. It is then that we are raised up together and made to sit together in heavenly places in Christ Jesus. (Eph. ii. 6.) I think it is doubtful if all the members of any one church for any given length of time, if at all, ever experience these blessed things here pronounced upon those that do overcome. We are taught these things from time to time in our experience, as well as what the Scriptures teach. Taking the seven churches as representative churches, we know the most of them were overcome with some kind of evil. It is true no one was commanded to repent, in two of the churches, yet it was said to the church of Smyrna,

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." This church was not commanded to repent, therefore must have been right in the sight of God, yet I do not understand that while passing through those trials, and having tribulation, it could be said of them that they were in the holy city, new Jerusalem, for we read, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4. These blessed things belong exclusively to the inhabitants of the new Jerusalem, after the old Jerusalem has been completely destroyed. The Lord said, Isaiah lxxv. 18, 19, "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." These blessed conditions do not always belong to the church, but they will always be in the holy city, new Jerusalem. These things we are taught in our experience, as well as in the holy Scriptures. If all the church members were doing the commandments of God, evidently no one would be told to repent. The very fact that the majority were told to repent is proof of itself that all were not doing the commandments. Let us all remember the words of our text: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Jesus continues, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever

loveth and maketh a lie. I Jesus have sent my angel to testify unto you these things in the churches." These wicked things may get into the churches, but they will never get into the holy city, new Jerusalem, for they are without the city. O may we all take heed to these things spoken by Jesus.

Submitted in love to all the brethren who may read.

Yours in hope,

JOSEPH FORD.

DAVID CITY, Nebr., March 2, 1916.

SANTA CRUZ, Cal., May 6, 1916.

DEAR BROTHER KER:—Inclosed please find money order for two dollars, as I notice that my subscription to our family paper has expired, and I want it as long as I live. I not only want it, but I sorely need it, being without the sound of the gospel, and in a waste howling wilderness. The ravens would feed me, but not having been commanded to do so by our heavenly Father, their food would not be sweet to my taste, so I stumble along hungering and thirsting for that which satisfies, comforts and cheers. Having been taught of the Lord to know him (in part), to know the joyful sound, and to understand what the writers in the SIGNS explain to us bi-monthly, each number is eagerly waited for, my only preaching, and in one sense, my only enlightenment. Its contents confirm my faith. I know a few of the writers personally, know some through having corresponded with them, but those whom I have never met, but who I hope I know in the Lord, are just as dear to me. When doubts assail me, when the blessed Lord seems so far away, my chief solace is in knowing that I love the brethren. Inexpressible, indescribable love, even exceeding that which I have for my family, the very nature of it

being so superior to any worldly emotion. Surely if they are God's people I have reason for a firm faith and a brighter hope; more than that, and a better reason, is because he first loved me. But I must not say too much along this line of thought, for there is an involuntary inquiry within as to how or why I expect such great things, when I feel my unworthiness to such a degree that I fain would hide myself from him. I can only say, Great is the mystery of godliness. Sometimes I am glad that I am so far away from you all, that you may not know me as I know myself. Then I remember similar testimony given by those who believe as I do, by those to whom such a clear understanding and such wonderful talents have been given, and I long to be with you, that I might join in singing praises to him, and in hearing told, and in telling, the same old, old story, of Jesus and his love to one when dead in trespasses and in sin. I try to praise him every day for what he has done for me, but many times the words seem to rise no higher than my head. He puts me in remembrance of him, and the desire is with me to call on his name, yet there seems a lack of warmth, of nearness, and I cannot understand it. But as we believe that all things work together for our good, I shall continue to praise him that I think on his name, even though I do not call on him aright. How little we know of his excellency and greatness, and how incapable of doing anything that is pleasing to him, unless directed and controlled by his Spirit. One day I am down in the mire, the next I am praising him with all my soul. That first day I am considering myself, the following one I am looking to him in whom I believe, to him who is the author and finisher of all things, who declared

the end from the beginning, and who is without variableness or shadow of turning, to him who rules in earth as he does in heaven, and will continue to do so without the help and against the hindering of any one or the combined worlds. I love his name to-day; I acknowledge his many mercies. I hope I have been redeemed by the blood of the Lamb, but I must confess my unfitness, my littleness, that sin is mixed with all I do, and if left to myself that I would be without God and without hope. But why should I write further to you? To you, a preacher, and a teacher of his holy word, when nothing but the fact that I am a fellow-traveler, one who has tasted that the Lord is gracious, could possibly interest you. My only intention was to let you know how I regard the SIGNS, then I thought to add that the love and grace of God had kept me steadfast all these years in the faith once delivered unto the saints, and through that same grace I hope to die in it. Day by day death seems to have less terror for me. Since Jesus has lain there I dread not its gloom. Since Jesus died for our sins there is justification, sanctification and redemption for us, and a raising of our bodies to life, light and immortality.

Now, dear brother, pardon me if I have written amiss. I believe I know the tune of the song I have tried to sing, but words do not come to me readily, and some that did come may not be in their proper places. After beginning this the love of God constrained me to continue, which is my only apology, and I cannot conclude without wishing that your new-found earthly happiness may abide with you throughout your entire life.

Just a word with reference to something you wrote in the SIGNS; as one of its editors, you have put your hand to

the plow, therefore I pray every day that God will give you strength to hold fast until you get to the end of the furrow. We need you more than ever, and if you have been given the assurance that you have been called to do that work, what does it matter if there are those who disagree with you, or who take pleasure in criticising? It was so in the Master's day, and will always be. For one, I never see anything to condemn; all the editorials are glorious and wonderful to me, reiterations in substance of those things spoken by Him who spake never as man spake before. If I do not understand all that is written I know the fault is in me.

Praying that he may keep you by his power and save you by his grace, I am your unworthy sister,

MARY E. WRIGHT.

IONA STATION, Ontario, May 26, 1916.

DEAR ELDER KER:—I am inclosing a message from sister Martha Young, which was read before the church at the quarterly meeting held in Dunwich the second Sunday of the present month. Some of the brethren mentioned that it should be put in the SIGNS, so I am accordingly sending it to you for that purpose, providing you see nothing objectionable about doing so.

J. T. KERR.

DEWINTON, Alberta, Canada, May 1, 1916.

TO THE PARTICULAR COVENANTED BAPTIST CHURCH OF CANADA—MY DEAR BRETHREN AND SISTERS:—With the dear Lord's help I will try and send you a message of love and fellowship from your sister in a blessed hope of a better life beyond this vale of tears. I wish to let you know that I often have you in remembrance, and often wish to send a few words to my dear home church, but al-

ways feel so little and unworthy, and cannot express or write what I would like to say. How I would like to be with you at this time. My mind will be there if my body cannot reach there. I often think and question why we are so far removed from you all, when I hope and believe it was my greatest enjoyment to meet with you all in your gathering together to hear the loved truth preached in its purity, and to help in singing God's praise. I feel the years to be passing, and what a waste of time to be living where we cannot hear the truth preached, or enjoy the company of our brethren. But we cannot help but believe it is for an all-wise purpose that we are so placed, or it would not be so. The words, "The way that I take and the station I fill, my Father determined and wrote in his will," came to me at a time I was mourning my lonesome condition, and questioning why it was so. I just feel like telling those who are so placed that they can get to the meetings, not to stay away; O you cannot feel what you are losing until you are deprived of that dear privilege, and may we not feel that we can hear one better than another. Each dear servant of God is only a mouthpiece to proclaim the word to you as he has been taught in his own experience, and we have to be given the hearing ear before we can hear the word preached. O I feel so thankful for the dear pastor that has been given to us. He preaches the truth, and puts no confidence in the puny arm of man. May the dear Lord give him strength to bear the burden, is my prayer. Two years have passed since I had the privilege of meeting with you, and O how hungry I felt, and I did get some sweet crumbs from the Master's table, dealt out by the loved servants of God. But, my dear brethren, even in

this barren place I do often get some good food in reading when I am given the heart to understand. We have the Bible, and also the dear old SIGNS, which very seldom fails in bringing comfort with it to me in my loneliness.

Now, my dear brethren, this is a poor letter, but my heart is full of love to you all. I wish to be remembered by you all until we meet again. This is the wish of your very unworthy sister,

MARTHA YOUNG.

WALKER, Oregon, April 8, 1916.

DEAR BRETHREN EDITORS:—I am inclosing copy of a letter I received from sister Baker for your consideration.

Your brother, I hope,

G. O. WALKER.

ROSEBURG, Oregon.

DEAR BRETHREN IN CHRIST:—I wrote a portion of the Lord's dealings with me more than thirty years ago, and never feeling it worth a place in our family paper I burned it three years ago, but I have felt so much chastened since, I have resolved to try to write again. I am now confined to my room, have been under the doctor's care about three months. When we were living at my husband's father's in the Willamette valley, in 1877, I had been used to reading the Bible to my father, or at any time I wanted to, but I was given to see I was an awful sinner, and then I did not want any one to see me read it. I read it when alone, and slept with it under my head, because it was so much comfort to me. All winter I suffered with such awful dark, heavy clouds it seemed I could not stand it. Then I would come out in such beautiful places and think my trouble was all over, then I was soon under the cloud again, and I would feel as if the

devil was behind me just ready to grab me in the back, then at times I would hear the heavy dragging of wings behind me. It seemed to me if I had to look behind I would surely die right there, such a sinner I felt to be in the sight of God. Along toward spring mother Baker came and sat down in my room, and I thought she was such a good christian woman I would tell her some of my feelings. I started to tell her about the heavy dragging of wings behind me. She said, "Yes, and it is the devil, and he will get you." I have no words to tell you what I suffered. I felt I must never mention it again to any one. I often wonder to this day if she did right. I went on in this way until the summer of 1878, when I went to my father's, in Camas valley, to stay through the summer. I did not want my father and mother to know what a sinner I was. A man came selling Bibles, and I wondered how I could get one without my parents knowing I wanted it, I felt they were such good christians. I did not have the money, but I had a nice pair of slippers that my sister wanted to buy, so I went and told her she could have them, and I soon had the money for my Bible. Pride seemed to be gone then, and while at father's I got to going to Primitive Baptist meetings, and it did me much good to hear Elder Mathews and others preach. One night while hearing my father and brother Jarnigan preach in my old childhood home they gave an opportunity for any one to talk, and I went up and told them my experience and was received for baptism, but was not baptized until in 1881, by Elder Jephy Thornton, at Camas valley, in the Coquille River. When I came out of the water they were singing, "Happy day," and to this day that is a happy day to think of. I have found the



Lord a comfort in times of trouble, sickness and grief. Our family, father, mother, brothers and sisters, were all taken away in a few years, but I feel to say, Thy will, not mine, be done. It seems I am very weak, spiritually, bodily and in mind, and I do so many things I ought not to do, and so many things I ought to do I do not; when I would do good, evil is present with me. It seems that I breathe prayers when I am around at work, and many times I feel too unworthy to have a place to sit among God's children and be fed, for I certainly do get food, and it does me much good. Some seventeen years ago, being away from the church several years, I could go but once a year some of the time. In 1896 an evangelist preacher started a protracted meeting near us; he was a Methodist. I attended nearly every night, and it seemed to me that I was chosen to deliver a message for the cleansing of their house; it seemed that it came from a higher power. Dear brethren, this awful weight I was under seemed more than I could get through the day with. I tried all kinds of excuses, and plead to God to have a neighbor who lived next door deliver the message, as she was educated and could talk properly. It just seemed that some one spoke to me and said, No, you have lived so unspotted from the pleasures of this old, sinful world, you must deliver the message. I felt then that I would go anywhere to get away from this, but when meeting time came I was ready to go. I knew I had to obey my God, and when at the close of meeting they gave opportunity for any one who felt like it to speak I was up and talking before I knew it. It seemed that my mouth was filled, and such a criticising as God put in my mouth for those people, and the way they had the books, the class of people they had,

and the sinful way they were carrying on the so-called church. There were seven of their big preachers sitting on the rostrum; I could hear them say, It is the Holy Ghost. Some would say, It is higher power. They came down and shook hands with me; the people seemed amazed all over the house, and I leave it all to God. After I went to bed I was very happy, it seemed as if the angels were all around my bed. I thought, O, I am going to die. They seemed so real I thought, If I do die I am very happy, and reached my hand out to see; then I raised up and looked out of the window, but saw nothing except the darkness. I do not think I ever had such a happy night's sleep in my life. I arose next morning thinking my trouble was over forever, and it seemed that I could hardly stay on this earth, but before night came I had another burden that I had to talk again, but it did not seem so hard this time, it seemed I had done my duty as God directed. I have failed to find words to express my happiness and sweet peace with my God. For days everything seemed different, but soon I found myself walking in the valley, and it seemed I was all alone, without even a little spark to kindle up praise to God. He said none can pluck them out of his hand; they can kill the body, but not the soul.

I have to lay my writing down every few lines, because I smother so for breath. I am able to walk around a little, and I praise my Savior that he saw fit to give me strength to get these few poorly written lines together to be published, or put in the wastebasket, which would not disappoint me. I do much enjoy reading the SIGNS OF THE TIMES. I would be glad to receive a private letter from any brother or sister. My address is 303 W. Lane St., Roseburg, Oregon.

With love to all the household of faith,  
DELILA J. BAKER.

HOPWELL, N. J., May 9, 1916.

DEAR BRETHREN:—Thinking of the many precious words I have read in the SIGNS, and the grand, good letters written by those whom I have seen, and many whom I have not seen, I felt a desire to write. We learn to know the writers and love them by the precious words they proclaim, those truths and that doctrine which drops like the rain and distils as the dew, the gentle rain that revives the plants and makes them flourish and grow, that love which is shed abroad in our hearts. Dear brethren and sisters, is there anything to be compared with that love which is higher and broader and deeper than anything in this world? How sweet the name of Jesus sounds in the believer's ears! It soothes, it heals, it is all and in all to the child of God. 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. 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. One day is as a thousand years with the Lord, and a thousand years as one day. Who hath known the mind of the Lord, or who hath been his counsellor? He speaks and it is done. Art thou not He that dried the sea, and made a way for the ransomed of the Lord to pass through dry shod, and the Egyptians were drowned? His goodness and mercy are from everlasting to everlasting. We must look to him for all our blessings, both natural and spiritual, for without him we can do nothing. Nothing in our hands we bring, simply to the cross we cling. I feel that I have been greatly blessed the forty-seven years that I have been mingling with the Lord's people, but I

always feel to be the least among them, as prone to err as the sparks are to fly upward; when I would do good, evil is present with me, evil thoughts crowding out the good thoughts. It is through the power of God that I have been kept. I feel to praise him and give him all honor which is due him, and to crown him Lord of all. I am glad that I can write this beautiful morning and tell my brethren and friends what great things the Lord has done for me. If we are his he will supply all our needs, for he knows what we need, and he can do more for us than we can ever do for him. If ye abide with me I abide with you. I am the true Vine, ye are the branches. All branches that bear not fruit are cast away and burned; all the branches that bear fruit he purgeth, that they may bring forth more fruit. Ye have not chosen me, but I have chosen you. Greater love hath no man than that a man lay down his life for his friends. I have power to lay down my life, and power to take it again. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. This is my commandment, that ye love one another, as I have loved you. Ye are my friends if ye do whatsoever I command you. If the world hate you, ye know that it hated me before it hated you. Whom have we in heaven but thee? and there is none that we desire beside thee. I love to praise him for all that is past, and to trust him for all that is to come. What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels, thou crownest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all things in

subjection under him, he left nothing that is not put under him. But now we see not yet all things, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. We know not how to pray as we ought, but he makes intercession for us with groanings which cannot be uttered. Whom he foreknew, them did he predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us who can be against us? He who spared not his own Son, but delivered him up for us all. What a blessing to have such a Savior.

Now, in closing, I am glad that I can say that I love you all, and wish you well. May the grace of our Lord Jesus Christ be with you, is my prayer.

Your unworthy brother,

D. L. BLACKWELL.

FLOYD, Va., May 10, 1916.

DEAR BRETHREN:—Perhaps no one feels more unworthy to set forth a spiritual letter than I do, for I feel my weakness, and without the strength of Christ I am a miserable failure. If we have been stripped of self-righteousness and clothed with the glorious righteousness of Christ, and have been enabled to dive into that which is spiritual, what are the fading scenes of the world? What are worldly pleasures to be compared with Christ and his glorious gospel, which is food to our hungry souls? Perhaps a minister, called of God to preach, often thinks he has a hard road to travel, often

beset with doubts and fears, doubting his call to the ministry and his hope in Christ, but, dear servants of God, you are wonderfully blessed, for God has poured out his Holy Spirit upon you, which enables you to dive into the great and unsearchable riches of Christ, and we read that those who preach the gospel shall live of the gospel. We members think we have a hard road to travel, too, when we think of our sinful life, the doubts and fears, and losses and crosses, often coldness in spiritual things, feeling so far from God; but God will not leave his people in this sad and lonely state, he will return, then the soul will be revived, we will experience something that is spiritual, the sweet peace of God, that passeth all understanding, will afford joy, the love of God will sweetly flow from the heart towards God and his people, for God pours out his Holy Spirit upon his people, which enables them to love and worship him at times, perhaps as great as in a sermon. But these joyful seasons are soon gone, and we are left alone again and again. This is the road that our blessed Lord marked out for his people while here below. Our dear Lord was a man of sorrows; surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted, (Isaiah liii. 4,) and he bore it all patiently. Those who have felt the conviction of sin think they have a rough road to travel. Christ said that the world should rejoice and we should be sorrowful, but our sorrow should be turned into joy. (John xvi. 20.) You think that can never suit your case, but thousands have been brought as low as you. You think you are lost forever; your burdens are so heavy, that no one feels so wretched, so sinful, so unworthy, so far from God; your prayers seem as nothing in the sight

of the just and holy God; everything seems to condemn you; the evil spirit will tell you there is no hope for you, with a view of eternal destruction; but God will return at his own glorious will, his own appointed time, and turn your sorrow into joy, and such heavenly joy excels all carnal joys and worldly pleasures, and the Holy Spirit creates within the hearts of God's people spiritual desires to talk with the people of God, and will fulfill those desires to your greatest joy. I have dreamed three times of seeing the Savior. In one of my dreams he appeared to have all power, and looked very beautiful and mild. In another I saw him traveling in mourning because of the sins of his people. I long to see the dear saints of God in all parts of the country in peace and love, that all strife, confusion, backbiting and devouring may cease throughout the land, that the world may see the image of the meek and lowly Jesus in us. How different from our faith and order do we see the leading denominations of the present day, so-called ministers calling on sinners to take the first step in this glorious work of grace, which they are unable to do.

Your sister in hope,

MOLLIE SALMONS.

WEISER, Idaho, June 1, 1916.

DEAR BROTHER KER:—It is now the busy time of the year, and all are busy, but having a desire to write, I thought I would do so, and you may use your judgment as to publishing. I will quote the last verse of the second chapter of the Acts: "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." The church had been wonderfully blessed, as set forth in this chapter. There had been many added to the church;

in one day about three thousand. How many at other times it does not say, but it seems to have been a time of general ingathering. The apostles were very bold to declare the truth, and after a rehearsal of the whole matter the inspired writer says, "The Lord added to the church daily such as should be saved." I do not feel to dispute this statement, and if that was the way then, I cannot help thinking it is the same way now. I know Peter exhorted and admonished them, and I do not think he could have done differently, as he was called and qualified for that work, and he could no more have kept from doing as he did than Jonah could from going to Nineveh. If there ever has been a man whom God called to preach, and that one did not preach, God desired a thing that did not take place. But whatsoever his soul desireth that he doeth. God calls and qualifies his ministers. He leads them to experience many things, all of which qualifies them to comfort others with the same things wherewith they themselves are comforted. (2 Cor. i. 4-6.) The quickening of a dead sinner is irresistible; the calling and qualifying of a minister is irresistible. One may try to resist, but the work goes on just the same, and I believe that a man called and qualified of God will do the work God has called him to do. Here we see more of the work of God, in that he has hearers for that man, and that man's preaching is a manifestation of the power of God, and those hearing a manifestation of the same power; one is called and qualified to preach, the other called and qualified to hear, and the result is that it (the gospel) leads the child to obedience. The believer is so wrought upon that he loves to hear, and his obedience is a manifestation of the irresistible power of God; for

the gospel is the power of God unto the believer, (Rom. i. 16,) so we can truthfully say the Lord adds to the church to-day as he ever did. We are often made to say, as did the apostle, when we look over our lives, we are unprofitable servants; we have no credits, nothing to boast of, for there is not a good word, thought or deed but what we receive, and if received why boast as though we received it not? If God has desired, or willed one to do a thing, and that one did not do it, there is one thing God ordained that was not done. How is it? does he still rule in the army of heaven, and among the inhabitants of the earth, doing whatsoever his soul desireth? If he does still rule let us be patient, knowing whatsoever he has purposed he will bring to pass; knowing that he will irresistibly draw his children to the church, that he will lead them in the way they should go, and what the Lord doeth is done forever; no man can stay his hand, or say, What doest thou? He works, and none can hinder. It seems to me that when one is by experience qualified to preach, join the church or do any good work, the Lord irresistibly draws him to that work, and that one can praise the Lord, Savior, Preserver, Deliverer, Leader, to the child's good and the undivided glory of God, for he first gives them the will and desire for his goodness, for he works in them, both to will and to do; the flesh resists, but does not hinder the work of God. (Jer. xxxi. 3.) The prophet says that with loving-kindness he draws us. This drawing is irresistible, for our affections have been changed, and it takes us the way we want to go; but we have learned we cannot go that way independently of the power of God. David could say, Lead me, and I will follow.

I am writing to you just as though you

did not know these things, but at times it is sweet to meditate upon them when we can see they are sure to all the seed.

My wife continues perfectly helpless; has not regained strength sufficient to be raised up in bed yet. Others of my family are well, for which we hope we are thankful. May this find you and yours well, and may the God of all grace deal comfortingly with Israel.

T. E. ATTEBERY.

CLARKS, Nebr., Nov. 22, 1915.

DEAR BRETHREN EDITORS:—As the time is about out for which we have paid for our paper, the dear old SIGNS OF THE TIMES, and as we are seldom at home long at a time any more, we think it is best to discontinue it for awhile at least. We are getting old and feeble, and stay among our children most of the time, as we cannot stay alone, for I am not able to do my work any longer. I am seventy-four years old, and my husband is eighty, so you see we are nearing the other shore, and O may we be ready when the summons comes, Child, come home. We have read the dear old paper most all our lives; our fathers both took it as long back as we can remember, and it is like giving up an old friend, but it is no use to have it coming here and we gone, for we read almost every number where we are visiting among the brethren. We spent last summer at Kearney, Nebr., where we have a daughter living, and as brother and sister Juda and brother and sister Craig live there we had an enjoyable time. When we are at home we are isolated from our kindred in Christ, and have no church privileges, as there is but one other Baptist living in the county, so you see it is lonely indeed for us, after being so long among the household of faith to be entirely cut off from their

company. Spiritual things are about all we care for any more, and if we are deprived of that blessing we have not much to live for. I often am made to exclaim, O that it were as in days past, when the candle of the Lord shone round about me, and his banner over me was love. I was glad when they said, Let us go up to the house of the Lord; but now coldness and darkness seem to be my lot most of the time, and O how sweet it is when I can get a glimpse of my Savior's lovely face, then I can run and not be weary, walk and not faint. I get tired of this sinful world with all of its vain show, and long to be released from the bondage of this death, for I die daily, and the road seems so rough to my poor, tired feet, and I am so often treading the deep, dark valley of sin and unbelief. I mourn sore, like the lonesome dove, or as the sparrow upon the housetop. I feel lonely and desolate, and often cry out, O had I the wings of a dove, then I would fly away and be at rest, and bask forever in my Savior's love, and lean upon his breast. I often think of my earliest love, and wonder why it is that I cannot grasp the promises as I once did, then I could soar away on wings of faith and view the King in his beauty, and behold the land that is afar off. Yes, I could then bathe in the sunshine of God's wonderful love. It is wonderful indeed that he can love poor, unworthy me, who am less than the least of all saints, and not worthy of the least of his mercies. O if I could only express myself like all of those who write for the dear old SIGNS. I often think how I would like to take each and every one of God's little ones by the hand in love and fellowship before I go hence, but alas, it cannot be, but may we all meet around that great white throne that John saw in that beautiful city that had no

need of the sun to give it light, for the Lamb is the light of it.

But I must close, as my letter is too lengthy already.

Your sister in hope,

PHEBE WAGGONER.

DRAIN, Oregon, May 14, 1916.

DEAR EDITORS:—The time has arrived that I should renew my subscription to the dear old SIGNS. My husband and I have taken the paper since 1875, and I would be lost without it. My dear companion and I have had many a feast from its pages, and now he has passed on beyond this vale of tears, to fully realize the fullness of what he had often had glimpses in this life. How often he would relate his experience of grace at our church meetings, and often to the brethren when at our home. Now I am alone. O, what that word means to one bereft of their companion none knows but those who are so left. I have kind children, but they have families of their own to care for. Yet, while I feel alone in this world, I hope my Savior is with me. He has promised never to leave nor forsake me, and I hope he will be with me even down to death. Many afflictions I have to pass through, but I know they are all for my good, and I hope it is for God's glory. So many people of the religious world think that if we would only live right we could avoid all the afflictions that the people of God are subject to, but their god is not my God. Jesus said he left a poor and afflicted people. I believe all his children are afflicted; we have to be ground as wheat to be fit for bread for the Master's use. Our dross has to be consumed, and our gold refined. David said, Before I was afflicted I went astray. If we are without chastisement, then we are bastards, and not sons,

Many dark and cloudy days have been my portion, yet through it all there is a voice saying, This is the way, walk ye in it. O, if we could only know that we are in the strait and narrow way that leads to everlasting life; but if we had all light we would not know the darkness; it is necessary, or we would become puffed up and be like the bold Pharisee, full of self-righteousness. I am willing to be in the dark if I were sure Jesus was with me. O the ups and downs, more downs than ups with me. I feel that I would faint by the wayside if I did not hear and read of so many of my brethren and sisters telling of the same feelings; it gives me courage to know that I am not alone; even our ministers of the gospel tell the same. I often think if I could only write like some do I surely would try. They that are able to tell the feelings and thoughts of poor, stammering ones like me, would feel well paid for their efforts if they knew what comfort they give. Where the Lord has enabled some to tell of the sweetness of His love, and tell it so we all can understand, how thankful we are for the gift. None who write claim any honor to themselves, all must come from the Fountainhead.

Well, I have written more than I intended, but I want to let the brethren know that my poor, unprofitable life is spared, what for I know not. I am the last of a family of twelve, and the eldest of ten children. What great mysteries there are in this life, but the Lord knows, and I want to ever abide by his holy will. May he ever be with all the household of faith, is my prayer.

Your little sister, saved by grace, if saved at all,

S. MORNINGSTAR.

ROLAND PARK, Md., June 9, 1916.

DEAR BROTHER KER AND READERS OF THE SIGNS:—I wish to say in reference to the statement in the Circular Letter of the Baltimore Association of 1915, and quoted by me in the notice of this year's session, to wit, "That we believe that just as the body of Jesus Christ was raised from the dead, so also shall all his redeemed come up from the grave, soul, spirit and body, and ever be with their Savior," that I do not believe that the soul or spirit goes into the grave, but returns to God who gave it; that the body alone goes to the grave, and therefore it alone comes up from the grave. This I do most sincerely believe, and I think the Baltimore Association believes the same, but so far as I know, none of us believes that the soul, or spirit, goes into the grave, and I do not know why some one did not detect the slip when the letter was before the association.

Your brother, I trust, in Christ,

JOSHUA T. ROWE.

MURRAY, Ky., May 8, 1916.

DEAR EDITORS:—I am sending you one dollar to pay for the SIGNS six months, of which I have been a subscriber previous to this. You may begin sending with May 1st. I am only a young lady, but have been a member of the Primitive Baptist Church since Sept. 8th, 1904. I was baptized by Elder J. M. Perkins. O, so often I feel too unworthy to have a name with such good people, but I love them so much I long to be where I will never be separated from them. I love all true Primitive Baptists, and ask to be remembered by the dear saints in their prayers everywhere.

Your little sister, I humbly trust, in much tribulation,

FANNIE HENDRICKS.

POCA, West Va., March 3, 1916.

DEAR BROTHER LEFFERTS:—I have felt very much impressed to write you my hearty indorsement as one of the editors of the SIGNS OF THE TIMES. I feel the Lord has wonderfully blessed you with knowledge and a spiritual understanding of the Scriptures, and as it is recorded by inspiration, A man's gift maketh room for him, and bringeth him before great men. We are proud to think of you, and of you being a gift to the editorial staff of the dear, old, reliable SIGNS. I think I would be safe in speaking for every Primitive Baptist who reads the SIGNS, that each and all feel to thank God for the able gifts which he has qualified and given to be editors of the SIGNS, from its first issue down to the present editors. I will say to you and brother Ker, Be of good courage; if the Lord be for you who can be against you? Devils may howl and demons rage, yet no harm shall befall the Lord's anointed.

Brother Lefferts, please cast the mantle of charity over this badly written letter, for it is with a feeling of love to you and brother Ker, and the glorious doctrine you both so nobly advocate.

Yours truly,

J. W. McCLANAHAN.

MACOMB, Illinois.

DEAR EDITORS:—My mother, Mrs. I. N. Vanmeter, who is now in her ninety-sixth year, still receives the SIGNS through your kindness and loves it very much, and is ever grateful to you. She reads several of the Old Baptist periodicals, and takes a deep interest in the cause. She is able to be up, and does some light work. I wish I could send something to the "poor of the flock," but it seems I can do no more than send my own subscription.

Dear Elder Ker, I send you greeting in the Lord. Praise his name, he has enabled you to still write for our comfort. May he bless you and spare you many years to proclaim the truth we love so well.

With love and best wishes to all connected with the SIGNS, I am your weak and unworthy sister,

SARAH E. RUNKLE.

KLAMATH FALLS, Oregon, May 3, 1916.

DEAR BRETHREN:—My copy of the SIGNS heretofore addressed to me at Zillah, Wash., I request you will please mail me to Klamath Falls, Oregon. For a month past I have been privileged to meet with and try to preach Jesus to many fellow-pilgrims in northwestern Washington. At Bellingham we found many lovely Old Baptists, and not a few so-called "Dry Land" ones, and the good Lord gave me favor among them and I am urged to assume the pastorate. There are many good homes and a hearty welcome for Old Baptists there. Inquiries with stamp may be made to yours in fellowship,

A. CHEYNE.

GREENBRIER, Ark., Dec. 29, 1915.

DEAR BRETHREN:—I want to thank the editors and contributors of the SIGNS; it is nearly all the preaching I get in winter months. Our church is almost gone, only six male members and six sisters, and it was a lively church at one time. Our pastor lives forty miles away, and is getting old and feeble. I want the SIGNS as long as I can read or hear reading. Now this may be my last letter to you all, and I desire the dear brethren and sisters to write on, for I surely love to read their communications.

Farewell. In hope of a blessed immortality beyond this life of sin, sorrow, pain and death,

(MRS.) E. J. HURST.



**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**ROMANS XI. 29.**

DEAR EDITORS:—I would like to have your views on the eleventh chapter of Romans. It is a puzzle to me, but I know all Scripture will harmonize if we understand it. It looks to me that the writer talks two ways. I have been wanting to ask some of you to give your views for several years, but hated to bother you.

I am sincerely yours,

J. E. BUCKNER.

PINE HILL, Texas.

As will be seen by the request of brother Buckner, he desires us to write upon the whole eleventh chapter of Romans, and while it is impossible to do so in one article, we have named the twenty-ninth verse as the foundation of what we may be given to write, which reads as follows: "For the gifts and calling of God are without repentance."

By careful reading of the two preceding chapters it will be seen that the apostle had in heart and mind his brethren (the Jews), with longing desire for their salvation and spiritual welfare, saying, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the

promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Thus in writing to Gentiles at Rome he preaches the doctrine of God by calling attention to his dealings with Abraham, Isaac and Jacob and all Israel, then concludes with the words of our text as being the foundation of his hope for his brethren according to the flesh: "The gifts and calling of God are without repentance." Hence as God had begun the work by giving gifts, calling and making promises to Israel, he would perform that work in his own way and time, but the result was sure: "All Israel shall be saved."

In the first verse of the eleventh chapter he asks the question, Hath God cast away his people? Then answers the question by saying, "God forbid." His desire for his brethren's salvation and his faith in God's faithfulness seem perfectly linked together, hence he could write with all assurance that their salvation was sure, even though they as natural branches were cut off that the Gentiles might be grafted in and therefore saved. If the Lord was able to graft wild branches in and they became a part of the tame Olive Tree, is he not able to graft in the natural branches, that their life and salvation be sure? seems the argument of the apostle. Then, as the gifts and calling of God are without repentance, or in other words, not to be turned away from, will he not keep all his promises to Abraham, Isaac and Jacob? Most assuredly so, hence "all Israel shall be saved." It seems to us that the apostle in this chapter has two salvations, so to speak, in mind. He says the Jews had a zeal of God, but not according to knowledge. They were very zealous, as he himself had been as Saul of Tarsus, of

the law and the traditions of their fathers; from these things he wanted them saved. This is clearly shown by verses thirteen and fourteen: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." They had, as Abraham's seed, received the law and the promises as the earnest of their greater salvation, but were blinded for a season, the time thereof known only to God. Hence God's promise is sure to all the seed, even though cut off, their eyes blinded, their ears heavy, and possessing the spirit of slumber. When the fullness of the Gentiles be come in, then the Lord will send out of Zion a Deliverer, who shall turn ungodliness away from Jacob, and they shall return and come to Zion with joy and everlasting songs upon their head.

Since the Jews were cut off, the Lord has been dealing with the Gentiles, taking out of them a people for himself; they are called the bride, the Lamb's wife. According to the statements of Paul in this chapter, the Lord will, when through dealing with the Gentiles, restore the kingdom to Israel, or in other words, establish the gospel church with and of them. The Lord did not deal with the Gentiles while he was dealing with the Jews; now he is not dealing with the Jews, nor will he until his dealing is through with the Gentiles, but Gentiles have no reason to boast over the Jews, because they bear not the root, but the root them. This shows that whether it be Jew or Gentile it is all of "mercy" through Jesus Christ, to the good of all men and for the glory of God the Father.

The fall of the Jews, as spoken of in verse twelve, simply means their cutting

off, diminishing. If their fall be the riches of the world, or all nations, how much more their (the Jews') fullness. In speaking of salvation coming to the Gentiles through the fall of the Jews, the apostle does not mean that the Jews were in any way instrumental in the salvation of the Gentiles, but that through their fall, or being cut off, the salvation of the Gentiles, embraced in the promise made to Abraham, was made manifest. "Salvation is of the Lord" to all men, irrespective of nationality.

We, like brother Buckner, confess that some expressions in this eleventh chapter of Romans are confusing, yet when the Spirit breathes upon them all are clear and show forth that which all the children of God have in their own lives: the wonderful works of God in the redemption and salvation of his people.

Verse twenty tells us that the Jews were broken off because of unbelief, and that the Gentiles stand by faith, but they should not be highminded, but fear, for if God spared not the natural branches, take heed lest he spare not the Gentiles. We have already shown that the cutting off of the Jews did not mean their everlasting death, or separation from God, because of his faithfulness to his gifts and calling. Even so with the Gentiles, should they be overtaken with a heart of unbelief in departing from the living God it would not mean their eternal condemnation, but another demonstration of the truth that it is not in man that walketh to direct his steps. Salvation is absolutely sure to all embraced in the promise. Hence Paul says whether we live or whether we die we are the Lord's. The Jews to-day, as for centuries past, are concerning the gospel enemies for our sakes, because we are benefited thereby, but as touching election they are be-

loved for the fathers' sakes; in this sense they are benefited by the fathers.

The Gentiles, being wild branches and grafted in the tame Olive Tree, have been taught that salvation is by grace; even so when the Jews shall be grafted in again shall know that salvation is of grace. Being cut off, severed, from the olive tree, they are as separate from it as though they had never been a part of it, hence the receiving them again shall be life from the dead. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But we all know he is faithful to every promise and every work. He does not repent or turn away from that he begins, but rather performs it until the day of Jesus Christ. Vessels of honor and vessels of dishonor are now and ever have been in his house, but his promises and calling embrace them, and their inheritance is sure, reserved in heaven for them.

In this very brief way we have tried to give what we have concerning this most important chapter, and hope brother Buckner may receive some light or comfort from it. K.

#### PRICE OF BIBLES ADVANCED.

WE are sorry to announce that hereafter the price of our Premium Bibles will be \$2.50 instead of \$2.25, as formerly. This advance is made necessary because the dealers have been compelled to raise their price to us, as everything used in printing and bookbinding has been raised in price.

For those who wish to secure a Bible as a premium, it will be necessary to send us four new subscribers at \$2.00 each.

#### I CORINTHIANS III. 16.

"KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

We have been requested to write on the above subject, and though the ground has been covered many times before by the writers of the SIGNS, we feel to add our mite to what has been said upon this subject, though not with the idea of presenting anything new. In the verses preceding the text Paul calls attention to the only foundation upon which the church either as a whole or as individuals rests: "For other foundation can no man lay than that is laid, which is Jesus Christ." True, there are many false prophets gone out into the world who do try to lay some other foundation for man's security than Jesus Christ; some try to lay a foundation of creature goodness, others a foundation of creature works, still others foundations of various isms and schemes guaranteed by their authors to rid the world of sin and to usher in a new era of peace and good will. But Paul knew, the Corinthian brethren knew, and every one of God's people to-day knows, that there is no name given under heaven among men whereby the elect must be saved but the name of Jesus; he alone brings salvation. His name was called Jesus because "he shall save his people from their sins." It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. The reason why the people of God know there is no other foundation than Jesus Christ, and the reason why all other people do not know this, is because God has revealed this to his people and has not revealed it to the world. There was a time in Paul's life when he, as Saul of Tarsus, did not know this foundation, and went about persecuting those who believed and

preached Jesus, but the Lord in a very wonderful way (yet not more wonderful than his dealings with all his people) brought Saul of Tarsus to repentance, and to the knowledge of this one foundation, Jesus Christ, and sent him on his way as Paul to preach that which he once hated, and to preach to those he once persecuted. This change in the career of Paul is explainable on no other ground than that it was the work of God's grace revealing Jesus Christ in him. After presenting Christ as this one foundation, Paul in the few verses preceding our text mentions two kinds of ministry: one builds upon this foundation gold, silver, precious stones; the other builds wood, hay and stubble. But every man's work, that is, each ministry, will be made manifest. There is bound to come a day of trial which will reveal the ministry of God's servants. If their ministry stands the test of this fiery trial it is proof that they have built gold, silver, precious stones. If their ministry cannot stand the fire, they have built wood, hay and stubble. Now, some say that salvation begins in grace, but is carried on by ourselves; that Jesus quickens the dead sinner, brings him to repentance, starts him on the right road, then leaves him to obey or disobey as he chooses. This kind of preaching or ministry is building up wood, hay and stubble on the foundation, and is sure to fail when the fiery trial comes. When afflictions come to that one who has tried to earn his blessings by his obedience that one finds that no matter how hard he tries to walk obediently he cannot escape suffering, and further, that one finds no satisfaction or comfort in anything he can attain unto by his own efforts. To preach that salvation begins in the Spirit and is carried on by ourselves is to build up wood, hay and stub-

ble. Now, the other ministry which builds up gold, silver and precious stones is the ministry, such as Paul's himself, which declares Jesus first, last and all the way through. This ministry declares him the Alpha and Omega, the beginning and the end, the first and the last, the author and the finisher of his people's faith. Salvation by grace and grace alone, first last and all the time, is the ministry, and the only ministry, that will adequately stand the test of the fiery trial, which will be a comfort and support when all else fails. However, if there is any child of God anywhere who is bewitched by the "wood, hay, stubble" ministry, who has been deceived to think he can earn blessings by his obedience, that child will not be lost, but he will "suffer loss," but he himself shall be saved, "yet so as by fire." There is salvation to the Lord's people in these fiery trials. The fire consumes their idolatries, but they themselves are preserved. All that the fire did to the three Hebrew children in the fiery furnace was to burn off their bands, it did not hurt them. So do the fiery trials sent the Lord's people rid them of earthly and sensual bonds so to bring them a new realization of their liberty in Christ Jesus. The church is the temple of God, and the Spirit of God dwells in the church, and in each and every member of the church. In the sixth chapter of this same letter Paul says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" It seems that in this letter Paul is addressing the Corinthian brethren as a church collectively, and not as individuals. Thus, his saying, "Your body is the temple of the Holy Ghost," seems to mean in this instance not so much that the mortal body of each believer is the

temple of the Holy Ghost (though that is true), but that the church as a "body," "your body," is the temple of the Holy Ghost. However, we do not mean to stress this point, because in the connection in the sixth chapter he says, "Know ye not that your bodies are the members of Christ?" and here, beyond a doubt, he is speaking of the individual body of each believer, and doing so to press the truth that we should keep our bodies clean, that is, we should not join our bodies to harlots, and thus commit fornication. We think there are some of the Lord's people who believe that salvation is by grace, and grace alone, and yet they will sit at meat in the idol's temple; that is, they will commune with those who do not believe in the efficacy of Jesus' blood and who worship the works of their own hands. Is not this joining one's body to a harlot, and committing fornication? Why not come out from among them and be separate, and touch not, taste not, handle not, the unclean thing? However, going back to our text in the third chapter, Paul tells us what the temple of God really is. The temple of God is not anything that man can build. It is not composed of stone or marble or wood beautifully wrought. When Paul stood on Mars Hill in the city of Athens, that city which was then the centre of the world's learning and culture, he could from where he stood survey the magnificent buildings which the Greeks had builded to house their idol gods. Even to-day these buildings are splendid in their ruins, and tourists travel from all over the world to see them. What must they have been in the days of their entirety and preeminence? Yet Paul looked around upon the spectacle of Athenian splendor, and then boldly declared that the Almighty dwelleth not in temples made with hands, neither is worshipped

with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things. Think of the millions and millions of dollars that have been spent in the erection of magnificent and stupendous structures called "churches" and cathedrals for God to dwell in, yet he does not dwell in one of them, not one of them is really his church. No man or set of men can build a dwelling appropriate for the habitation of Almighty God. We hear from many quarters laments and regrets that so many of the beautiful cathedrals in Europe have been sacrificed to the guns of the warring nations, but those cathedrals are nothing but monuments memorializing error, and are better razed than raised. Vital religion will not suffer a bit from their downfall. David when king of Israel thought he would build a house for God, but God very quickly showed him his inefficiency to do any such thing: "Shalt thou build me an house for me to dwell in? \* \* \* the Lord telleth thee that he will make thee an house." David could not be permitted to build God's house, for he was a man of war, but, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever." We understand the word of the Lord here refers to Jesus, who was to descend after the flesh from David's line. We do not think Solomon is meant here, because God says, "I will stablish the throne of his kingdom for ever," and Solomon's kingdom was not stablished forever. Jesus, the son of David, and the Son of God, is the builder of the temple in which dwells God. He builds the temple not of dead things such as stone

and marble, but of living material, "lively stones," men and women of Adam's race born again, born from above, according to the will of God, begotten of his Holy Spirit. In these quickened subjects of God's grace made alive from the dead, and raised up together with Christ to sit together in the heavenlies, in these God dwells, so that they are in him and he in them, even as Christ and the Father are one. The tabernacle of God is with men. We so often are prone to think of God as away off from his people, and it is a blessed and comforting thought when we realize that God is right here on earth with his people, and that they are in him. The surest way to know that God is in you is to know that you love the brethren, for "God is love," and if this love be in you then God is in you, and you are a temple of God. "The kingdom of God is within you." How natural it is to look for the kingdom to come from somewhere outside ourselves, but the religion of God is a principle that declares that the word is nigh thee, even in thy mouth. This kingdom is in power. The wind blows where it lists, and we hear the sound of it, but we cannot tell whence it comes nor whither it is going, yet so is every one that is born of the Spirit. We cannot conceive of "power," yet "power" is more real, more vital than things we can imagine. The things we can imagine are the frail, the ineffectual things. Those things which are beyond our conception, but which are constantly swaying us averse to our will, they are the only real things after all. Thus, the kingdom of God is better felt than described. It defies expression, because it is not in word, but in power. God is a Spirit. He is not tangible nor evident to our natural mind or senses. He is Power, he is Love. It is the power of God that makes a sin-

ner believe in him, it is this same power that enables him to hear the gospel or to preach it. The love of God shed abroad in the heart causes us to love the people of God, for surely if we love God we must love that which is begotten of God. There is no such thing as saying we love God, whom we have not seen, when we love not our brother whom we have seen. This Power and this Love are God. It is in this way that God is known: in the manifestation and revelation of himself, not in imaginings or speculations about him. L.

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### CIRCULAR LETTERS.

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(Written by Elder J. G. Eubanks.)

*The Delaware Association, in session with the Welsh Tract Church, New Castle County, Delaware, May 24th, 25th and 26th, 1916, to the churches which form this Association, sendeth greeting.*

DEARLY BELOVED IN THE LORD:—According to our annual custom, we send you what we call our Circular Letter, the object of which is brotherly salutation. This is not a reply to the letters sent us from the several churches, but a simple statement of the doctrine of God our Savior as adhered to by this Association, lo these many years. We have no new thing to tell you. We are not in affiliation with those who are not satisfied with the "old paths." The rule of faith and practice with us is in accordance with that which was given us when the church was set up and made manifest on the earth; this rule was of heavenly origin. Jesus therefore said unto Peter, "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and

whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." From this foundation the church of Jesus Christ has not wavered. All that is reared as the superstructure of God's building of mercy and love is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." In giving to Peter and the other apostles the keys of the kingdom of heaven the door of the kingdom was unlocked by the Holy Ghost, revealing Jesus as the author and finisher of our faith. The Holy Ghost alone could reveal the things of Jesus, and open the windows of our faith to behold his wondrous glory, and to walk by faith in gospel order. The things which are bound on earth and also in heaven (the church), and also loosed, can only be viewed by the faith of God's elect. When confusion and dissensions arise in the church, it is because we are walking after the flesh, and the house cannot be cleansed and garnished until the Spirit takes of the things of Jesus and reveals them unto us. Every branch of Zion is entirely dependent upon the Spirit of God that guides and directs each individual member of the body. Peace and prosperity reign when the set time to favor Zion has come and the Spirit is in active exercise. The kingdom and the keys thereof imply a door, or entrance. Jesus declared to certain ones, "Verily, verily, I say unto you, I am the door of the sheep." We love Jesus because he first loved us. We never went to him until he first came to us. Jesus being the door of the sheep, by

his perfect obedience he unbarred the gates of the law and set the prisoners free. He called his own sheep by name, and they followed him, now they enter in through Jesus (the door), they sup with him, and he with them, they go in and out and find pasture, his love fills their heart, and now they walk in the light of his countenance. The door of the kingdom of heaven is unlocked, the mystery of godliness is shown to the astonished and delighted eyes of the saints, for they "see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." The several points of the doctrine of our God which we advocate and love embrace all that God is to his dear people, his predestinating power, his electing love, his foreknowledge and foreordination concerning all events that have taken place in all time, or ever can take place, his preservation of his saints in glory, and the resurrection of the dead through Jesus Christ the Lord. What an astounding and realistic picture is presented to our faith's view as the keys of the kingdom turn the lock, and we find ourselves in the rich pasture of God's wondrous love as we behold the unlimited riches of his grace. We have not drawn the sword, but the Captain of our salvation has proven victorious over death, hell and the grave, by which we have attained unto a finished salvation. Having that faith (Jesus) which was once delivered unto the saints, the apostle sweetly exhorts us, saying, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness char-

ity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

(Written by Elder Silas H. Durand.)

*The messengers composing the Delaware River Old School Baptist Association, when gathered together with our sister church, at Hopewell, N. J., on Wednesday, Thursday and Friday before the first Sunday in June, 1916, to the churches whose messengers we are, send christian greeting.*

BELOVED BROTHERS:—In this letter, which we send you according to our annual custom, we call your particular attention to the words of the apostle Paul, recorded in 2 Cor. xiii. 11: "Be of one mind." The apostle addressed these words, not only to the churches of Christ at Corinth, but also to "all that in every place call upon the name of Jesus Christ." They are, therefore, not merely a tender and loving exhortation, but are words of divine authority. They are an apostolic command. In obedience to them is felt the most vital experience of grace and love. As members of the body of Christ we are living spiritual life in him, while we still have our natural life in Adam. These two lives, we are told, are contrary the one to the other, causing us great

trouble because we cannot do the things that we would. From the time of our new birth we have been living this new spiritual life, insofar as we have been given grace and the exercise of the Holy Spirit in our hearts. Concerning this mystery the apostle tells us, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii. 10. He also tells us that Christ is our life, saying, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." He also tells us a most wonderful experience, common to all the saints: "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. This apostle dwells much upon this sweet and delightful mystery of the unity of life in the church, which is Christ's body, "the fullness of him that filleth all in all." He carefully enjoins upon the church, and all the saints, that they earnestly endeavor to "keep the unity of the Spirit in the bond of peace." The psalmist had it in his heart to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity," and the dear Savior prayed for all the chosen people of God, in this regard, that they might all be one in him, as he and the Father are one. "I in them, and thou in me, that they may be made perfect in one." There are times when this spiritual life lights up our souls with holy, unselfish desires. How wonderful it is to find in our hearts thoughts of kindness and love exercising us in our inmost being, drawing out our thoughts toward the poor and needy of every kind, with earnest desires to help them in any way that we may be able to do so. Sometimes



our souls rise up in praise and thanksgiving to the dear Savior for these gracious exercises, and we are glad to have the pleasant assurance that the Lord is pleased to work in us thus the good pleasure of his goodness, and that which is wellpleasing in his sight, with strong desires to work out this precious salvation in our lives and conversation with holy fear and trembling. At such a season we would be with the dear saints wherever they may be meeting together. We feel like the two disciples did when Jesus was made known to them in the breaking of bread. They remembered that their hearts had burned within them while he talked with them as they walked by the way, and opened to them the Scriptures, but they did not know him. Now they wanted to meet the rest of the disciples and tell the good news, and they did not linger by the way. It was then with them as it is now with us. Those who have had such a sweet glimpse of his presence want to be at meeting as often as they can, and there, as they are gathered together, they feel his presence and receive his greeting: "Peace be unto you." The peace of God is in their hearts, and it is easy to live in peace when peace thus rules in us. This peace of God passeth all understanding, and it will surely keep their hearts and minds through Christ Jesus. It seems now an easy thing to "be of one mind;" no effort is needed. The unity of the Spirit is already there. There is one life, and the apostle's injunction is already fulfilled: Think not every man on his own things, but every man also on the things of others. When we find ourselves differing from each other, then our first care must be to find out where the right is, and where the wrong. We must remember that there is but one right; only one life. There are diversities of

gifts, but only one Spirit; differences of operations, but one Lord. Love, humility, every grace of the Spirit, are in our hearts. Now is the time for them to appear in our lives and in our conversation. One may say with confidence, I know I am right, but when he hears from his brethren, and looks over the ground again, he may be the first to decide against his own position. The natural mind says, Let the majority rule. But we are now considering a spiritual, not a natural, organization. Here all the members are one body. Here all are moved by one Life, one Spirit, and we cannot be sure we are right until that unity of life appears. If a majority is insisted upon, against an earnest and sincere minority of only one, discord, discomfort and sadness are likely to follow. If it appears to us to be impossible to agree, what shall we do? "Stand still, and see the salvation of the Lord." The apostle did not say, Be of one mind if you can, but, "Be of one mind." The one Spirit is meek and lowly and causes the one who is exercised by it to feel and say, "My brother is better and wiser than I, and he may be right. I cannot see now that he is right, but I am liable to be led by a wrong spirit, and it will be more safe for me to wait, and stand still, and ask the Lord more earnestly to show me if I am in error, or to enable me to show my brother his error." If we undertake to walk when some members of the body are out of joint, or some missing, there is so much limping, so much staggering, that we make shameful work. We must be careful not to let anything "be done through strife or vainglory," also that we esteem others better than ourself. This we cannot help when we are spiritually-minded. It looks to us at such a time as though any one could see that our brother is really better than our-

selves, though we fear we may feign humility. We are settled in the judgment that every important act of the church of God should be done by the unanimous voice of the church as one body. We have known churches and pastors, who believed in the many waiting for the few, even for one. It is wonderful how great differences and difficulties are quieted, reconciled and healed by some little time of waiting and standing still, and how clearly an essentially wrong spirit is manifested. If we are truly looking to the Lord, to be led by him, how soon we find ourselves "of one mind." Those who believe in salvation by grace, and those who are trusting in the works of the flesh for salvation, soon separate themselves from each other. To the church of God this apostle says, "We have the mind of Christ," and also, "Let this mind be in you, which was also in Christ Jesus." May our churches in all their walk and conversation realize obedience to these loving commands.

C. W. VAUGHN, Moderator.

D. M. VOORHEES, Clerk.

(Written by Deacon R. M. Strong.)

*The Warwick Old School Baptist Association, in session with the New Vernon Church, New Vernon, N. Y., June 7th, 8th and 9th, 1916, to the churches composing the same sends love in the Lord.*

DEAR BROTHERS:—Another year of our pilgrimage is ended, and the time has arrived when, according to a long established custom, you will expect a token of love and fellowship, in what we are in the habit of calling a Circular Letter. If while penning this epistle we are led in right paths, and in the way of wisdom, (Prov. iv. 11) then what is written (though void of human wisdom or learning) will be of interest and comfort to those who

are led in the same paths and taught in the same wisdom. We feel impressed, brethren, to give expression to a few thoughts in connection with the language of the prophet Zephaniah, as recorded in the third chapter, sixteenth and seventeenth verses: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." In dealing with this portion of holy writ we do not propose to call your attention especially to God's dealings with Israel of old, nor to attempt to point out just when, how or where, this particular prophecy was literally fulfilled, for at the best we are but imperfectly acquainted with the events of the period in which the prophet lived, so that many things which were then written (though perhaps quite intelligible when so written) are very obscure to us now. Israel of old, as we know, was (and as we read the Scriptures, is) a type of spiritual Israel. God's dealings with that people were therefore typical of his dealings with his spiritual Israel. We would therefore call your attention to this Scripture as applying to spiritual Israel, the church of the living God, composed of all peoples and tongues, in other words, God's elect. Looking at the subject in this light we would first express a thought or so in connection with the expression, "In that day." All of us (when reading the Scriptures) have observed the frequent recurrence of the expression, "In that day." Sometimes it is spoken of as a day of trouble, then again as a day of deliverance and joy. God's people are from time to time made to know the meaning of "that day," as the Lord leads them about like his serv-

ant Jacob, and instructs them. They are made to know something of the day of judgment, when God lays judgment to the line and righteousness to the plummet, when he searches Jerusalem with candles. They know something of the day of trial, the day of temptation; on the other hand, it is their portion to also know something of the day of deliverance, the day of salvation, the day of peace, the day of hope and the day of rest. So we see there is a day when Jerusalem fears, and one in which God speaks with power to her heart, saying, "Fear thou not." What is intended here by "Jerusalem?" It would seem that spiritually viewed we may take "Jerusalem" as a symbolic representation of the church of God, for do we not find the word so applied in the New Testament? Paul the apostle writes, "But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26. Again, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Heb. xii. 22. So it would seem that we have ample warrant for a spiritual interpretation of Jerusalem as mystically representing that glorious church of which the apostle John writes, and which he saw in vision as coming down from God: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2. Then may we not apply the exhortation, "Fear thou not," to the church of God, and the day spoken of as a day when she is in trouble and sorrow and beset with many fears on account of the number and strength of her adversaries? As the members of the body of Christ are all partakers of the same afflictions, may we not consider the words

here expressed as applicable to each believer in Christ Jesus who is beset with trouble, doubt or fear? By so doing the language seems personal, speaking directly to the heart of each sufferer in and with Christ. The language we are considering while addressed to Jerusalem is also addressed to Zion: "Let not thy hands be slack." We feel we are fully warranted in viewing Zion and Jerusalem as one, for, as we know, literal Zion was a part of Jerusalem. It was a lofty eminence on which David built his palace, and is therefore combined with Jerusalem by the apostle: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem," and what is this but "the general assembly and church of the firstborn, which are written in heaven"? How suitable, how appropriate the language employed, as the people of God in the day of their fear are addressed, "Let not thy hands be slack." Is there anything that makes our hands so slack as the day of temptation, the day of affliction, the day of searching, the day of trial or the day of judgment? It is often a comfort to the Lord's people to know and realize that while they feel their utter inability in and of themselves to heed the many admonitions in which the Scriptures abound, they have a God who undertakes for them. It is by his mighty power (and that alone) that any of the admonitions are heeded and obeyed. How often, as in the case now under consideration, we find with an exhortation linked a sweet and suitable promise. The prophet here goes on as follows: "The Lord thy God in the midst of thee is mighty; he will save," &c. See how the Lord comes and gives his Zion reasons why she should not fear and her hands should not be slack. The language implies that Zion's God being in her

midst, her battles are fought by him, and through him she is brought forth a conqueror. The psalmist of old was enabled to sing in the triumph of faith, "God is in the midst of her; she shall not be moved: God shall help her, and that right early."—Psalms xlv. 5.

"He will rejoice over thee with joy." When God's dear Son offered himself as a sacrifice for sin, and put away the transgressions of the church, when he died for her sins and rose again for her justification, it was a fulfillment of God's eternal purpose of wisdom and grace. Having in the fullness of time accomplished this eternal purpose, God, viewing his church saved, redeemed and justified, he can in that sense at least be said (in the language of the prophet) to rejoice over her with joy.

"He will rest in his love." God is love. When, then, he rests in his love, he may be said to rest in himself. As in the creation it is recorded, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made,"—Gen. ii. 2, so after the completion of this work of works (the salvation of his church) it may be said that God rested, in the sense that the work was perfect and complete, as all the works of God are. God's love for his people being an eternal and everlasting love, as unchangeable as himself, and the mission of that love having been accomplished, he rests in that changeless love. As God rests in his love, so at times does he cause his people to rest in that same love, realizing that they love God because he first loved them.

"He will joy over thee with singing." Singing in the word of God is set forth as an emblem and expression of joy. How often in the Psalms we read, "Sing

ye to the Lord," &c. It would seem that the language of the prophet here sets forth the joy of God in the salvation of his people, expressed in the voice of song. A rejoicing over his Zion whom he hath reconciled unto himself in and through his Son, and our Lord Jesus Christ. Such grace, love and mercy is sufficient to overwhelm us with wonder and astonishment. May God grant that from time to time during our pilgrimage here we may know more and more of his wondrous love to usward, and patiently await his appointed time when we shall experience its fullness and be eternally satisfied.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

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### CORRESPONDING LETTERS.

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*The Delaware Old School Baptist Association, convened with Welsh Tract Church, Newark, New Castle Co., Del., May 24th, 25th and 26th, 1916, to the associations and meetings with which we correspond sendeth greeting and love in the Lord.*

DEAR BRETHERN:—Through the love and tender mercies of God we have been permitted to meet together in an association, in which your messengers have come to us bearing testimony to the gospel of peace and love to the poor sinner. There has been no discord in the messages you have brought us, for which we are glad. Our hearts have been made glad for the manifestation of love from you, and we long for the time to come when we hope to meet you again.

Our next session is appointed to meet with the Rock Springs Church, Lancaster Co., Pa., Wednesday, Thursday and Friday before the fourth Sunday in May, 1917, where we hope to again meet and receive your messengers and messages.

J. G. EUBANKS, Moderator.

P. M. SHERWOOD, Clerk.

## OBITUARY NOTICES.

**Mrs. Lena B. Ker**, beloved wife of Elder H. C. Ker, departed this life June 22nd, 1916, at Thrall Hospital, this city, following an operation for gall stones. Elder and Mrs. Ker were married exactly three months. An obituary will appear later.

J. E. BEEBE & CO.

**Deacon Duncan H. Campbell** died at his home in Lobo, Ontario, Canada, May 10th, 1916, after an illness of about four weeks. Brother Campbell was born in Lobo township May 1st, 1846, making his sojourn here 70 years and 9 days. His wife died eleven years previous to his death, leaving a family of five children, three sons and two daughters, the youngest being quite small. Brother Campbell was a man widely known, and had a large circle of friends. He was a kind and obliging neighbor, always ready to assist his fellow-men in times of need. He cherished a hope in his blessed Savior for many years, but a feeling of unworthiness seemed to keep him from coming to the church for a number of years, but he was finally given strength to come and tell what he hoped the Lord had done for his soul, and was received as a candidate for baptism at the quarterly meeting held at Lobo October 6th, 1907, and was baptized the following day by Elder H. C. Ker. Brother Campbell's life was adorned with a well ordered walk and a godly conversation; he lived a life of faithfulness and devotion to the church and cause. His many acts of kindness and generosity will live in the memory of the rising generation. His home was a welcome place to his kindred in Christ, and many can testify to his hospitality. Brother Campbell was highly favored with a meek and humble spirit, walking carefully and prayerfully before the Lord, always desiring to do his Master's will. He was firm and unflinching in his own convictions, possessing the sterling qualities of faithfulness and integrity. At the quarterly meeting held in Duart the third Sunday in January, 1916, the church appointed him deacon, but he was only spared to serve in that capacity a short time. We have to bow in submission to the will of Providence and say, Not our will, but thine, O God, be done. We feel that in the death of brother Campbell the church has met with a great loss, but what is our loss as a church we believe to be his gain. It was my privilege to visit him several times during his illness, and always found him composed and reconciled to the Lord's will. The eighth chapter of Romans was very comforting to him, and especially the closing verse of this chapter were unflinching promises to him in his last hours. He passed peacefully away at 3 p. m. At his bedside were his brother and sister and sorrowing children, all bowed in sorrow while the unrelenting hand of death claimed

his mortal frame. Kind and devoted children did all that was possible to be done for their loving father, but the Lord took his own from a world of sorrow to a world of eternal rest.

The funeral was held from his late residence on Friday, May 12th, conducted by the writer, and was largely attended by many relatives and friends, also many of his brethren and sisters in the church came bowed in sorrow, yet in submission to the will of their heavenly Father. Brother Campbell leaves to mourn their loss, besides the church, three sons and two daughters, three brothers and three sisters, also other relatives and friends. Burial was in Ivan Cemetery. May the Lord bestow upon his dear and sorrowing children the blessings of heaven, and may that peace which passeth knowledge be theirs to enjoy.

J. B. SLAUSON.

**Elder Perry C. Harris** peacefully passed away May 26th, 1916, in the full triumph of living faith, aged 69 years, 10 months and 22 days. Elder Harris had been a true and devoted member of the Leading Creek Old School Baptist Church for nearly fifty years. Later he became impressed that God had called him to the ministry, which he tried to obey in declaring the truths of the gospel of our Lord and Master where and whenever it fell to his lot, in love and fear. On the morning of May 6th, 1916, Elder Harris was feeding his horses, and in some way unknown to him he knocked a small piece of skin off the back of his hand, of which he took no notice at the time. He and the writer went to Montrose (our business town) together to get fertilizer, and he made no complaint, so I knew nothing of it. That night about 10 o'clock it commenced to pain him very badly, and by Sunday morning it had swollen to the size of two hands. Dr. Gruber, of Montrose, was called on Monday and pronounced it a very bad case of blood-poisoning. On Thursday Dr. Woodford, of Belington, assisted Dr. Gruber in making two large and deep cuts in the back of his hand, which discharged freely. The swelling reduced very much, and did not give him much pain, but he had a very weak heart, and at times would faint away, but would rally again, but continued to grow weaker until the time above stated, when his spirit gently took its flight to God who gave it. Elder Harris leaves his dear companion and six children to mourn their loss. Two children preceded him to the spirit land. Every comfort and care was rendered by his dutiful and kind son, Arthur J., assisted by the other children, and kind friends and neighbors, that could be given. The writer spent considerable time with him in his affliction, assisting to the best of my ability, and had the privilege of hearing him speak of his faith in God, of which he talked a great deal, which confirms me in the belief that he was born of God. He often said his affliction was so ordered, and

was just. He was loyal to the cause of his Master until called to his great reward. All the days of his appointed time he waited, until his change came. He was a kind husband, father, friend and neighbor.

His funeral services were conducted by Elders J. B. Cross and J. S. Murphy, after which his remains were laid to rest in the Philippi Cemetery. He will be missed by his brethren and sisters in Christ, not only in the church to which he belonged, but in all the churches of the association, and many other near and dear friends. I shall miss him, as we had been together a great deal and had pleasant talks on the power and grace of God.

May the riches of the grace of God be with the bereaved ones.

NOAH W. HYMES.

**William Hance**, son of Joseph and Patsy Hance, was born near Casstown, Miami Co., Ohio, Oct. 25th, 1833, and died May 27th, 1916, aged 82 years, 7 months and 2 days. He was married to Margaretta Wise Oct. 16th, 1856, and to that union were born four children: E. Florence Peters, of Yorkshire, Ohio, Forest P. Hance, of Lancaster, Cal., Ella I. Fisher, of Yorkshire, Ohio, and Minnie O. Shaw, of Redondo Beach, Cal. He united with the Harmony Old School Baptist Church in August, 1870, and was baptized by Elder George Cottrell. He was chosen church clerk in 1873, and deacon of the church in 1875. In both offices he performed the duties faithfully as long as the church continued to meet. He was firm in the belief of the predestination of all things, but of late years he could not talk on any subject any length of time. Often he would say to visitors who were conversing on the Scriptures, "I wish I could talk with you." Although he did not agree with them he was very lenient with them all, not wishing to offend any. His wife preceded him in death in March, 1884. After her death he, with two daughters, Ella and Minnie, continued to keep house until the daughters married. He then made his home with Minnie until on account of ill health she removed to California. In March, 1893, he went to live with Florence and family, near Lightsville, Darke Co., Ohio. After the death of her husband he with Florence and her two daughters moved back on his farm near Sidney, Shelby Co., Ohio. In 1905 he with Florence and one daughter came to Yorkshire, Ohio, to live, living there until his death. He had been a sufferer of arterisclerosis for four years, and the last two years were almost unbearable, but he bore his sufferings with great fortitude, never complaining, but often wondered how long he would have to stay here. Being of a cheerful disposition, scarcely any one knew his suffering. He was only confined to his bed eight days, and was conscious until a few hours before he died. All was done for him that could be done by friends and neighbors. On Tuesday night before he died he had a sinking

spell, and we thought him dying, but he rallied and told us that he heard the angelic host and that he expected to soon be with them. He surely did await his Lord's time patiently. He leaves to mourn their loss four children, five grandchildren, four great-grandchildren, two sisters, two brothers and many others. His wife and one granddaughter preceded him to the great beyond. As there was no minister of the Predestinarian Baptist near, the funeral services were held at the "Church of Christ," Yorkshire, Ohio, by W. H. Morgan, of Greenville, Ohio; interment in Graceland Cemetery, Sidney, Ohio.

He read the SIGNS OF THE TIMES as long as he could read. His eyesight being poor, he could only read when the light favored him. His daughter read quite often to him. He had taken the paper nearly as long as he had been a member of the church.

His daughter,

FLORENCE PETERS.

**Mrs. E. L. Coble**, wife of G. C. Coble, was born March 15th, 1871, and died May 12th, 1916. I suppose Mr. and Mrs. Coble lived as happily together for about twenty-five years as it is possible for man and wife to live. There were seven children born to that union. Two girls and two boys are still living: Mrs. W. J. Stephenson, of Aberdeen, N. C., and Miss Ada, Ernest and Roy, at home, who, together with their dear father, greatly mourn the loss of the dear wife and mother. Mrs. Coble was sick about ten days of pneumonia. All was done for her that medical skill, trained nurses and loving hands could do, but God had called, and no human skill could stay the cold hand of death. We realize our nothingness and weakness perhaps nowhere more than in the hour of death. Mrs. Coble was not a member of the church, and knew but little of the faith and doctrine preached by Primitive Baptists, but she bore every mark of a true, humble christian, and seemed to enjoy religious conversation with the writer. She joined the Methodists in her young days, and lived a consistent member with them, and was much loved by all who knew her. My wife, being just out of the hospital, was not able to attend the funeral. I attended with my little girls. The floral offering, together with the many sympathizing friends, showed something of the high esteem in which she was held. May God's rich grace and love rest on the bereaved family.

W. J. STEPHENSON.

**Elder C. T. Nance** was born in Tippah County, Miss., Feb. 13th, 1855. Dec. 28th, 1876, he was married to Miss M. L. Jamison, of the same county. There were born to that union ten sons and four daughters, four sons preceding him to the grave. There were four sons and three daughters present at the time of his death, May 25th, 1916. C. T. Nance joined the Primitive Baptist Church in Mississippi in the year 1880, and was ordained to the full work of the ministry October 28th, 1888, by the following

presbytery: S. A. Wells, B. C. Butler and L. H. Jamison. In the year 1897 he moved from Mississippi to McLellan County, Texas, where he resided until 1908, when he moved to Floyd County, Texas, where he lived until death. He leaves his wife, who has ever been a faithful helpmeet, to mourn her loss. Sister Nance was a great stay to Elder Nance, and their home has ever been a welcome place for the Baptists and their friends. When troubles have existed Elder Nance stood firm for the doctrine of Christ and the apostles. He was a burden-bearer and a peacemaker, and I do not suppose that even his enemies doubted the sincerity of his motives, and he left his little church in peace and good order. I was favored to visit him during his last illness, and spoke in the way of preaching four times in his hearing under his own roof.

His remains were laid to rest in the cemetery at Silverton, from whence the spirit and the body will be reunited in that great day which has been spoken of by all the holy prophets since the world began. The New Hope Church, of which Elder Nance was a member, was organized by J. W. Caudill, Wm. Reed and myself in the year 1900, I think.

May God bless and sustain dear sister Nance and all the children and relatives.

J. H. FISHER.

**Laura E. Nicholas**, wife of C. H. Nicholas, was born Feb. 16th, 1861, and departed this life Dec. 26th, 1915, making her stay on earth 54 years, 10 months and 10 days. She was sick eight days of pneumonia. She never murmured or complained, but bore her pain with great patience, ever trusting in our Lord Jesus for life and comfort. She was married to C. H. Nicholas June 28th, 1878, and to this union were born two sons, the younger departing this life Dec. 30th, 1907, leaving a hope to us that he is now with his Savior. She received a hope in her Lord and Savior Jesus Christ in 1884, and lived a humble, devoted christian life until called home. She was a dear, loving wife, a good, kind and affectionate mother, a good neighbor, and all who knew her loved her. She leaves her husband, one son and a granddaughter ten years old to mourn her absence, but we mourn not as those who have no hope, for we are satisfied that our loss is her eternal gain. But O, dear brethren, remember this little bereaved family in your prayers at the throne of grace. We all have to bear our troubles here, but my time is almost spent; I have almost lived out my three-score years and ten, and when I look back on my past life I cannot see where I have done anything for the Lord, but I can see where the Lord has done for me all through my unprofitable life. I can cry out as did poor old David, Surely the goodness of God has followed me all along down my unprofitable life; his loving-kindness endureth forever.

C. H. NICHOLAS.

## APPOINTMENTS.

PLEASE publish the following appointments and oblige:

Kelly Corners, N. Y., Saturday, July 15th, 8 p. m.; Vega, N. Y., Sunday, 16th, 11 a. m.; Monday, 17th, home of Miss Meads, 10:30 a. m.; evening of same day, Mary Slauson's, Halcottville, N. Y., 8 p. m.; Union Grove, N. Y., Tuesday, 18th, 10:30 a. m.; evening, 8 p. m., Mr. Morris Faulkner's.

D. M. VAIL.

## CHANGE OF ADDRESS.

WAVERLY, Pa., June 14, 1916.

DEAR BRETHREN:—My address after June 29th will be Clarks Summit, Pa. My mail and telegrams will reach me there, as I will be near the Delaware & Lackawanna station, corner of High School and Clearmont Sts., which is only a few rods from Northern Electric station.

D. M. VAIL.

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

L. Z. Ross, N. Y., \$1.00.

## MEETINGS.

THE Siloam Association of Oregon and Washington will meet with Mt. Zion Church, six miles northwest of Forest Grove, Oregon, commencing Friday 10 a. m. before the second Sunday in August, 1916. Trains will be met at Forest Grove Thursday evening and Friday morning. Lovers of the truth are cordially invited.

THE one hundred and fifth session of the Red River Association will meet with the church at Friendship, Sumner Co., Tenn., to begin Saturday before the second Sunday in August, 1916. Brethren will be met with conveyance at Hendersonville, Tenn., on Gallatin Interurban, and at Fountain Head, on the L. & N. R. R., near Gallatin, Tenn., Friday and Saturday.

THE ninety-ninth session of the West Tennessee Association will meet with Yellow Creek Church, Dickson Co., Tenn., two miles from Woodhaven, on the Clarksville Mineral R. R. Brethren will be met at Woodhaven with conveyance. Session to begin Saturday before the second Sunday in September, 1916.

A. L. STANSELL.

THE  
 "SIGNS OF THE TIMES,"  
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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GLEN ROSE, Texas.



# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., JULY 15, 1916. NO. 14.

## CORRESPONDENCE.

### GRACE ! A MIGHTY WORD !

RECENTLY I wrote a letter to an afflicted soul, rehearsing the mighty changes of providence in human affairs, and of our helplessness to reverse the almighty Hand that brings these changes to our knowledge, and that we in this respect are as helpless as infants, referring her to only one support in our sad bereavements: that of grace, emphasizing the importance of the word “grace” by saying: “What a mighty word.” After sending the letter away I have thought much about using the above words regarding the word “grace.” I am now trying to show that I was not far wrong in writing as I did. In the New Testament John has it recorded: “For the law was given by Moses, but grace and truth came by Jesus Christ.” Though grace seems to belong to the coming of Christ, the kingdom of grace existed before Christ entered into the flesh of his people. In a number of places grace is spoken of by the prophets. How wonderful and appropriate to the King of saints are the words in the forty-fifth Psalm, God speaking, as it were, to the Holy One of Israel, or the Anointed of

the Father: “Grace is poured into thy lips: therefore God hath blessed thee for ever.” To them who are sanctified by God the Father, preserved in Jesus Christ and called, the word grace is mighty, because it carries with it the thought of the great King of grace, who received the blessing into his lips, unbounded in fullness, as the word “poured” signifies a continuous flow of grace. Jesus, the Christ of God, had all fullness dwelling in him to accomplish the pleasure of the Father to redeem his people, make known that redemption to them and give them conquering grace to bear all their afflictions while in the flesh. For it pleased the Father that in him should all fullness dwell. There was no limiting bounds set to the Holy One of Israel. The crown of his Father was his everlasting seal. Inspired Paul said, In him dwelleth all the fullness of the Godhead bodily. The Father gave the Son power over all flesh, to give eternal life to as many as the Father gave him. In imparting eternal life, they, every one of them, receive of his fullness, life, faith, hope, charity, &c., and grace for grace. Grace is imparted to the creature man because of that grace given him in Christ before the world be-

gan. That grace given him in time is grace, and not something else. The apostles use the words often: The grace of the Lord Jesus Christ. Christ is the grand center of grace; he is the giver of grace and glory. Without grace Christ would be a misnomer in all the work of redemption, without it he could not fill the office of Prophet, Priest and King. If grace were lacking, the poor and afflicted people to be redeemed could not approach unto the Mediator, hence in the pit of despair they would forever be left. The saints of old time, before the coming of the Lord Jesus, had knowledge of grace and the mercy to be revealed in the coming of the promised Heir of the world. Grace is spoken of in Genesis, Exodus, 2 Samuel, Esther, Psalms and Zechariah. In Zechariah the glimmer of morning light of the day of grace is prefigured with greater force than in any other of the Old Testament books. Here the Lord says that he will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. The spirituality of his kingdom, and the invisibility of the power of his grace, are wonderfully portrayed in the fourth chapter of Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain?" It seems that the great mountain of difficulty in the way of God accomplishing his purpose, as men view some of the mighty purposes of God, in the above question was: After Jesus is slain, how can he be raised up in three days and not see corruption? That Jesus was really slain, mortal men could testify to for a certainty, he being hanged on a

rude cross for six hours, nailed there, through his hands and through his feet, dying in time to save all his bones, yet a cruel spear pierced his side, so that blood and water flowed out. So sure as Jesus was put to death in the flesh, so sure was he quickened by the Spirit. Before Zerubbabel (the architect, or rebuilders of the temple) the mountain shall be removed and a plain appear, illustrating in a figure the speedy and all-powerful work of the Spirit in raising up Jesus from the dead. In this great work that justifies every sinner that ever shall be saved from the power of the grave, grace is most prominently spoken of, as we hear the shoutings of angels and the heavenly host: "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. iv. 7. Jesus, that headstone, chief corner-stone, tried stone, elect stone, precious stone, and though rejected by Babel builders, becomes the chief corner, in whom all the building fitly framed together groweth unto an holy building in the Lord. As that stone appears in perfect beauty, without any defect whatever, grace is the crown of it forever, it is the great King of righteousness who is clothed with grace from his crown to his feet. Shall not grace be forever perpetuated unto the saints for whom he died, and arose in triumph, as angels shouted: Grace, grace, unto him? O how lovely the song of saints as grace crowns and clothes them, and their lips breathe forth the praises of the King of grace. O how blessed are the saints in their new discovered love of God, no more under the law, but under sweet, soul-cheering grace. May they ever, while on earth, abide in grace and under the shadow of that great Rock, Christ Jesus.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., June 13, 1916.

CRAWFORDSVILLE, Ind.

DEAR BRETHREN:—The SIGNS OF THE TIMES was commenced some time in 1832. I was born March 20th, 1832. My father and mother were among the first subscribers, I have often heard them say, and all the years that father lived he was pleased to be an agent, and every year he collected for the dear SIGNS. They took it as long as they lived, and I hope I will be able to do the same. No one in our church, except myself, takes it now. I have been so afflicted all the fall, and winter thus far, I do not feel to have spirit to write anything worth reading, and often feel my little hope, if I have one, is almost out of sight, but I will still say the Lord is merciful to me in giving me yet the SIGNS, when I am still a murmurer. To-day I was looking over my many good letters, and wondering if sister Laura Baird, of Kentucky, is still alive. Dear, precious sister, I have not heard from her in many years; and Sallie Bartley, I would like to know where she is. My sister, Susan Blair, who lived beside me so long, is gone to her long home, for two years or more, and I am left, the last of four sisters. Grippe has left me with sore eyes and pain in the back of my neck, and, like the poor woman, I can hardly lift up myself. Sorely afflicted, yet I dare not complain; I want to be patient and know that the dear Lord rules in wisdom, and I am only a poor, groveling worm. I miss many meetings, but my greatest enjoyment is to meet in the assembly of the saints. May the Lord still grant me grace to know and do his will.

These letters of sister Baird's you may publish if you think they will do.

LINA W. BECK.

CAVE CITY, Ky., April 12, 1901.

DEAR SISTERS BLAIR AND BECK:—Your precious letters came in due course of mail, and were a pleasure indeed. It fills my poor heart with joy unspeakable to be numbered among such dear christian friends in that "chosen relationship," yet I feel unworthy of such sacred relationship. Your dear letters would have been replied to earlier had not sickness prevented. I have been confined to my bed much of the time since their reception, and often during the long days when alone I would find myself inditing in mind such letters as I would have you read. There is much of the time that my thoughts revert to you, for sister Bartley has told me much concerning your dear christian lives, and the love she and dear Elder Bartley bore you, besides she kindly lets me read your dear letters. The worldly societies scoff at such love as exists among the dear Old Baptists, but I have formed a love for many whom I have never seen nor ever can in this life. I look forward with pleasure to the coming of the SIGNS OF THE TIMES, for it contains so many precious communications and rich editorials. We who can only hear the gospel in its purity twice during the year doubly appreciate our Old School Baptist literature, as it contains the most of our preaching. He who enjoined it upon his followers to love God has likewise commanded them to love one another. Sometimes when I am filled with doubts and fears my love for the dear brethren is my only hope. I feel that if I am a stranger to the joys of pardoning mercy, whence arises the sweet union with the dear Old Baptist brethren? There was a time when I had no love for them, or for the precious doctrine of the Bible, I was a Pharisee of the Pharisees. Never, never can I feel

thankful enough that my blind eyes were opened and my deaf ears unstopped, but, my dear sisters, as I cannot be with you I cannot go into details at present. There have been times when listening to the voice of our dear faithful ministers when holding forth the precious doctrine of our Savior that I have longed to feel willing to say with the apostle that I am willing to count all things but loss that I may win Christ. But this willingness has to be given us by our blessed Redeemer, God; it is something poor, sinful mortals cannot even desire of themselves. We feel thankful to you for each of your loving epistles. You said so many things in such a sincere manner that I was built up and comforted, and, if not deceived, was strengthened in my daily experience, but I really do feel unworthy of such notice and kind regard from the dear people of God. The older I grow the more I see of my failure to do my duty, and O such sinful thoughts take possession, I feel surely I am one alone. Dear sisters, remember myself and daughters in your prayers when you can say, "Our Father."

Dear sisters, next Friday we expect to have dear Elder P. W. Sawin, of Shelbyville, Ky., with us. He will remain until Monday, dividing his visit with brother John Nuckols and myself and children. Our little band usually met at Oak Grove, three miles distant from my home, but for six years I have been unable to attend, so he usually preaches at my home on Saturday and Oak Grove on Sunday, and his sermons have often been a source of much comfort to my poor, tried heart in times past. O that we may be given the hearing ear and understanding heart when he comes, and may God bless him with sweet liberty of soul and endue him with power from on high to hold forth

the precious truths of the gospel. The true Old Baptist ministers declare the truth of the glory of God, and thus comfort the hearts of all those blessed with the hearing ear and understanding heart; but, dear sisters, you both are well versed in the Bible and rich in christian experience, while I feel to be the very poorest and least of all, even if one at all. Since sister Bartley has left us I feel sad. My daughter has so many cares that often I am left alone, but if able to sit up I can pass the time in reading much of the time; the cares of housekeeping devolve on her. On a farm in the country there is much more required than in a town or city. We live seven miles from Glasgow, the county seat, and eight miles from Cave City. There is not an Old Baptist either in town or Cave City, except brother Nuckols' family and ours, that I know of anywhere within many miles of us.

Dear sisters, I am not much in favor of birthday dinners, but in 1908 my children, unknown to me, invited my children and grandchildren. Sister Bartley was with us at that time. During my beloved husband's sojourn on earth his birthday was never observed in that way, and I feel that I wish to fare in that respect just as he did, but sister Bartley was again with us the present year, and again, unknown to me, my children and grandchildren were bidden. It must have been sister Bartley who told you, as I knew nothing of their intention when writing to you. Had I been well I should have written dear sister Beck, but I am never supplied with birthday cards.

It is now raining, and so dark I must finish in the morning.

Tuesday morning.—Dear sisters, I resume my pen to bring this poor letter to a close. If it were not the heart that

gives value to words I certainly could never write any more to loved ones. I trust you will pardon the many defects, as well as the poor writing, and that you will write often to me. I have been corresponding with sister M. D. Fisher, of New York city, more than ten years, also a sister who resides at Blackwater, Mo., fully that long, but have never seen either of them. I look forward to their loving epistles just the same as if personally acquainted.

I trust these lines, sister Blair, will find yourself and daughter, together with sister Beck, in the enjoyment of good health, and may the Lord spare you both to your loving daughters years to come, if it be his holy will. Blanche unites with me in love to each one, as would Allie if present. Remember each one of us in your supplications at the throne of mercy.

Affectionately yours,

LAURA M. BAIRD.

CAVE CITY, Ky., March 2, 1901.

DEAR SISTER BLAIR:—I am resolved to pen you a few lines, although I feel unworthy to do so, yet you have often remembered me in christian love in your letters to sister Bartley during her visits with our family, which was a source of comfort to my oft overburdened heart. I feel that I cannot sufficiently thank you for your sweet sympathy; more especially do I thank you for your dear picture. My eyes filled with tears when first beholding your placid christian features; no one could view them without feeling at heart that they were beholding the image of a meek and lowly mother in Israel. Also those precious quotations from the Psalms were indeed truly rich in consolation for the pure in heart, but I felt they were not for such as I. So

often I am left to my own dark, carnal self; I feel to exclaim with the poet, "O, is there any one like me?" Dear sister, read the hymn, "I am a stranger here below." Also, "I would, but cannot sing; guilt has untuned my voice." They express my feelings, I hope, if I am not greatly deceived. I often feel that the desire is all that has been given me, but that is something good, for which my praise is due. In and of ourselves we are not equal to one good thought. I do believe that God will work all things for the good of his people and for his own glory. So amid my many doubts and fears and trials by the way I sometimes get crumbs of comfort from the writings of God's ministering servants, and sometimes from the preached word, though we have a dearth now. Ever since dear Elder Bartley was called to his reward we can only have services twice during the year, spring and fall, and it has been six years since I could attend services from my home. Elder P. W. Sawin, of Shelbyville, Ky., is our beloved pastor, and he holds services at my home on Saturday and at Oak Grove on Sunday. We are only a little band of believers, old brother Nuckols and two daughters, myself and eldest daughter. Several we feel have an experience, only a feeling of unworthiness is keeping them away. Death has made sad inroads, and some have removed to other States, among them my son William, and we miss him very much. He read the Bible when quite a youth, long before he became a member of the church, and was conversant with it. He and brother Nuckols would meet here and hold sweet converse on the word of God, each expressing their views in love, rarely, if ever, differing in their interpretation of the meaning of the Scriptures. For the past year brother

Nuckols has been unable to be with us, as he is partially paralyzed. Sister Bartley is anxious to visit him, but the weather has been such that she has not yet been, as he lives three miles distant, but the sun is shining to-day, and perhaps she can go soon.

Dear sister, pardon the many errors in this, as well as the writing. If I tried to rewrite it it might not be any better. Your daughter must read it for you. Blanche joins me in love to yourself and beloved daughter. Sister B. tells me that you, too, are debarred from attending services away from home on account of feeble health, so we can sympathize with each other in that, if nothing more. I only wish that I could see and be with you and many other loved ones whom I shall never see in this life, but O, if it is our happy lot to meet in that bright world above, heaven will make amends for all our sorrows, toils and cares.

Please remember me in love to dear sister Beck, and tell her I am anxious to read another one of her good letters in the SIGNS. I enjoy hers, together with many others, more than I can express on paper. I have been taking the SIGNS for many years, and am well pleased with it; the reading of it whiles away many hours that might otherwise be spent in loneliness of mind.

Dear sister, I must now bid you a loving adieu. May the Lord abundantly bless you all, is my heartfelt desire.

LAURA M. BAIRD.

RISING STAR, Texas, March 12, 1916.

DEAR BRETHREN:—I hope you will pardon my delay in renewing my subscription. The inclosed check contains one dollar additional to help send the SIGNS to "the poor of the flock." Excepting a short time I have been a reader

of the SIGNS about twenty years. Those earlier years call to mind the ready writers as editors and contributors who are now gathered to their fathers. Watchmen on the walls of Zion they were, champions for the cause of truth and righteousness, whose words were so carefully chosen, and so seasonably and fitly spoken, as to make them as apples of gold in pictures of silver in comparison, in worth and memory. Here appears in memory a catalogue of the names of the dear departed ones, too lengthy to mention, so I do not make mention of any, except our late lamented Elder F. A. Chick, whose last editorial appeared in the SIGNS OF THE TIMES of February 15th, 1914, headed 2 Timothy iv. 8: "Henceforth there is laid up for me a crown of righteousness." I well remember after reading over his first sentence, "This is the last letter which Paul wrote before the Lord called him home," &c., that I was interrupted by the thought which went through my mind like a flash: And this is the last editorial Elder Chick will ever write for the SIGNS before the Lord shall call him home. In some way I felt sure it was his last editorial, and began reading it as such with a solemnity never felt before. It seemed to better prepare me to feel and understand what great and fervent desire and prayer possessed him for the succession of the ministry of the word. With his dying words he now begins to illustrate, as only a parting epistle can, by this text, Paul's charge to Timothy. In the very spirit of the matter it was his own charge to his successors, his sons in the faith, but he would not at the last moment forget to mention the blessedness of the passing, as it were, of the work from the charge of Elder Philander Hartwell when in the midst of the charge he handed him the blessed

Bible, charging him to preach the word. In substance, he here, by the relation of the exercises of his heart and soul which took hold of him at that instant, emphasizes the truth of the Scripture: "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." In all this he is showing as none but departing fathers in the ministry can show to their sons in the faith, of what great importance their callings are. He here classes Paul as best an inspired servant of God and father in the ministry can be, with an un-inspired servant as was the aged Elder Philander Hartwell, and Timothy as inspired and himself as un-inspired, as their respective sons in the faith and in the ministry, then leaves this part of the subject forever with these words: "It has seemed to us that Timothy must have remembered these words all his life, acquiring as they do special solemnity, because they were the last expressed desire of Paul toward him." Then how the remainder of the editorial glowed with sweetness, beauty and power, as it were, from one yet alive, but speaking from the eternal world, I can never begin to express. When through reading it I remarked to my wife that I felt it was the last from the pen of Elder Chick, and so it proved to be. Since his death many more have fallen asleep in Jesus. But now as we turn our eyes from beholding our dear ones who have passed over the river of death before us, we come to speak something of the present and of the living. It would seem too selfish to speak of myself in the first person singular further, but must use plurals instead. We find ourselves at this good day blessed with another on the editorial staff, in the person of Elder Lefferts, who, no doubt,

our kind heavenly Father has qualified to fill the vacancy made by the death of our dear departed Elder Chick, and most assuredly he is all that Elder Ker expects as co-laborer upon the SIGNS. We feel it a special blessing to have reproductions of the editorials of the late Elder Gilbert Beebe, and the occasional letters written by dear Elder Chick. The coming of each successive number of the SIGNS gladdens the hearts of thousands of lovers of the truth, especially those isolated from church privileges and the companionship of the saints. While considering the great spiritual blessing of this valuable medium of correspondence to the household of faith, we should remember to see that it be kept on a solid financial basis; we cannot feel to let it become embarrassed with burdensome indebtedness, and if such be the case, we should hereto ask that a statement be issued at our request, as we do not think it right for the SIGNS to thus suffer as a result of lack of knowledge of its encumbrance. It is our duty to see that trial and burden may never have to be borne by the publishers, knowing that their labor is one of love, and not for mercenary and selfish interest, so we, as publishers, writers and readers, each of us, severally and individually, feel one common interest as supporters of the SIGNS OF THE TIMES as far as our abilities extend, and should we through carelessness, negligence or for any other cause, let the dear old SIGNS come to need, we feel that the dear publishers would almost rather notify its readers of its discontinuance than tell us of our fault. We remember some years ago the SIGNS had to borrow money. Of course the publishers could have put up its office or other property as collateral for the needed funds, but they deemed it best to obtain it within its own limits and

boundaries of the brotherhood in Christ, and we think they did wisely in so doing, as it has taught us to be careful that such need may not occur again. Neither should we be satisfied to give the SIGNS a solid support only, but let us kindly remember the "poor of the flock," who are not able to pay their subscriptions.

Wishing the SIGNS a prosperous year, and its contributors and readers much peace, love and joy in the Holy Ghost, together with all who call upon the name of the Lord in sincerity and truth to the utmost borders of the earthly Zion of our God, is the prayer of the unworthy writer,

J. I. FOSTER.

ISAIAH XXXIII. 14-22.

"THE sinners in Zion are afraid; fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the King [God] in his beauty: they shall behold the land that is very far off [the new heaven and earth spoken of where dwelleth righteousness]. \* \* \* Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

I have been asked for my views on the above Scripture. Remember God's fire is in Zion, and his furnace in Jerusalem. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die [the second death]; but the third shall be left therein. And I will bring the third part through the

fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." —Zech. xiii. 8, 9. "The Lord, whom ye seek, shall suddenly come to his temple." "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 an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." —Malachi iii. 1-4. God is the only everlasting eternal fire that we have any account of in the Bible; all other fires belong to this world, and go out when this world goes out of existence. (See Exodus iii. 2-4.) God in the burning bush. For the Lord thy God is a consuming fire. (Deuteronomy iv. 24.) By the blast of God they perish, and by the breath of his nostrils are they consumed. (Job iv. 9.) And Nadab and Abihu offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them. (Leviticus ix. 24; x. 1, 2.) (See 1 Kings xviii. 24-38; 2 Kings i. 10-13; ii. 11; 1 Chronicles xxi. 26.) For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her (Zion). (Zech. ii. 5.) And unto you that 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 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. For the mystery of iniquity doth already work, only he that now letteth will let until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. (See 2 Thessalonians, first and second chapters.) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. (See Rev. x. i; xx. 8-15; xxi. 1-27.) The Revelation of Jesus Christ is so plain it needs no explanation of uninspired men to interpret it; there is no mystery in that which is revealed. I believe what God Almighty says, just as the prophets and apostles have written it. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffer the vengeance of eternal fire. Was it not God, the only eternal fire that ever existed, that was angry? (Jude 7.—See Genesis xix.) Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. Some think they are still suffering in the fire. The same fire that protects the elect burns up the nonelect. "Then these men were bound in their coats, their hosen and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the King's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men, that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace." The

king said, Did not we cast three men bound into the midst of the fire? They answered, True, O king. He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then the king went to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach and Abed-nego, ye servants of the most high God, come forth, and come hither. Then the three came forth out of the fire upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them. (Daniel iii. 13-28.) Enoch and Elijah are witnesses that the saints living when Christ comes again will be changed from mortal to immortal. Let us call Paul as a witness: "For this we say unto you by the word of the Lord [the Lord is a good witness], that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 15-18. "And it came to pass, as they still went on [Elijah and Elisha], and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Elijah was changed from mortal to immortal, with an indestructible body, that fire nor anything else could destroy, before he got into that chariot of fire; for such bodies as we have here

would burn up, as the Lord said of the wicked in Malachi iv. I believe that God means just what he says, whether I understand it or not. It is in the new heaven and new earth where there is no sea, no tears, no pain; nothing can destroy eternal life, which is the gift of God; you cannot destroy those eternal, immortal, incorruptible bodies. No death in the world to come, no night; none but they whose names are written in the Lamb's book of life will ever see the world above. I fully believe after this world there will be no more sin in the universe. God himself is the only everlasting, eternal fire that ever did, does now, or ever will exist. He is the Alpha and Omega, the beginning and the end, the first and the last, and besides him there is no God. None have eternal life but God, and those to whom he gives it. All other lives are limited, must end. Let God be true, and every man a liar that disputes his word.

R. S. BANKS.

MELROSE HIGHLANDS, Mass., March 13, 1916.

DEAR BROTHER KER:—I am sending a letter written by brother Keene to sister Orinda Butler, my sister Lillian and myself. I think it worthy a place in the SIGNS.

Your sister in hope,

ELLA M. FORD.

KELLY CORNERS, N. Y.

DEAR SISTER:—Did I know your name I could address you personally. It is a pleasing thought that I am so kindly remembered at Mt. Hope. Your present was very acceptable, and both my wife and myself feel grateful to you, and also to the Lord, for your manifest kindness of heart. To-day while thinking over the matter, I have been in the multitude of my thoughts pondering over Genesis xliii. 11: "Carry down the man a present, a

little balm, and a little honey, spices, and myrrh, nuts and almonds." Joseph, "the man," is a type of Jesus Christ, and in Joseph's brethren there is a precious view of poor sinners called by grace going unto the Savior and presenting before him their balm, honey, spices, myrrh and almonds. Our dear Redeemer, like Joseph, is the one by whom poor, perishing, hunger-stricken sinners are nourished and sustained. He himself is the bread of life, and he nourishes and cherishes the church. (Eph. v. 29.) What surpassing wonders the Son of God has wrought. He died for our sins and rose again for our justification. In him we have redemption and forgiveness of sins according to the riches of his grace, and in him we are blessed with all spiritual blessings in heavenly places.

"Carry down the man a present." Of old time the typical people of God came with their presents before the Lord, bringing their first-fruits unto the place where God had recorded his name. (Deut. xxvi.) The queen of Sheba came to King Solomon with presents, (1 Kings xviii; Psalms lxxii.) all of which is significant of believers in Jesus coming unto Jesus with their spiritual offerings, (1 Peter ii. 5,) and in Hebrews xiii. 15, 16, the apostle says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." You remember that the wise men fell down and worshipped Jesus, and when they had opened their treasures they presented unto him gifts, gold, and frankincense, and myrrh. (Matt. ii. 11.) Every subject of God's grace has in his heart spiritual treasures more precious than gold; the Holy Ghost has put them there.

“Carry down the man a present.” What shall we carry? “A little balm, and a little honey, spices, and myrrh, nuts and almonds.” I will not enlarge upon these things, they are indicative of those spiritual exercises and acts in which we worship our God, whether it be to praise, to love and adore the Lord, or to sigh and mourn over our sinfulness. At our gates are all manner of pleasant fruits, new and old, laid up for our beloved Redeemer. (Song of Solomon vii. 13.) “Carry down the man a present,” and let us remember that our dear Savior has said, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. xxv. 40.

May the gracious Lord bless you and all the dear friends whom I met (and whom I affectionately remember) at Mt. Hope. I shall be very glad to receive a few lines from you and to know of your welfare.

I am, I hope, your brother in Jesus,  
FRED. W. KEENE.

EROS, Ark., Jan. 9, 1916.

DEAR EDITORS:—I feel impressed to write a few lines for the SIGNS, if in your judgment it will not crowd out better matter. I have been requested by several to write, and that worthy dear brother, John M. Beard, of Silver Valley, Texas, has lately expressed a desire for me to write for the SIGNS. He is the first person I ever baptized; he and his wife came to the church nearly thirty years ago.

I have had some thoughts on Revelation xxii. 1, 2, also some other Scriptures on the same line of thought: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 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.” Now I believe this river is God’s love, or Spirit, and the tree is Jesus, the fruit is the gospel as preached and recorded by the twelve apostles; the same gospel, but each had his manner of expressing it. Just so with God’s humble poor ministers to-day, all preach the same glorious doctrine of salvation by grace, but each has his manner of expressing it. Jesus healed all manner of disease whether his children or not, and his divine character and influence has and does heal nations and individuals yet, and if ever peace is restored among the nations of the earth it will be by his influence. David speaks of the same river, the streams whereof make glad the city of God, and Ezekiel saw the same river coming out of the threshold of God. It was very little, or shallow, at first, but grew deeper and larger until it became impassable. The manifestation of God’s love was to only a few at first, but kept being manifested to thousands. The love was the same from eternity, but the manifestation, greater, until it is unspeakable and full of glory. It was this love that caused Jesus, the blessed Savior, to leave the shining courts of bliss and glory and come down to redeem his bride from the curse of the law and from all iniquity. This subject is inexhaustible, so I will leave it.

I want to tell you about some of our good meetings this fall. I had the pleasure of baptizing a worthy sister in the fellowship of the Little Hope Church the first Sunday in October, and also a dear brother and his wife the fourth Sunday in October in the fellowship of Salem Church, in Baxter County, Arkansas.

Also another brother and his wife the first Sunday in November in the fellowship of Little Hope Church, in Boone County, Arkansas. I believe there are several others who will be made willing to cast in their lot with God's humble poor in these churches. The weather has been so unfavorable I have not attended last month or this. I desire the prayers of all connected with the SIGNS. May God bless and spare you all to keep sending the paper laden with gospel truth to God's little ones, to comfort, console and encourage them to press forward toward the mark of the high calling in Jesus.

If you think anything I have written is of any comfort to the household of faith you may publish it, and if not, all will be right with me.

Wishing the editors, publishers and contributors all a prosperous and happy year, I am yours in gospel bonds,

WILLIAM J. CASEY.

BERRY, Ala., Feb. 4, 1916.

DEAR BRETHREN EDITORS:—To-night, as many other nights, while here alone I turned to the SIGNS for comfort, and while I read a great deal, I find no reading so pure, so wholesome as the SIGNS, for it is in perfect harmony with the Bible. O how sweet for brethren to dwell together in unity. I have just read brother Jackson's letter, and brother Ker's answer, in January 15th issue, and can say that if I know what I do believe, that I heartily indorse brother Ker's views on predestination. So far as the word "absolute" is concerned, that does not have any material effect upon the meaning of the word "predestination," for the whole is included in the predestination of all things whatsoever come to pass, and we know that "all" does not mean a part. I believe that God did foreknow and pre-

destinate all things, for he said, I am Alpha and Omega. "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands."—Job xxxiv. 18, 19. Again, he says, in the twenty-first verse, "For his eyes are upon the ways of man, and he seeth all his goings." Then, has he not power to avenge those wicked acts? Surely God is good, and all our afflictions are only meant for good; they are all for the lifting of Jesus on high. Yes, I believe God is just and good in all his ways, for things come up daily that sorely distress me, and often when the dark clouds of sorrow come over me I am made to say, as did Job, "Why died I not from the womb? \* \* \* For now should I have lain still and been quiet, I should have slept: then had I been at rest." But not so, God, who is holy and just, has a purpose in my being, I know not why, for it seems that everything I do or try to do is a failure, and my daily prayer is how to perform that which is good in his sight. Where our treasure is there will our heart be also, and often when sorrow like a tempest comes over my lonely life I long to join my loved ones where the wicked cease from troubling and the weary are at rest. Many times as I sit alone thinking of the past and present (for the future is too dark to discern), and wondering why so many little ones were entrusted to my care, when I was so dependent, and felt that without the love and protection of my dear companion I was like a bird with a broken wing, I am made to know that without God man's arm is too short and his efforts too weak to bring that joy and ever-watchful protection that is necessary to guide our feet in the strait and narrow

way that leads onward and upward to that higher and better kingdom, and it is only through suffering and much tribulation that we find our utter weakness and dependence upon our heavenly Father. O what sweetness in the tender compassion the heavenly Father has on his wayward and disobedient children. Although lonely, sad and often cast down, as it were, in the mire of sin and sorrow, I would not exchange the little hope I sometimes feel I have for all the riches and vain glory of this world.

Before I close I want to say that we have had Elder J. C. Sikes and wife with us, and believe that many feel as I do, that he not only feeds God's hungering little ones, but casts bread upon the water to be gathered many days hence.

Dear brethren, do with this as you think best, and cast the mantle of charity over my weakness.

Yours in love, and in hope of a better and brighter world,

(MRS.) J. C. IVY.

CAMPBELLSBURG, Ky., Jan. 16, 1916.

DEAR BRETHREN EDITORS:—I have written several letters to you in my mind; when going about my work I find myself thinking of you, and trying in my feeble way to tell you some of my thoughts, but then comes the thought, Why should one so dull, so perfectly void of understanding as I am, try to tell others what I am thinking of? How can I write anything that will be to the comfort of any of God's dear children, when they are so blest with wisdom and knowledge that can only come from the great Giver of every good and perfect gift? I would love to tell you something of the comfort your writings have been to me, but I feel it would be impossible for this stammering tongue of mine, but many times when I am feel-

ing cast down, cold and lifeless, the SIGNS comes in, and I begin reading, and in a few moments this stony heart of mine is melted to tears. I thought when Elder Chick was called home, Who can ever fill his place? I seemed to forget that the same One that raised up Elder Chick still reigns and rules supreme, and was and is able to raise up another, not to fill Elder Chick's, but to fill his own place, and we believe the lot fell on the right man, for he came preaching Christ, and him crucified, and that is what we want to read about, and it is what we want to hear proclaimed from the pulpit. For myself, I want to hear of a full and complete Savior, one who is able and does save poor sinners, without any creature help. O how glad I am that it is that way, for if he had left the smallest part for me to do my case would be hopeless, for my nature discloses to view more vileness than I can declare, and were not the promises true, I am sure I should sink in despair. In reading the SIGNS my heart is made to go out in love and sympathy to you both. I have never seen your faces, but I believe I love you both for the truth's sake. When I read Elder Lefferts' article under the heading "Personal," I was made to think of Moses when the Lord gave him the command to bring up the Israelites. He must have thought how on earth could he ever do it, for he said he was slow of speech; he must have felt his inability greatly, and Jacob tells us he was not worthy of the least of the Lord's mercies, and Paul complained of the thorn in the flesh, and sought the Lord thrice to remove it, but what was his answer? "My grace is sufficient for thee." O what a good answer, how comforting, and may he uphold you both by his sustaining grace, and enable you to continue in the work he has called you

unto. Many times I have gone to meeting feeling unfit to be there; I would look around on the others, and long for the assurance that it was as well with me as with them, and I would often think, I will not go any more, but when meeting time comes I find myself thinking of them, and even getting ready to go, and sometimes I am carried away from self and made to see the Sun of Righteousness arise with healing in his wings, then hope is renewed and I am made to say, The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside the still waters. Dear friends, what more can we want? What more can a sheep want than green pasture to feed upon, the still waters to quench its thirst, and the shade to rest under? and in that world to come what more can we desire than to be permitted to awake with His likeness, to see him as he is and to be like him? for he says, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him. For myself, I feel satisfied to leave it all in the hands of him who doeth all things well.

I would like very much to see something in the SIGNS from brother Sawin's pen, as we are not having any preaching this winter, and he is our pastor, and I believe I can truly say he preached the first gospel sermon I ever heard, and the memory is still sweet to me; even the songs I thought were sung for me. What a strange creature I must be, I seem to be between doubts and fears and hope and joy.

Dear friends, do with this as you see fit. It is like the writer, very imperfect, but if you see fit to publish it please correct all mistakes, and if not, cast it aside, and it will be all right with me. Unto

him who is able to keep you from falling be all praise, both now and forever.

Your sister, I hope,

ADDIE CHANDLER.

PORTLAND, Oregon, April 5, 1916.

DEAR EDITORS:—The inclosed writing is for publication, if in accordance with your judgment.

CAMILLA WILKES.

WALKER, Oregon, March 24, 1916.

DEAR SISTER WILKES:—We received and much appreciated your letter, and I am endeavoring to reply. We also enjoyed your letter lately published in the SIGNS OF THE TIMES. I am glad you found harmony with your belief in my letter, but you must not think of me as though I were anything, because in long, dreary seasons of barrenness of spiritual fruit I am taught again and again that in me, at least in my flesh, there dwelleth no good thing, and that I cannot of mine own self do or say one thing to praise the adorable name of the great object of our love, nor to comfort his loved little ones who rejoice in the wonderful doctrine of salvation by grace, first, last and always. O the sweetness of that gift of God to his poor creatures to speak the same thing and see eye to eye; and again, when we can with some degree of light contemplate the wonderful work of God, it seems a wonder that any one could think of it in any other way than that every detail was comprehended, or, as we might say, planned and decreed before there was ever a man or any other creature. Paul no doubt had that point in mind when he broke forth in sublime praise: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who

hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." The four and twenty elders ascribed to him all glory, honor and power by casting their crowns at his feet and crying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. In our imaginary wisdom we may think of many things that would appeal to our judgment as a better way, but God's ways are as high above our ways as the heavens are higher than the earth, and his wisdom according to his own word puts a succession of steps unto the glorious abode of perfection, and there is no other succession that will bring us to glory, or that will exalt his name above every other name. Before immortality there must be the resurrection; it is sown a mortal body, it is raised an immortal body. Before the resurrection there must be death, and before death there must be sin; the sting of death is sin; sin, when it is finished, bringeth forth death; and before sin must be the creation. Now the other great object, the exaltation of that holy name, is accomplished in his perfect work, while there is not a just person on earth that liveth and sinneth not. God is holy and perfect; what God does is right; he is not a man that he should lie, or the son of man that he should repent, and he has given a law that requires perfection: Be ye holy, for I am holy; and if one is guilty of part of the law he is guilty of the whole. Then the law entered that the offense (not justification by its deeds) might abound. "But where sin abound-

ed, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord."—Romans v. 20, 21. That at the name of Jesus every knee should bow, of things in heaven, 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. While I say what God does is right, I do not mean to say whatever man does is right. I hope I have been killed to the love of sin, and I know that if it is in my heart to abhor sin and love holiness God alone has put it there. The preparation of the heart in man and the answer of the tongue is of the Lord. He works, and none can hinder. Not the fear of punishment, but the love of Christ constraineth us, so if he has begun a good work in our heart he will perform it until the day of Jesus Christ, and to such an one who hates sin it is not dangerous to believe the glorious God-praising doctrine declared throughout his word and by his saints of all ages. "God hath freely and unchangeably decreed all things whatsoever come to pass."—London Confession. He did not make the serpent straight and the serpent made himself crooked, but he formed the crooked serpent. But that does not obligate God to favor the serpent or any other creature in the least. There was a dream, and jealousy, and cunning devices, and a famine, a Midianitish merchant, seven years of plenty, seven years of famine, Potiphar and his wicked wife, the butler and the baker, and thousands of more details we could not mention or even know, were just at the right time to carry the children of Israel away into Egyptian bondage to be evil entreated four hundred years, as God had long be-

fore told Abraham they should be. People in Isaiah's time, as many seem to believe to-day, believed that to preach the doctrine of God's purpose in all things charged him with sin or folly, but he told them, Isaiah xlv. 6, 7, "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," and proves his right to do so, that we may not mistake the meaning. Shall the clay say to him that fashioned it, What makest thou? or his work, Thou hast no hands? as it is often asserted to-day, his arm is too short, we must help him. Evil spirits are at his command, and help fulfill his purposes. The evil spirit from the Lord was repeatedly upon Saul, (1 Samuel xvi. 14,) and the Lord put a lying spirit in Ahab's prophets to deceive them. (1 Kings xxii. 22; 2 Chron. xviii. 21.) I believe and trust in God, because he works all things after the counsel of his own will, and none can hinder. To illustrate: If we should see a man dig a pit and place a lot of venomous reptiles in it, and then place his children one after another in such danger, we certainly would say at once that he has no love, no justice, or even reason, but might we not judge indiscreetly? If he knows and is sure he has and can apply a sure remedy after they have been bitten that will heal the bite, and not only so, they will be forever eternally immune from any evil influences whatsoever, his love and wisdom appear. The blood of Christ cleanseth us from all sin. "Our light affliction, which is but for a moment, worketh for

us a far more exceeding and eternal weight of glory." Now no chastening for the present seemeth to be joyous, but grievous, but it afterward yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. All thy works shall praise thee, and thy saints shall bless thee; they shall speak of the glory of thy kingdom and talk of thy power. (Psalms cxlv.) So we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, &c. Then his law commands perfection, and there is not a just person on earth that liveth and sinneth not, and if there was one perfect except Christ his name could not be exalted above every other name. But we have such a High Priest, and by one offering he hath perfected forever them that are sanctified. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

I did not feel as though I received your letter from a stranger, having heard of you frequently before, and there was no strange or uncertain sound in your letter I had read in the SIGNS OF THE TIMES.

Yes, you may send the letter you mention to the editors of the SIGNS, if you think it would be of any profit, for their judgment as to selecting matter for the paper has always been excellent, I think. But all my efforts fall so far short of ascribing the praise due his holy name that I doubt the propriety of sending them to any one. Perhaps you would prefer sending this one.

Your brother, I hope,

G. O. WALKER.



ROSWELL, Ga., Jan. 25, 1916.

DEAR ELDER KER:—In my weakness I desire to write you and thank you for your kindness in sending me the SIGNS, for there is no paper published I have ever seen that I like as well as the dear old SIGNS, and here I desire to state that your reply to brother Jackson's letter on predestination did me more good than any article I have read lately; that God-honoring doctrine is all that will stand at his appearing. I know brother Jackson, and have heard him preach, and was pleased with his preaching. We have conditional, or time salvation, almost universally preached all over the south, but I am glad the SIGNS has editors who will not shun to declare the whole counsel of God, and will still contend for the doctrine that the SIGNS has maintained since its earliest publication.

A few words about myself. I have been afflicted for a long time with kidney trouble, and for the last five weeks have been confined to the house, and part of the time to the bed, our family physician visiting me. Sometimes I feel that I will smother to death, but thanks be to God, who doeth all things well, I am able to sit up by the fire a while each day. I hope it will not be long before I can get out again in the fresh air, if it is God's will. I hope you will cast the mantle of charity over this imperfect effort I have made at writing, for I am so ignorant and sinful and helpless in my nature that sometimes I almost despair, but I know God's grace is sufficient for all those who are called according to his purpose. Pray for me and mine, and may God bless you in all your work, and may you long live to herald to the saints through the columns of the SIGNS that Jesus is the Son of God and author of eternal salvation, the only name given whereby we must

be saved; having all power in heaven above and earth beneath, working all things after the counsel of his own will for the good of them that love him. Go on in the work of the Lord, for you know your labor is not in vain in the Lord. I wish I were able at this time to send you some money on subscription, but will have to confess that on account of my affliction I am not prepared at this time.

I beg to remain yours in love of truth,  
G. R. JOHNSON.

ONEONTA, N. Y., June 4, 1916.

DEAR ELDER KER:—I see my subscription has nearly expired, so I am sending one dollar to pay for the next six months. I am very weak, feeble and nervous, and may not be able to hear them read, but want them as long as I live. I have passed my eighty-ninth birthday, and cannot expect to be here much longer. I sometimes seem quite reconciled, but the flesh is weak.

Nothing in my hand I bring,  
Simply to thy cross I cling,  
Naked, poor and blind am I,  
Help me, Savior, or I die.

That expresses my feelings.

But I must stop this, as my poor head will not bear much.

Unworthily, I hope I am your sister in Christ,

LUCINDA B. BREWSTER.

JERSEY SHORE, Pa., June 29, 1916.

DEAR EDITORS:—My subscription being past due, inclosed find two dollars for renewal of the SIGNS. I enjoy reading the paper very much, and feel that I never want to be without it. I do not hear preaching very often, as it is twenty-two miles to Cammal, where there is regular preaching. I believe the doctrine that is set forth in this paper, not a head belief, but, I hope, a heart experience.

This world has been cold and lifeless to me, but I have met the ups and downs as best I could, and pray for strength to endure this life until He calls me home. I can say from the depth of my heart that I love the Lord, and O "How sweet the name of Jesus sounds in a believer's ear." I know that the Lord has been mindful of me all through life in blessings and chastisements, and believe he will be with me to the end, come what may. I feel as the psalmist said, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Do as you think best with this.

ROSE OSTRANDER.

KELLER, TEXAS.

DEAR EDITORS:—As I was about to step into the pulpit the last first Sunday of my meeting at Keller, Texas, July, 1916, the melancholy news of the death of Elder Ker's wife came to me as a great shock. However, such is the uncertainty of life. This is a heavy stroke to our dear brother, therefore the writer and the Old Baptist Church at Keller keenly sympathize with Elder Ker, and would express that sympathy in this sad hour of grief and affliction, and pray that the Lord's mercy and grace be with him to bear him up, strengthen and comfort him in his tribulation and through all the lonely hours of his life, to reconcile him to the will of the Lord our God, until he likewise shall hear the voice of Jesus saying, "Child, your Father calls, come home." We have no words sufficient to express the deep grief we feel for our dear brother. May the Lord's blessings rest upon him to keep and save him in the everlasting kingdom of our Lord Jesus Christ. Amen.

Yours to serve in the gospel,

ASA HOWARD.

MARION, Ky., June 9, 1916.

DEAR EDITORS:—I am sending you two dollars for the dear old paper for another year. Please excuse me for not sending sooner; I have been away from home is the cause. I am in my eightieth year, and do not expect to stay here much longer. I would like to say a few words here. I know of only four Primitive Baptists in this county. Our membership is in an adjoining county, and it is very seldom that we have any preaching at our church, in fact the association is almost destitute of preachers. Our association will meet at New Hope, Hopkins Co., Ky., on Friday before the third Sunday in August, and we would be glad to have some visiting preachers visit us there.

Do as you think best with this, but do not crowd out better matter.

Yours in hope of a better life,

M. W. TERRY.

## NOTICE.

WE expect preaching in the Woburn Old School Baptist meetinghouse by our pastor, Elder H. C. Ker, the fifth Sunday in this month (July 30th), at the usual hours.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

## PRICE OF BIBLES ADVANCED.

WE are sorry to announce that hereafter the price of our Premium Bibles will be \$2.50 instead of \$2.25, as formerly. This advance is made necessary because the dealers have been compelled to raise their price to us, as everything used in printing and bookbinding has been raised in price.

For those who wish to secure a Bible as a premium, it will be necessary to send us four new subscribers at \$2.00 each.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*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 III. 17.**

"WHOSE fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

Brother William Mellott, of Hopewell, Pa., laments his isolation from the meetings of the Old School Baptists, as there is no church of our faith and order very near him, and he gets to hear preaching but very seldom indeed. In his letter to us he requests us to write on the above text, and we feel a desire to comply with it, for if the SIGNS has any mission at all to fulfill, we feel it must be to these lone sheep scattered over the country who are exiled from their church privileges, and who rarely, if ever, enjoy the preached gospel. Concerning the above passage of Scripture, brother Mellott says in his letter: "It has been on my mind for a long time, and I have thought several times of trying to write on it myself, but I am such a poor writer and poor speller and feel so poor in spiritual knowledge that I could not make the attempt. Thirty or thirty-five years ago I went to an Arminian Bible class, and they had this subject under consideration, and explained the chaff as representing the unregenerate. I contended in this case that

the chaff represented the Adamic body, or old or outer man, and the wheat represented the inner or new man, created after God in true righteousness and holiness, as it is through much tribulation we enter the kingdom, and in the world we shall have tribulation, and only in him, peace. Tribulation means to thresh out or separate this chaff from the wheat. This chaff, it seems to me, is something belonging to the wheat, it is the hull of the wheat, and therefore must be threshed out. We do not thresh wheat to injure it, but to clean it, or separate it, from the chaff (or flesh), for except a man deny himself and take up his cross, he cannot be Jesus' disciple." We have thought best to quote this much from our brother's letter in order to give our readers his viewpoint of the matter before proceeding to give our own views upon it. Such views as we have we are not indebted to any man for, and endeavor to present simply that which is our own mind's exercise upon the subject. There is something peculiarly attractive about the ministry of John the Baptist, and it arises from the fact that he was the "voice of one crying in the wilderness." He was not the One crying, but the "voice" of One. It was the Lord that cried in that wilderness, but the Baptist was the "voice" of that One, the Lord. He was God's mouthpiece, and the words that he spoke were "thus saith the Lord." John the Baptist was not a reincarnation of the prophet Elijah, he was not Elijah come to earth again, but the same Spirit that dwelt in Elijah of old now dwelt in the Baptist, so much so that his ministry and the message he brought bore a striking similarity to the ministry of Elijah, for which reason he is called Elijah or Elias in Matt. xi. 13, 14: "For all the prophets and the law prophesied until John. And if ye will receive it, this is

Elias, which was for to come." Again, in Malachi iv. 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Both of the above Scriptures might seem on the face of them to signify that there was to be a reincarnation of the very personality and individuality of Elijah in the person of John the Baptist, but that this is not what was meant is sure from Luke i. 17: "He [the Baptist] shall go before him [Jesus] in the spirit and power of Elias." Here it is shown in what manner John was to be Elijah: in spirit and power. Now, if you will take the trouble to turn back to the Old Testament history of Elijah, and compare it with the ministry of the Baptist, we think spiritual readers cannot fail to notice the marked resemblance between the ministry and message of the two men, that indeed the same spirit and the same power did dwell in them both. John came preaching "in the wilderness of Judea," says Matthew. Not so much "wilderness," in the sense that Judea was a barren country, for we doubt if that be literally true from what is said of the land of Judea in other Scriptures, but, "wilderness" religiously and spiritually. For the four hundred years from Malachi to the birth of Jesus and the ensuing ministry of the Baptist, there was no "open vision," no prophet in all Israel, so far as we know, but instead there was a famine of hearing the words of the Lord. Israel was apostate, sinking lower and ever lower in moral, political and religious corruption. Creeds, sects and divisions flourished apace, and Israel was rent with jealousies and bickerings of every sort. Was not this, then, a "wilderness" indeed into which John came preaching, "The kingdom of heaven is at hand"? He was not afraid to preach the word straightfor-

wardly, he did not use inuendoes nor evasions, but called things by their right names, making no compromise with error or the hidden evils of darkness and unbelief. He stigmatized certain ones as "vipers," because he saw in them no fruit of a divinely wrought repentance. When some mused in their hearts and thought to call him the Messiah long expected, he immediately disabused them of that idea, in saying, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." The word never speaks but error is confounded and truth exalted. Every word that proceeds out of the mouth of God, whether spoken by prophets of old or by his Son Jesus Christ, every word is a discriminating, a separate word. When God speaks judgment is always in evidence, even when he speaks in love and in mercy. Something is separated from something else. The coming of Jesus changed nothing, it simply manifested what always was. It put things in their right positions, in the places where they belonged: this in the garner, that in the fire; this on the right side, that on the left, and so on. Our text declares that he (Jesus) will thoroughly purge "his" floor, not the floor of some one else, but only his floor. This threshing-floor in this instance we believe to have been national Israel. Israel was under the old dispensation the elect nation of God, separate and distinct from all other nations. But in this nation there was much that was chaff, and therefore no good. The coming of Jesus into the world and among that people was a time for a winnowing to begin there, and for a work of purging to be accomplished among them. The preaching of Jesus made some mad and

others glad, and this attitude of theirs showed whether they were trees bringing forth good or evil fruit; his preaching did not make them either good or bad, but simply made manifest what manner of spirit they were of, whether they were under the devil's sway or being swayed by that wind, God's Holy Spirit, that bloweth where it listeth. All through the three years and a half of Jesus' public ministry he was threshing them: the Israelites. His own sheep he called by their names and they followed him; he brought them into his fold, gathered them into his garner. Those who hated him and despitefully used him he left where they were: in their godless state, without hope and without God in the world, under the wrath of God, under the power of the law, in the unquenchable fire. We understand the unquenchable fire here to mean, not a literal fire, but the eternal judgments of God, which are never revoked nor amended, hence are unquenchable. Under these eternal judgments of God against sin, in this fire which cannot be put out, were all those who had not faith to believe in Jesus, and who did not therefore rejoice at his coming, which only maddened instead of gladdened them. Some of these who at that time detested him and his truth, and who were thus in the fire, might afterwards, by the grace of God, have their positions changed, and they thus be on the side of truth and righteousness. In that case, the fire of God's wrath against sin would not be put out, but they should be through Jesus' salvation brands plucked from the burning. This winnowing or purging of the threshing-floor of national Israel culminated in the year seventy, at which time Jerusalem was destroyed by the Gentile power of imperial Rome and the Jews dispersed among the Gentiles, whither

they remain unto this day as chaff thrown into the fire. But before that dispersion came, some upwards of thirty years before, the day of Pentecost had fully come, the church of Jesus Christ in its visible gospel organization had been set up as described in the Acts, and the wheat (those who gladly received the word having been ordained unto eternal life) had been gathered into this garner of the gospel kingdom. Now, such is our view of the primary meaning of the threshing or winnowing as spoken of by John in our text. The "fan," or *ptuon*, as it is in the Greek original manuscript, literally means "winnowing-shovel," and this "fan," or winnower, is the word of God, sharper than any two-edged sword, alive and full of power, which is a discerner of the thoughts and intents of the heart, piercing even to the dividing asunder of soul and spirit. This living word is the "fan" with which he winnowed them. This "fan" was in his hand, subject to his power, entirely in his control, just as are the winds that he holds in his fists and which he directs to blow whither he will. However, it would not be doing violence to the primary meaning of the text to say that there is an experimental side to it, a viewpoint that touches in a living way every subject of God's grace everywhere. Every quickened sinner is a duplex being, he has two lives: the life of Adam and the life of Christ. From this arises a conflict, a warfare that knows no discharge so long as we are in this earthly tabernacle. The flesh lusts against the Spirit, and the Spirit against the flesh. During the old dispensation the expectation of Israel was that the Messiah would one day come to them and exalt them literally and visibly among the nations of the earth. They looked for this Messiah to come in great pomp and splendor, such

magnificence as would be visible and tangible to them. They expected him to come sitting on a great white throne, in the clouds of heaven, robed in royal purple, accompanied by myriads of angels. The prophets had used such highly wrought figurative language in foretelling his coming that the Jews took it literally, since they had not at all any spiritual conception of what it all meant. All this belief on their part was no more than so much chaff, it was wholly imaginary and illusive. But even the disciples of Jesus who followed him and who loved him for the very truth's sake because he alone had the words of eternal life, even they had much of this chaff wrapped about them, from which they needed to be threshed. They, too, looked for a literal kingdom, visible and tangible, to be established by this Jesus whom they loved. They had no conception of why he should die, and were discouraged and disappointed when he did die. Not until he arose from the dead and ascended to the Father and sent them the Holy Ghost, the Comforter, did the scales fall from their eyes and they see clearly. Not until then was the chaff purged away, and Peter and the rest able to interpret the Old Testament correctly. Thus, they were begotten "again," this time to a "lively hope," by the resurrection of Jesus Christ from the dead. Now, as never before, they knew what Jesus had meant when he had said to them, The kingdom of heaven cometh not with observation; Know ye not that the kingdom of heaven is within you? and what he meant when he told Pilate, My kingdom is not of this world. This is where arises the benefit of clear, fearless, God-fearing, gospel preaching. The gospel never gave life to any sinner, nor ever will, the Spirit alone quickens, but the gospel does

take off the graveclothes, it looses the believer and lets him go. Around every child of God when he first comes to a knowledge of God and godliness, and more or less all through his subsequent life here in the flesh, there cluster many traditional notions and ideas borrowed from the Egyptians, of which he is prone to make a golden calf to which to bow the knees. From these fleshly idolatries, which have no scriptural sanction whatever, he needs to be fanned, or winnowed, for the everlasting disapproval (fire) of God is upon these gods of ours. Through this purging the believer comes to stand upon sure ground, and to be established more and more in the solid truth. The church of God in its visible organization has been plagued with this chaff ever since Christ's day, and we suppose will always be until Christ appears for our ultimate deliverance. The Corinthians were worried with contention regarding baptism which threatened to break them into sects following this man or that, also with reference to the Lord's supper, and all this chaff had to be fanned out. The Galatians, some of them, had that chaffy idea that though our salvation begins in and by the Spirit, we must do something somehow to carry it on. This had to be purged out. Arminius many years later preached his chaffy free-willism, and this had to be fanned out of the church. Coming down within the recollection of some now living, the chaff of Sunday-schools, of Missionaries, of Theological Seminaries, all had to be fanned out, and it was done in the stormy years around 1832. While the church of God is perfect, it is only perfect in Christ, it never is perfect in the flesh. There never has been on this earth such a thing as a perfect church in the flesh. We are all struggling toward an unrealizable ideal, only

so far as it is attained in and by the spiritual apprehension of faith. Never from chaff will any of us be wholly free until we are wholly spiritual, and that will never be on this side of eternity.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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### THE UNPARDONABLE SIN.

BROTHER BEEBE:—If not troubling you too much, please give your views on Matthew xii. 32.

Yours in brotherly love,

JOHN K. JOHNSON.

Such views as we have on the text proposed we have given in former volumes of the SIGNS OF THE TIMES, and we have no new light upon the subject; still, as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before. The thirty-first verse should be considered in connection with the thirty-second; they read thus: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Recognizing the Son of man as one in the Godhead, according to 1 John v. 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," we know of but one sense in which a sin or blasphemy can be against the Son of man, and not be equally against the Father and the Holy Ghost, or how sins and blasphemy can be against the Holy Ghost and not against the Father, and the Son, or Word. But

while "these three are one" in the eternal Godhead, it should be remembered that the Son, or Word, as the Son of man, sustains a relative and official position which is never in the Scriptures applied to the Father or the Holy Ghost. As the Son of man, Christ sustains a mediatorial relation to and identity with his people, in which, as their head and surety, all their sins, including all manner of sins and all manner of blasphemy committed by them, is laid on him, for the Lord has laid on him the iniquity of all his people, and he has borne them all in his own body on the tree; he has put them away by the sacrifice of himself, for he was delivered for their offences, and raised from the dead for their justification. He, having suffered the just for the unjust, is now risen and exalted to be a Prince and a Savior, to give repentance unto Israel, and forgiveness of sins; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Therefore all Israel shall be saved in the Lord with an everlasting salvation. Repentance and remission of sins are, in the gospel, preached in his name. As the Son of man was held to law and justice for all the sins of his people, he has borne the penalty in his own person, and having made full and perfect satisfaction to law and justice for all the sins of all his members, they shall never be remembered against them. "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."—Rom. viii. 33, 34. Some learned and popular commentators have attempted to classify the sins of men, and to find some kind of sin more

heinous than any other sins, and so bad that they can never be forgiven, and some have taxed their ingenuity to explain what the unpardonable sin is. It is said by some, It is a sin committed with light in the head and malice in the heart, &c., and some of God's dear quickened children have been dreadfully alarmed from fear that they may have unconsciously committed that sin which can never be forgiven. But where is the child of God who has been brought to see and feel the exceeding sinfulness of his nature who does not stand self-convicted of sinning with malice in his heart and light in his head? Was Saul of Tarsus free from malice in his heart when breathing slaughter to the saints? Or were there other sinners of a still deeper dye?

But let us examine the words of our text. The sins which shall be forgiven unto men, and the sins which shall not be forgiven, are described by our Lord as being precisely the same. "All manner of sin and blasphemy shall be forgiven unto men." Are there any other manner or kind than all manner? "But the blasphemy against the Holy Ghost shall not be forgiven unto men." The speaking of a word against the Son of man shall be forgiven, but whosoever speaketh against the Holy Ghost shall not be forgiven. The Son of man is not the surety of any but his own members, all the sins they have ever committed were against him as their responsible surety, and the full expiation for them was exacted at his hand, and the sins of his people which he bore included all manner of sin and blasphemy, from speaking a word to the terrible sin of blasphemy. But all the sins which men commit, for which Christ as Surety is not responsible, from the speaking of a single word against the Holy Ghost to the sin of blasphemy, are

absolutely unpardonable, not because the sins are varied in kind or enormity, but because there can be no remission of sins only through Christ. If our sins, however small or great, were not against Christ, and charged to or laid on him, then there is no hope for forgiveness or salvation, for there is salvation in no other name. If our sins are not righteously charged to and canceled by Christ, then they are against the Holy Ghost, or against God, as a Spirit, for God is a Spirit, and they that worship him must worship him in spirit and in truth. A spirit without a material or tangible body is called a ghost, and when applied to God as a Spirit it is distinguished from all other manifestations of his eternal power and Godhead, he is contemplated only as a holy, eternal Spirit, everywhere present, beholding all things, the evil and the good.

What we have written we give as our view of the subject; of course we hold none of our brethren responsible for our views. If we are wrong, we desire to be corrected, but we do not think our position will be controverted by our brethren, that all who are in Christ, whose sins were laid on him, and who are redeemed by him, have or shall receive the forgiveness of all their sins, and though they "be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," and that no sins, however great or small they may be, which were not laid on the Son of man, and expiated by him, shall ever be forgiven in this world or the world to come. Those whose sins are remitted were by nature children of wrath, even as others, and all feel and confess that they are the very chief of sinners; none of them claim that by nature or by practice they are in any wise better than those who perish. As



the sins of Israel were laid on the scape-goat and borne away to a land of forgetfulness, so they hope their sins were borne away forever by the Lamb that was slain, who has redeemed us with his blood, through whom we have redemption through his blood, even the forgiveness of sins, with whose stripes we are healed.

### I CORINTHIANS VII. 14.

ELDER BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on 1 Corinthians vii. 14, particularly on the last two clauses?

Yours in hope of eternal life,

WM. CORY.

FRANKFORD, Ohio, April 20, 1874.

The text on which our views are solicited reads thus: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were you children unclean; but now are they holy." The sanctification of a husband by his wife, and of the wife by her husband, refers to the consecration of each to the other by the law of marriage, in and by which the twain become one flesh, each being legally set apart in this relation of husband or wife, the obligation mutually resting on both husband and wife to forsake all others in the marriage relation, and to cleave to each other until separated by death. The husband may be a Pagan, a Jew or an unbeliever, but his religion or infidelity cannot annul or impair the relationship, it is sacred, and must be kept inviolate; or, the wife may be an unbeliever, or of a different religion from that of her husband, but as the relationship of husband and wife is a fleshly relationship, it can no more be affected by their religious faith than the relation of parent and child, or of brother and sister can be affected by what they may believe or practice religiously.

This view of the perpetuity of the mar-

riage obligation is confirmed by the context: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Also in verse thirty-nine: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord," or only according to the law of the Lord. This shows the sacredness and perpetuity of the relation. The husband and wife may live apart from each other by mutual consent for a season, or as long as they live, if they can live more happily apart, which is undoubtedly sometimes the case, but neither the consent of the parties nor any divorce-ment can give either the right to marry to another party while the other is living. So much for the sacredness of the marriage covenant, by which each is sanctified, or legally set apart to the other. Read also Romans vii. 1-3: "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 as 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."

"Else were your children unclean; but now are they holy." If children are born of adultery, then are they unclean, illegitimate or bastards. The sacredness of the marriage consecration affects the legitimacy of the children. The unclean-

ness of the children does not relate to any distinction between even bastards and children, as fallen sinners against God, or the depravity of their fleshly nature, but it relates to their being born out of wedlock, and therefore not legally known as children or heirs. "But now are they holy." Holiness here simply means lawful, legitimate, perfect in relationship, as being born in wedlock. In their earthly nature, and as sinners against God, or as transgressors of the law of God, they are as unholy as all others of their race. Things under the law were ceremonially holy when legally sanctified or set apart to a consecrated use, and things are legally holy when strictly in conformity to law, and in this case it is very clear that the apostle applies the word "holy" as meaning lawful, and perfect in the relation of children, and in contrast with what they would be if their parents were not sanctified by the consecration of a lawful marriage.

MIDDLETOWN, N. Y., June 15, 1874.

[THE foregoing editorials, written by the late Elder Gilbert Beebe, are republished at the request of brother A. L. Holden, of Durham, N. C.—ED.]

#### PLEASE TAKE NOTICE.

WILL those to whom we have sent statements of their accounts try to respond, even if they can pay only part of their indebtedness? We at present need all due us, and although a little matter to each person, when there are many in arrears it means much inconvenience to us, as we have large bills to pay.

#### 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.

#### CIRCULAR LETTERS.

(Written by brother J. H. Wilson.)

*The Bowdoinham, Maine, Old School Baptist Association, convened with the Old School Baptist Church in South Gardiner, Maine, September 10th, 11th and 12th, 1915, to the churches composing the same sendeth greeting.*

DEAR BRETHREN:—In presenting you with this our annual Circular Letter of our one hundred and thirty-first associational meeting, there is no other subject that presents itself to our minds at this time of more importance than that of a strict adherence to the teaching of our Lord and Savior Jesus Christ, and his apostles, who received the word from his sacred lips, and were endued with power from on high after his ascension to heaven. The church of our Lord and Savior Jesus Christ we believe is founded and built upon that spiritual Rock, which is divine revelation to the soul by the Holy Spirit. In Matthew xvi. 17, we find it is a revelation of God the Father to Peter that Jesus is the Christ, and not the teaching of flesh and blood. In Mark ix. Jesus said to his disciples, "Verily, I say unto you, That there be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow. \* \* \* And there appeared unto them Elias, with Moses; and they were talking with Jesus. \* \* \* And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him." Dear brethren, we are not preach-

ing to you a sermon on the sovereignty of God, the election of his saints to glory, or his righteousness in so doing, the predestination of things, past, present and to come, the laying on of hands in setting apart to the ministry of the gospel, the washing of the saints' feet, of the breaking of bread in communion or of the resurrection of the dead, all of which are Bible truths. It is God that commands, it is ours by his grace to obey. Dear brethren, we do not write these things because ye do not know them, but because ye do know them to be the word of God. Love and fellowship, prayer and tribulation are all attached to the christian armor, and the shield of faith dispels the fiery darts of the enemy. In the light of this subject we see the form of those departed: one was translated, the other died and God buried him. We see also the recognition of the departed saints, though thousands of years may intervene. The burdened and sin-sick soul hears the Son say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When sorrow swells the heart, and all is sadness before us, the Son says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The church may hear him in the dispensations of his divine providence.

Our thinly scattered members are growing less and less year by year, and we can only ask, Is the candlestick to be removed out of his place? We hear him in the hour of dissolution: "Because man goeth to his long home, and the mourners go about the streets: or even the silver

cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Hear him.

Z. M. BEAL, Moderator.

GEO. R. TEDFORD, Clerk.

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## CORRESPONDING LETTERS.

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*The Delaware River Old School Baptist Association, convened with the First Baptist Church of Hopewell, Mercer Co., N. J., May 31st and June 1st and 2nd, 1916, to the associations and meetings with which we correspond, sendeth greeting and love in the Lord.*

DEAR BRETHREN:—Through the tender mercy and kind providence of the God of heaven and earth, we have met as an association. Your messengers have come to us bearing the message of that one truth, the gospel of peace, which is proclaimed through the operation of the Spirit of the Son of God. Their expressions have been in a meek and quiet spirit, which we feel is the exercise of the worship of our God, and having this manifestation our hearts yearn for the time to come when they will meet with us in another session of our association. Let brotherly love continue. How good and how pleasant it is for brethren to dwell together in unity, one mind, one accord.

Our next association is appointed to be held with the Kingwood Church, Hunterdon Co., N. J., on Wednesday, Thursday and Friday, before the first Sunday in June, 1917, when we hope to again meet and receive all your ministers and messengers.

CHAS. W. VAUGHN, Moderator.

D. M. VOORHEES, Clerk.

*The churches composing the Maine Old School Baptist Association, in session with the Old School Baptist Church at South Gardiner, Maine, Sept. 10th, 11th and 12th, 1915, to the churches and associations with which we correspond, sendeth greeting.*

DEAR BRETHREN:—Your messengers and Minutes have come to us with assurance of your love and fellowship. The preaching has all been of certain sound, ascribing salvation unto no other name than that of our Lord and Savior Jesus Christ. We think all enjoyed that peace and joy which passeth all understanding.

Our next session is appointed to be held with the Bowdoinham Church, Bowdoinham, Maine, beginning Friday before the second Monday in September, 1916, when we hope to again be favored with the attendance of your messengers and letters of correspondence.

Z. M. BEAL, Moderator.

GEO. R. TEDFORD, Clerk.

*The Warwick Old School Baptist Association, in session with the New Vernon Church, New Vernon, N. Y., June 7th, 8th and 9th, 1916, to the associations and meetings with which we correspond sends love in the Lord.*

DEAR BRETHREN:—This session of our association has been one of joy and agreement. The presence of the great Shepherd of the sheep has been felt, and we are glad to continue correspondence with you by receiving your messengers and Minutes.

Our next session is appointed to be held with the Middletown and Wallkill Church, Middletown, N. Y., to begin Wednesday before the second Sunday in June, 1917, when and where we will hope to greet you again. Until then farewell.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

## MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., June 23rd, 1916, Grover C. Gray and Mrs. Corrie Ballard Gray, both of Loudoun County, Va.

## OBITUARY NOTICES.

**Mrs. Lena B. Ker**, wife of Elder H. C. Ker, the writer, departed this life June 22nd, 1916, at 4:30 p. m., at Thrall Hospital, Middletown, N. Y., following an operation for what was supposed to be gall stones, but was discovered to be septic poisoning, the cause unknown. She was a woman of fine health all her life until this trouble made itself manifest eleven days before her death. Monday afternoon, June 12th, she was taken with a severe headache followed by high fever. Thinking it only a slight bilious attack she took the usual remedies, but Tuesday she had a chill and fever again. Wednesday she had no chill, and feeling much better went down to my daughter's, in East Orange, N. J., as she had planned the week before. While there Thursday and Friday she had chills and fever. The doctor thought it grippe, though said there might be some little septic condition. Saturday morning she came home, and that night had more fever than at any time. Our family physician pronounced it malaria, and treated her accordingly. Tuesday morning, June 20th, she developed a severe pain in her right side. The doctor was hastily called and administered morphine hypodermically, which quieted her for four hours, and the remainder of the day she suffered but little pain, but excessive soreness of all the inner organs. No chill, no fever that day, and we thought her much better, but at bedtime the pain returned, and it was necessary to give a quarter of a grain of morphine, which quieted her until 3:30 Wednesday morning, when the pain returned with such violent force that medicine failed to relieve her. Early that morning we had a consultation of doctors, and they decided an operation for gall stones was absolutely necessary and should be done at once. She was taken to the hospital at 12:30 and operated on at 2:40. When the incision was made it was discovered that septic poisoning had taken complete possession of the liver and other organs, and that there was no help for her. One small stone was found in the gall duct and was removed. She came out of the ether and was conscious until a few minutes of the end. Her suffering was intense, though never a complaint nor murmuring word escaped her lips. At 4:30 o'clock Thursday afternoon, exactly three months almost to the minute from the time we were married she breathed her last. Of all the Lord's dealing with me this is the most mysterious. I cannot say, "Thy will be done." She came into my life and home as a bright ray of sunshine, then departed,

leaving darkness and gloom beyond description. She was not a member of the church of God visible, but was a believer and had just found her people and loved them dearly. She was in life and character among the loveliest and best of women, always cheerful, a happy disposition, never cross, never perplexed, never provoked about anything during my acquaintance with her. She attended with me a two days meeting in May with the Frying Pan Church of Virginia, of which Elder H. H. Lefferts is the pastor. Also we attended the Baltimore Association in May, held with the Black Rock Church, then our own association the first part of June. At these meetings she met many of our people, who were much drawn to her and she to them. No one who met her could help but love her for her lovely self. She is survived by one sister, Mrs. Sarah Gordon, of Marshallton, Del., one brother, of Oregon, and several nephews and nieces, together with myself and family, to mourn our irreparable loss.

Elder John McConnell, of New York city, conducted the funeral services from our home Sunday, June 25th, and spoke comfortingly. The interment took place in the family plot in the New Vernon Cemetery.

I have received many letters of love and sympathy, and as I cannot reply to each separately, I here acknowledge them with sincere appreciation, thanking each one for your kind words.

H. C. KER.

**Mrs. Emma Halstead** departed this life May 23rd, 1916, at her home in Unionville, Orange Co., N. Y., after an illness of four hours of heart trouble. She had not been in the best of health for several years, but such a sudden calling away was wholly unexpected, and hence a great shock to her children, other relatives and many friends. She was born May 17th, 1839, a daughter of William and Sally Murray Sayer, and was 77 years of age. May 13th, 1863, she was married to John R. Halstead, to which union were born six children, four of whom preceded here in death: Frank T., Spencer, Minnie and Harry. John Floyd Halstead, an attorney-at-law, of Goshen, N. Y., and Miss Mary Halstead, at home, survive her. The husband, Mr. Halstead, died many years ago. Sister Halstead was baptized by the late Elder Gilbert Beebe more than forty years ago, in the fellowship of the Middletown Church, and was ever a faithful and devoted member. She often said she preferred Jerusalem above her chief joy. She lived fourteen miles away from the church, but was seldom absent until the last year or so, when her health began to fail. She loved the doctrine of grace, and her faith in God was strong, believing all his ways righteous and all his dealing just, and that every dispensation of providence is sent in love. In disposition she was gentleness itself, kindness and forbearance marked all her life. She was all the word

"mother" means, and as a neighbor none could be more kind. She is missed by the church and her many friends, but by the son and daughter more than language is adequate to express.

Her funeral, held at the home, was one of the largest ever attended in her neighborhood, which, together with the floral offerings, marked the high respect and esteem in which she was held. The writer spoke with the ability the Lord gave, using as a text, "As the mountains are round about Jerusalem, so the Lord is round about his people, henceforth and forever." These words were thought to have been repeated by her a few moments before she passed away, and were very expressive of her faith in God and in his Son Jesus Christ. The interment was in the family plot in the Unionville Cemetery.

May the Lord reconcile us all to his will and keep us through faith to the end. K.

**Mrs. Emma Young**, our beloved sister in Christ Jesus, departed this life July 1st, 1916, at her home at North Fork, Loudoun Co., Va., after two months illness of paralysis. She was born Oct. 17th, 1863, and was the daughter of Francis and Nancy (Craig) Gulick. Both her parents have been dead several years, but one brother, J. F. Gulick, of Aldie, Va., and one sister, Mrs. Sallie Powell, of Hamilton, Va., survive our sister Young. She was married first to H. Clay Jenkins, and to them were born three children, two of which died in infancy, leaving one son, Roy Jenkins, to grow to manhood, and who now is left to realize and mourn the loss of a thoroughly devoted and indulgent mother. Some years after the death, in 1899, of her first husband, brother Jenkins, sister Jenkins was married to Fenton Young, who survives her. Besides these immediate relatives there are left many others more or less nearly related, and many neighbors and friends, who held our sister in high esteem and who now deeply feel their loss. Sister Young experienced a hope in the mercy of God and in the salvation of Jesus Christ many years ago, and was baptized by the late Elder J. N. Badger into the membership of the Mt. Zion Old School Baptist Church. By the grace of God she was enabled to honor her profession with a consistent and God-fearing walk and conversation. She dearly loved to meet with her brethren and to hear the gospel preached. Nothing ever kept her from her meetings when it was at all possible for her to get there. Also she was always ready and willing to contribute her share to the expenses of the church, and her house was always open to the entertainment of those she loved. She had the gift of hospitality, and exercised it well. We shall greatly miss her, not only in the meetings at Mt. Zion, but also in our Hughesville meetings, where she regularly attended as well as at her home church.

Funeral services were conducted by the writer in the Mt. Zion Old School Baptist meetinghouse, using

the words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Interment in the Mt. Zion burying-ground. We commend all the sorrowing ones to the disposition of the Judge of all the earth, who doeth all things well.

L.

**Mrs. Harriet E. Miers** was born Sept. 25th, 1835, and departed this life Oct. 14th, 1915, having passed a little over fourscore years upon this earth. Sister Miers was baptized in the fellowship of Schoharie Old School Baptist Church Feb. 20th, 1859, by Elder Cole, and lived a life of faith upon the Son of God to the end. She was feeble in health for some time before her death, and suffered much, but had a good hope that the Savior knew her case and would deliver her unto his heavenly kingdom. Elder Clark conducted the funeral services from her daughter's (Mrs. Frank Vroman) at Schoharie village. She leaves three sons: George, Jacob and Burton, and two daughters: Mrs. Frank Vroman and Mrs. Daniel Moore, to mourn their loss. Burial at Schoharie village, N. Y.

J. M. FENTON.

**Christina Gillis**, beloved wife of Deacon Duncan Gillis, departed this life June 31st, at her home in Muirkirk, Ontario. An obituary will appear later.

ALSO,

THE death of **Mrs. Nancy Campbell**, of 163 Webster St., Tiffin, Ohio, May 31st, 1916, has cast a gloom over the community in which she had lived nearly all her life, which was 69 years. Mrs. Campbell was born in Kent County, Ontario, March 8th, 1847, her maiden name being Campbell. Her husband, Archie Campbell, died some years ago, leaving her a widow with three children, two daughters and one son, all still living. Mrs. Campbell's home was near Duart, Ontario, until about two years ago, when she left Duart to live with her son and daughter at Tiffin, Ohio, at which place her death occurred after suffering a stroke. Mrs. Campbell while residing in the bounds of the church was a faithful attendant at the meetings, and loved the doctrine held by the Old School Baptists. She cherished a hope for a number of years, but a feeling of unworthiness kept her from coming to the church and asking for a home among the people she loved for the truth's sake. Mrs. Campbell was a woman held in high esteem, and we sorrow because we shall see her face no more, but we hope our loss is her eternal gain.

Her funeral was held from the home of her daughter, Mrs. Maggie Ford, Duart, Ontario, and was largely attended, showing the high esteem in which Mrs. Campbell was held in the community in which she had lived. The writer tried to speak such words of comfort to the mourning friends as the Lord was pleased to give, using as a text 2 Timothy iv. 6-8. The twenty-third Psalm was sung by request, as that

Psalm was very sweet to her in her dying moments. Burial was in the Duart cemetery.

May the Lord comfort the mourning children, in our prayer.

J. B. SLAUSON.

**Mrs. Louisa Stewart**, my dear sister, departed this life April 21st, 1916, aged 87 years, 11 months and 6 days. For more than sixty years she had been a reader of your paper, and while able to read, the Bible and the SIGNS were her daily companions. Distance prevented her from uniting with the church of her choice, the Primitive Baptist, and she joined the Missionary Baptists and was baptized by Mr. Morgan Tilton. Funeral services were conducted at her home by her friend, Stephen White, a Methodist minister, which denomination she joined in her early girlhood soon after her conversion. Five children are left to mourn the loss of a devoted mother. Her remains were laid to rest in the family burying-ground to await the resurrection morn.

ELISABETH STEWART PRICKETT.

## P O E T R Y .

## "ONE DAY."

SOME day, some day, or you, or I alone,  
Must look upon the scenes we two have known,  
Must tread the selfsame paths we two have trod,  
And cry in vain to one who is with God,  
To lean down from the silent realms and say,  
"I love you," in the old familiar way.

Some day, and each day, heauteous though it be,  
Brings closer that dread hour for you or me.  
Fleetfooted Joy, who hurries time along,  
Is yet a secret foe who does us wrong—  
Speeding us gaily, though he well doth know  
Of yonder pathway where but one may go.

O, heart of mine, through all these perfect days,  
Whether of white Decembers or green Mays,  
There runs a dark thought like a creeping snake,  
Or like a black thread, which by some mistake  
Life has strung the pearls of happy years;  
A thought which borders all my joy with tears.

Ay, one will go. To go is sweet, I wis—  
Yet God must needs invent some special bliss  
To make his Paradise seem very dear  
To one who goes and leaves the other here.  
To sever souls so bound by love and time,  
For any one but God would be a crime.

Yet Death will entertain his own, I think;  
To one who stays, life gives the gall to drink;  
To one who stays, or be it you or me,  
There waits the Garden of Gethsemane.  
O dark, inevitable and awful day,  
When one of us must go and one must stay!

The above piece of poetry was found in my wife's pocket-book after her death.

H. C. KER.

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

H. G. Garrett, Ky., \$3.00; A. F. Jones, Ga., \$2.50.

**APPOINTMENTS.**

PLEASE publish the following appointments and oblige:

Kelly Corners, N. Y., Saturday, July 15th, 8 p. m.; Vega, N. Y., Sunday, 16th, 11 a. m.; Monday, 17th, home of Miss Meads, 10:30 a. m.; evening of same day, Mary Slauson's, Halcottville, N. Y., 8 p. m.; Union Grove, N. Y., Tuesday, 18th, 10:30 a. m.; evening, 8 p. m., Mr. Morris Faulkner's.

D. M. VAIL.

**M E E T I N G S .**

THE Siloam Association of Oregon and Washington will meet with Mt. Zion Church, six miles northwest of Forest Grove, Oregon, commencing Friday 10 a. m. before the second Sunday in August, 1916. Trains will be met at Forest Grove Thursday evening and Friday morning. Lovers of the truth are cordially invited.

THE one hundred and fifth session of the Red River Association will meet with the church at Friendship, Sumner Co., Tenn., to begin Saturday before the second Sunday in August, 1916. Brethren will be met with conveyance at Hendersonville, Tenn., on Gallatin Interurban, and at Fountain Head, on the L. & N. R. R., near Gallatin, Tenn., Friday and Saturday.

THE Old School Predestinarian Baptists known as the New Hope Association will convene with Little Flock Church, three miles southeast of Edgewood, on the Texas Pacific Railroad, in Van Zandt Co., Texas, beginning on Friday before the third Sunday in August, 1916. All Old School Predestinarian Baptists in fellowship with us, especially ministering brethren, are invited. All trains will be met on Thursday before with conveyance.

S. M. DICKENS.

THERE will be a two days meeting at Cammal, Pa., the fourth Sunday in August and Saturday proceeding. A hearty invitation is given to all who desire to come.

D. M. VAIL.

THE ninety-ninth session of the West Tennessee Association will meet with Yellow Creek Church, Dickson Co., Tenn., two miles from Woodhaven, on the Clarksville Mineral R. R. Brethren will be met at Woodhaven with conveyance. Session to begin Saturday before the second Sunday in September, 1916.

A. L. STANSELL.

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ALL WELCOME

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. 84. MIDDLETOWN, N. Y., AUGUST 1, 1916. NO. 15.

## CORRESPONDENCE.

GOLCONDA, Ill., February, 1916.

DEAR EDITORS:—Since there seems to be such a variety of opinions among the people, even among the Old Baptists, in regard to who or what constitutes the children of God, their origin, the church, the final destiny of man, and things pertaining, I have been thinking of penning some of my views upon these subjects, and if I could only transfer my thoughts to paper as I think them and see them I would have no objection to submitting some of my convictions to writing, that others, whether they differ from me or not, might examine them and be their own judges as to whether or not I am sustained in my belief by the Bible. Should I cross the views of any, I wish it to be distinctly understood that I am not doing so to elicit controversy, or to wound the feelings of any. I am quite sure that I do not become offended at any brother for differing with me, then why should he become offended at me for differing with him, since I do not differ any farther from him than he differs from me? While I try to be plain and pointed, I desire that my earnestness be not mistaken for

rudeness. Be sure I hold sacred the feelings of my brethren, and I am constrained to believe them to be honest in their convictions, even if I believe they are wrong. Deeming the foregoing remarks sufficient, I will in much weakness at once proceed.

We learn from the Bible that in the beginning God created man in His own image, or likeness; that God formed man of the dust of the ground; that he breathed into man's nostrils the breath of life, and that man became a living soul. God put this living soul in the garden of Eden, where he had planted different kinds of trees, one of which was the tree of life, which tree stood in the midst of the garden, and also the tree of knowledge of good and evil. God put Adam into this garden to dress and keep it. Adam, though made subject to vanity, yet at this time knew nothing of good and evil, hence it seems that there was nothing to incline or draw him in any direction. While alone in the garden God told him that he might eat freely of every tree in the garden, except the tree of the knowledge of good and evil, of which tree he was commanded, "Thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

The foregoing command was followed by God saying, "It is not good that the man should be alone," so he took a rib from Adam, made it a woman, and presented her to Adam, who said, "This is now bone of my bones, and flesh of my flesh." From this man and woman have sprung, by ordinary generation, the people, men and women who have lived and do now live in this material world. Next we learn that the subtle serpent made his attack upon the woman, who, being made subject to vanity, listened to his flattery and cunning and partook of the forbidden fruit; she could not help it, and gave to Adam, and he ate of it. In eating the fruit Adam did that which God said he should not do, the penalty of which was death. I am not prepared to say the death he died the day he ate thereof was the mortal death, a ceasing to be in this world, but death in sin. When God began to reckon with Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: 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." Since Adam violated the command, and thereby became in a state of death in sin, those born in this world are born likewise in a state of death in sin, and yet alive to the love of it, delighting in it, living in malice and envy, hateful, and hating one another, all pulling in one and the same direction—no warfare. Of this people (men and women) who have sprung from Adam, their federal head, is the church

of Jesus Christ made up, and though they were made sinners by one man's (Adam's) disobedience, they are made righteous by one man's (Christ's) obedience. Hear what Isaiah says of Jesus: "For the transgression of my people was he stricken," and, "He was wounded for our transgressions, he was bruised for our iniquities: \* \* \* and with his stripes we are healed." And hear Paul say, "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." When Jesus made his advent into this world it was to put away sin by the sacrifice of himself. Hear Matthew say, "Thou shalt call his name Jesus: for he shall save his people from their sins;" and when he suffered, bled and died upon the cross he atoned for every sin that his people (his church) ever did or ever will commit. I am talking about men and women, not some far-fetched "intangible entities." Before Jesus left this world to go to the Father he set up his church, a local organization, here on earth, with the number of the members of the church chosen in him before the foundation of the world, which local body was very aptly termed a "sheepfold," and was instituted, among other things, for the purpose of sheltering and the protection of the sheep. Jesus said to them, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." These persons to whom he had appointed a kingdom Jesus called "little children," and let them know that he was soon to leave them for a time, but that

he would not leave them comfortless, for the Father would send the Comforter, which should abide with them. He says to them, Let not your heart be troubled, and tells them also that, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." From the foregoing statement of Jesus I cannot see how his church could have ascended to heaven in him when he went to heaven. The Bible does not read, to me, that his church was in him before the world was; in him when he suffered, in him when he was in the tomb, in him when he was resurrected, in him when he went to heaven. The Bible does, however, read, to me, that the church of Christ is composed of men and women, that she had her standing in Adam, and that her origin was from the ground, and yet God in his infinite wisdom and power could place every member in the body as it pleased him; Christ could have been slain for her sins from the foundation of the world, and their names written in the Lamb's book of life, when as yet there was none of them. As has already been noted, the members constituting the church of Christ, on account of Adam's disobedience became sinners, became in a state of death in trespasses and sins, taking delight in sin and folly, walking according to the course of this world, fulfilling the desires of the flesh and of the mind, knowing nothing of their heirship and relation to Christ; but God, who is rich in mercy, for the great love wherewith he loved them, even when they were in their dead state, quickened, and continues to quicken and raise them up from this dead state, as pleases him, all along

down the line of time, and he will continue to quicken them until they all shall know him, from the least of them to the greatest, nor is there any danger of a single one of them being overlooked or left behind. Now when it pleases God to quicken one or more of his children from the dead state they are in and make them fit subjects for the local kingdom or church set up by Christ when he was here on earth, he writes his law in their hearts, opens their blind eyes, unstops their deaf ears, in short, regenerates them. I mean men and women. This frees them from the law of sin and death, and enables them to see the kingdom of God, and prepares them to show forth the praises of him who calls them out of darkness into his marvelous light. When this is done for the poor child of God it is his duty to go to the church. I desire to state just here that when one is "born again," that moment trouble begins. In the "new birth" the child does not lose, or get rid of, his Adamic nature, but receives a principle in direct opposition to his Adamic nature. These two opposite natures he now has cause a warfare, a pulling at both ends of the string, as it were. This state of things causes him to do that he would not, and hinders him from doing that he would, and makes him fear that he is deceived, and hence not fit to join the church. Probably for this reason many of God's doubting, trembling children hide away and try to keep secret the dealings of the Lord with them. Again, although God's children, flesh and bone men and women, have died a death in trespasses and sins, yet they have to die another death: they must return to dust, from whence they came. They must again come from the dust before they can dwell in "my Father's house," in which "are many man-

sions," "an house not made with hands, eternal in the heavens." While it is true that their life is hid with Christ in God (a safe place surely), his children are here in this sinful, sorrowful world, and in order to find that life they must go through death. Not merely go to death's door, where they, according to some, divide, the children of God going direct to heaven, while their bodies go the dust route. The children must return to dust, where sweet will be their rest until the great resurrection day, when the angel shall stand upon the land and upon the sea and swear by him that liveth forever that time shall be no longer; then will all that are in the graves hear his voice and come forth; then will God's children wake up as from a refreshing sleep, leaving their Adamic nature behind, meet Jesus, see him as he is and be like him; then will they hear that welcome call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" then shall they appear with him in glory, and live with him throughout the ceaseless ages of eternity, at God's right hand, in that house in which are many mansions, that house not made with hands, eternal in the heavens.

If what I have written be true, then instead of Adamic men and women being the houses in which the children of God reside, the Adamic men and women themselves are the children of God, and the Bible discloses the fact that they are members of his body, of his flesh and of his bones, hence there is a flesh and bone relationship existing between Jesus and his people which will never cease to exist, either in time or eternity. Job said, "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." What is true of Job is true of any child of God, is true of all children of God.

I will now make a summary or review of what I have been writing about, as if I were present from first to last. I hear God say in the beginning, Let us make man in our image, or likeness. I see God form man of the dust of the ground. I see God put the man he made in the garden. I hear God give him a law. I see God take a rib from this living soul and make it a woman and present her to him. I hear Adam say, This is now bone of my bones and flesh of my flesh. I see the serpent attack the woman and beguile her. I see her partake of the forbidden fruit, and give to her husband, and he did eat. I see God's command thus violated, consequently I see sin enter the world, and hence I see death pass upon Adam and his posterity. I see them walking according to the course of this world, delighting in sin and folly. I see Jesus nailed upon the cross, bearing the sins of his people in his own body. I see Jesus set up his church while here on earth. I see his people made free from the law of sin and death by the law of the Spirit of life in Christ Jesus all along down the line of time, as it pleases him. I see his people (men and women) go to the church and tell what they hope the Lord has done for them. I see them baptized, both men and women. I see them assemble in church; I see them eat and drink at the Lord's table in memory of the death of their departed Lord, and washing one another's feet. I hear them telling their troubles, trials, sorrows, afflictions, doubts, fears and hopes while on their march to the grave. I see them consigned to the tomb and moulder back to dust. I hear the trump sound; I see the graves open, and see the children of

God wake up as from a refreshing sleep. I see them clothed in linen clean and white. I see them with his likeness meet Jesus. I hear Jesus say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I see them enter that heavenly house in which are many mansions, and I add that I hear them, that innumerable company which no man can number, singing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

Judging from their writings, there are numbers of precious brethren who believe the mortal death has no power over the saints, or children of God, yet for myself I believe the Bible discloses the fact that they must die. If the saints are not subject to the mortal death, I am at a loss to know what the psalmist meant when he said, "Precious in the sight of the Lord is the death of his saints." If the children of God do not die the mortal death, I am at a loss to know what the voice from heaven meant when it said to John to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." From this Scripture it seems to me that the dead who die in the Lord are blessed in that they may rest from their labors, and in that their works do follow them. If the saints are not subject to the mortal death, I am at a loss to know what Paul meant when he said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we

say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." From the foregoing quotations of Scripture I gather the thoughts and comfort that the saints, or children of God, die the mortal death; that they die in the Lord, and are blessed in that they rest from their labors; that they, when dead, are asleep in Jesus; that those asleep in Jesus are those who are dead in Christ; that at the coming of the Lord those asleep in Jesus (the dead in Christ) shall rise first; that they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

Cherishing a faint hope that I, poor, unworthy, sinful I, shall be included in that number who "shall rise first," "they that are Christ's at his coming," I close this already too lengthy article.

THOMAS J. CARR.

[We have thought for some time that a statement should be made through the SIGNS that the editors and publishers are not in agreement with every idea published, but that the views of brethren are for the consideration of the readers, and that each writer is responsible for whatever appears over his signature, yet we feel it necessary at times to call the attention of the writer to some things. Our brother Carr says he cannot see how the church of Christ could ascend to heaven in him, and that the Bible does

not read to him that the church was in him before the world was; in him when he suffered, in him when he was in the tomb, in him when he was resurrected, in him when he went to heaven. To deny these things would do away with "eternal vital unity," which is Bible doctrine. If the Father chose his people in Christ before the foundation of the world, they therefore being one with and in him, when were or could they be out of him without severing the union? Brother Carr also tells us that Christ could have been slain for her sins from the foundation of the world, and their names written in the Lamb's book of life, when as yet there was none of them. In the one hundred and thirty-ninth Psalm the statement is positive that all his members were written in his book when as yet there was none of them (manifestly, in the flesh). This seems to suggest at least that every member had his or her life and spiritual standing in the Head. Brother Carr says, The church of God is composed of men and women, and that her origin was from the ground. We think from the Scriptures named by us above that her origin was in Christ before the "ground" was, and is only manifested in the earth of the sons and daughters of Adam, after the flesh. Redemption of the sheep, or people, was because of prior existence and ownership. Brother Carr, we think, misunderstands the brethren he refers to regarding the "mortal death" of the saints. No man can deny the death of all the human family; every one dies in his or her own order, or time, but that this death has power over the saints in the sense of eternal condemnation, or everlasting separation from God, he himself, we feel sure, would deny. The body or "dust returns to the earth as it was, but the spirit returns to God

who gave it." We are glad brother Carr calls attention to the Scripture declaration that the saints "sleep in Jesus." If they were out of him they could not sleep in him. Hence whether the saints die or live, whether asleep or awake, they are the Lord's, and with Abraham, Isaac and Jacob "all live unto him." We want to emphasize the truth that the saints sleep in Jesus, and not in the ground. We hope brother Carr will feel charitably toward us for following his article with the above remarks. We have not written in the way of unkind criticism, but merely to call his attention to the few things mentioned for consideration. We also ask to be excused for the delay in publishing his article.—K.]

SHOCK, Ky., July 4, 1916.

DEAR EDITORS:—I see in the present number of the SIGNS, for July 1st, that brother Joseph Ford, of David City, Nebr., has written a wonderfully good article, bearing date March 2nd, 1916, in which he holds a different view in some respects to my view set forth in my letter written at the request of brother R. T. Hackney, bearing date Jan. 26th, 1916, and published in the SIGNS for March 1st. I have read his letter two or three times with interest, and am thoroughly satisfied that the Lord blessed the dear brother to write in love and tenderness, and I do not say that his views are wrong, for I am too weak and shortsighted to presume such a thing; in fact, it seems to me that if each of us understood ourselves and each other there is but little, if any, material difference in the principle. I am heartily glad that brother Ford wrote in regard to my article under consideration, for his love and faithfulness are plainly manifest in his writing, therefore I will suggest a few thoughts relative to my

views as set forth in my article for the consideration of brother Ford and all who may chance to read them. I shall not aim to affirm anything much, if any, for I am too weak for such things, but simply suggest a few things as they have and may occur to my mind, and will first say that I cannot see any difference in the holy city and the heavenly Jerusalem. (Heb. xii. 22.) "And I John saw the holy city, new Jerusalem, coming down from God out of heaven," &c. I have not yet been made able to see that John would have us believe that he saw this holy city coming down from the spirit world, the immortalized state, although my view may be wrong; however, I have thought all along that he had reference to her coming down through all the past ages, through types and shadows, down to the glorious gospel liberty, the city of the living God, the heavenly Jerusalem, wherein dwelleth righteousness; no legalism in this new and heavenly Jerusalem, the holy city, there was no place found for them. (Rev. xx. 11.) It seems to be a matter of fact that the holy city (verse nineteen) was the one that the part was taken out of, or to be taken out of, and we cannot think for a moment that even one iota ever will or can be taken away from any of the Lord's people, as regards their standing in Christ. I do not think that we are to understand by the gospel church in her time state, the new Jerusalem, the holy city, that the Lord's people while blessed to dwell in this peaceable habitation and quiet resting-place, that they are sinless, or that they are holy in the strictest sense, but this holy city, the glorious gospel kingdom, is holy in distinction from the old legal city with its carnal ordinances, for in this holy city dwelleth righteousness; and not only so, but I am fully persuaded in my mind

that the church of or at Philadelphia was no more a gospel church than was any or all of the other six, yet I may be mistaken on this point, the Lord knows. It seems clear to my mind that the book of Revelation is a summary of the entire Bible, and teaches us in a concise way the struggles, conflicts and sore trials the people of God have had to contend with through all ages of the world, and their great deliverance on all occasions by the mighty hand of God, and here at the twentieth chapter shows the closing out of the legal dispensation, when the books were opened and another book was opened, &c., when the old legal heaven departed as a scroll, when it is rolled together, being fulfilled, (Rev. vi. 14,) for the first heaven (legal heaven) passed away, and the new heaven, the gospel heaven, the holy city, wherein dwelleth righteousness, has come, whose builder and maker is God, the city which Abraham by faith had been looking for, and was one of the many who died in faith, not having received the promises, but saw them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. (Heb. xi. 10.) Hence at the twenty-first chapter, and on, it seems to be describing the holy city, the new Jerusalem, here in time, clothed with the glorious gospel ordinances, and not her immortalized state beyond time. Furthermore, in speaking of him, or "he," that overcometh, I do not remember the plural being used of any of them, therefore have thought that it was not the individual members who were meant, but the overcoming Jesus, and for the keynote to this view I will refer to what is said with reference to the church in Thyatira: "And he that overcometh, and keepeth my works unto the end, to him

will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."—Rev. ii. 26, 27. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. xxi. 7.

W. J. MAY.

### THY VISITATION.

DEAR EDITORS:—Let it be understood, now and for evermore, that without the riches of God's grace none can speak, write or do anything that will nourish and cherish God's humble poor, the body of our Lord and Savior Jesus Christ, the church of the living God, neither can they without the riches of God's grace receive anything to their comfort and edification, to strengthen and upbuild them on their most holy faith, therefore God must visit them in his love, mercy and pity, and so manifest himself to them as a tender Father. Now David says, Psalms lxxv. 9, "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it." The earth here in this text I think means God's afflicted and poor people, or the church, while in this earthly tabernacle. Paul says, "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." So we believe that it is God's poor people in this text who need the riches of his grace in their poor and afflicted state, instead of David meaning this old earth, or dirt, on which we walk. David says in the first verse of this chapter, "Praise waiteth for thee, O God, in Sion." So the word "thou" refers to God. He says, "Thou greatly enrichest it with the river of God, which is

full of water: thou preparest them corn." David says, again, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Isaiah says, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place." "He opened the rock, and the waters gushed out; they ran in the dry places like a river."—Psalms cv. 41. Israel while in the wilderness was thirsty, and God in his love and pity through grace visited them, and gave them water in a dry place, signifying spiritually that when his humble poor get thirsty he will visit them and give them a good cool drink, for he says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor." Then as God's people are afflicted, poor and weary, they certainly have not much strength to get out and work for their bread and their drink, so as the Lord has prepared of his goodness for the poor, and has said, I will never leave them nor forsake them, he certainly then in love and mercy visits them with this great river that will make glad the city of God, which is love, joy, peace, goodness, mercy, faith, longsuffering and such like that is good for them. We read in verse ten, "Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers." The ridges are the high places that the Lord said to Jacob he would make him to ride, that he might eat the increase of the field; the furrows are the valley that the bride, the Lamb's wife, exclaimed, and said, I am the rose of Sharon and the lily of the



valleys. A valley is a rich, fertile place. This valley is the Lord Jesus Christ. Here is all the rich soil, for in him dwells all the fullness of the Godhead bodily, and of his fullness have all we received, and grace for grace. But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. His bride says, I am my beloved's, and my beloved is mine; he feedeth among the lilies. So the little children are the lilies in the valley. In this rich valley (the Lord Jesus Christ) we are made to grow in grace and in the knowledge of our Lord Jesus Christ. "But he [God] giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." Wherefore, receiving a kingdom which cannot be moved, let us have grace, that we may serve God with reverence and with godly fear. It takes the grace of God to prepare one in humility to serve him in a right and acceptable way; it takes that to get him down in the very dust of humility, and when he gets down there he is in the rich valley, or furrow, where the showers of God's grace fall and soften the furrows (man's heart). "For God maketh my heart soft, and the Almighty troubleth me." When a man's heart is made soft he is in trouble, or when he is in trouble his heart is made soft, so says poor, afflicted Job. When the Lord put the plague on Pharaoh his heart was softened and he was in trouble, but when the Lord removed the plague then his heart was hardened. Jonah said, By reason of mine affliction cried I unto the Lord, and he heard me; out of the belly of hell cried I and he heard my voice. So, little child of grace, it is when you are afflicted and in the belly of hell, or in the depth of distress, that you are in the valley, or furrow, and

there is where the streams of this great river run, which make glad the children of God. This river (Christ) has healing properties in it. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Jesus said that he was sent to heal the broken-hearted, and he is the great Physician; he furnishes the healing balm, and he applies it, and it never fails to heal or cure. The Lord, though high and lifted up, bends to bind up the broken heart, to revive the spirit of the humble and contrite one, so when this is done for you, little child, you are made to grow as little calves of the stall, and then you become as little ridges in the field of grace, and here the little ridges are watered out of the pure river of water of life, with a new song, even praise unto the Lord, 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." Thou hast forgiven us our sins according to the riches of thy grace. All the above is made known to the humble child of grace at the visitation of God. So press forward toward the mark (godly walk and godly conversation) for the prize (peace, joy and happiness in the Lord) of the high calling of God in Christ Jesus. Walk worthy of the vocation wherewith ye are called, in all lowliness, meekness, longsuffering, endeavoring to keep the unity of the Spirit in the bond of peace, laying aside every weight; and the sin that doth so easily beset us, and run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith; then when God calls, and says, Child, come home, ye can say with Paul, I have fought a good fight, I

have kept the faith, I have finished my course, and there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me; and not unto me only, but unto all that love his appearing, then and there to sing and shout the everlasting praises of Jehovah.

Now, dear editors, if you do not think this is worthy of space in your good paper, the SIGNS OF THE TIMES, just cast it into the waste-basket as unprofitable matter, for it is like the writer, imperfect.

Love to all the saints.

S. M. DICKENS.

GREENVILLE, Texas.

SOUTHAMPTON, Pa., July 5, 1916.

DEAR BRETHREN:—I send you a letter written me by Elder C. M. Hood, of Nashville, Tenn., which you may publish in the SIGNS if you think best.

Your brother in hope,

SILAS H. DURAND.

NASHVILLE, Tenn., June 20, 1916.

DEAR BROTHER DURAND:—It has been a long time since we had any correspondence, and perhaps you will be surprised to get a letter from me, but I have you in mind a great deal of my time, and remember you with much pleasure, and often find comfort from your writings in the SIGNS OF THE TIMES. I do not remember of a single article that I have ever read of your production but what I have been greatly comforted and edified. It seems strange to me for one so high and so much esteemed by all lovers of the truth to have such an experience that will reach as low down into the pit as I feel myself to be, but you write so that I feel to understand from an experimental point of view. I know that you are honest in what you write, and that you are expressing the sentiments of your own

heart, and what you say comes so near telling just how I see and how I humbly hope I feel about things concerning the salvation of poor, lost and ruined sinners of Adam's fallen race, that I am made to feel that surely we have the same Teacher. God has long since informed his people that they shall all be taught of him, and that they will need no man to teach them anything. Now this is one thing that I am sure of, that God is, has been, and will fulfill, until every single one of his family will fully know that he is the Lord. I say that I think I can see this plainly manifested in the words of God's humble poor as they are made able to speak of these things to one another, either in person or in print. See how far away from where I live is that dear man of God, Elder Keene, and I feel as if I had known him personally, and had hold of his hand, and looked into his face, and heard his voice, and yet I have never seen him, and probably never shall here in the flesh. Why is all this near and dear closeness? It is because we are so close by an experience of grace, which has wrought so powerfully in our souls that it has knit us together with bands that bind our souls together as one man in the Lord, hence we are one, one in understanding of God's work in the heart of his people by his Spirit and grace, showing us the wonderful salvation that is found in the atoning blood of the holy Son of God. I cannot mention all the able writers; it is not my mind to do that, I only mention a few who represent all the balance, even those whose names I have never heard. Just think about what an excellent gift is seen, felt and realized by God's children who know and love the truth of God as it is in Christ in our dear young brother Lefferts. It certainly is wonderful; and he has no idea

of how well pleased the readers of the SIGNS are, and how much they talk about him to one another. He is too wise, and and I feel that he is too deeply possessed with superabounding grace to be exalted over what I or any one else might say concerning his gift. He knows, he feels, he realizes where it all comes from, and I am sure that he is continually praising God through Jesus Christ for his wonderful works wrought in his soul, to understand and pour out of his heart the rich food that feeds and edifies the poor little children of the most high God. O what a wonderful occupation it is, to be blest with the care of the flock of God, and to feed them with bread that cometh down from heaven. There is no position any higher in this life, one could not be more highly favored of God than to be a feeder of his sheep. Then to meditate on the wonderful ability that God gives according as it pleases him, and at times causes the one so wonderfully blest to know and feel that he of himself is nothing. Take a view of Paul; how did he consider himself? That eminent apostle, so well qualified to go to the Gentiles and bear the name of the God of Israel in power and in demonstration of the Spirit, felt to be the least of all; yea, less than the least of all. Is not that the way yet, in every one that is manifested among us having the gifts that fit and qualify them to feed God's humble poor? It has been my observation all the while. I have watched these things closely in my life, and I have always found that where trouble and confusion arose among the churches and a preacher was the cause of it, that he had failed to manifest in himself that wonderful gift, "The least of all." Now, I know that it is an easy matter just to say those words, but saying and proving it by our actions in life among the flock of God

is another thing. We might teach a parrot to say (if we could teach him at all) that he was the least of all, so far as the words are concerned, but what would it amount to? Nothing at all, but just a noise. I feel that I have great confidence in the experience of Elders Keene, Lefferts, yourself and Elder Ker, and a host of others who are correspondents of the SIGNS, and many who are not, that they have not so learned Christ Jesus the Lord. They have learned him in his humility, in his meekness, and they have had the love of Jesus shed abroad in their hearts by the Holy Ghost, which is given unto them, and having this love, they love his people, and have no other desire than to feed and edify, and they know that if they are made able to do this, that God himself was the moving cause that brought it all about, from start to finish. Now, in further reference to Elder Ker, I want him to know that there are a number of God's little children down in these parts who are delighted with the manner in which he so ably answered the Georgia brother who did not fully understand the predestination of all things, but had been frightened by the idea that it makes God the author of sin, and he did not want to believe that God could sin, or cause any one else to sin, and so he was honest about it, and spoke of the matter as a God-fearing man, and Elder Ker took the matter up with him in such a way that he gained his brother instead of turning him further away. Now, I tell you, I like that. It is more Godlike to my poor mind, and it shows that it is God's will for all his people to come to a knowledge of the truth. Go on, faithful ones, by the grace of God, until you reach the end, and my prayer is, that God by his free Spirit will speed your way, and keep you from all harm. I want to ex-

press my love and regard for all the writers and readers of the old SIGNS, and also the excellent publishers of so nice a sheet. May the Lord continue to bless and guide us in the way of all truth, and keep us humble, and at each other's feet, in the spirit of meekness and love, is the prayer of a poor sinner whose hope is the Lord. Farewell in the Lord.

Yours in many trials,

C. M. HOOD.

PHILADELPHIA, Pa., Feb. 11, 1916.

DEAR ELDER VAIL:—I received your very welcome letter on the 7th inst., and was certainly greatly surprised to think that one who is so much my superior in the knowledge of spiritual things could and would humble himself to write to a poor, ignorant and miserable creature like me, not worthy of such a high honor. I have not command of language to express my feelings of gratitude toward you for such kindness to me; I am also unable to tell you how much good it did me. It is not enough to say that it was as crumbs of comfort to a poor, weary, hungry soul, but it was a whole "loaf." I can hardly conceive what put it into your heart to feed me as you have, unless it be the mighty God of heaven and earth; he has placed you upon the earth to feed his sheep and lambs, and it makes me tremble with fear to think, Is it possible that I am one of them? I have my doubts that such is the case, and can only hope that I am. I could never get beyond that little hope. It is a word of only four letters, yet such a precious word, I am unable to place a valuation upon it; it has been to me in many times past as the anchor to the ship: the ship does not hold the anchor, but the anchor holds the ship. With me at times this hope gets very small, yet it still remains with me.

I do not hold it, I have no power to, but it holds me; if it were not so, I should give up in despair. This proves that we are in God's omnipotent hand, and I feel thankful that matters are arranged as they are. I am also fully aware that I am not as thankful as I should be, which causes me to mourn sorrowfully. I heard a very dear friend say once that he mourned because he did not mourn. This may seem like a strange expression, yet I feel to say that it is too true.

I did not intend to write you a long letter, but just merely acknowledge the receipt, and to thank you for your kind letter, but it appears as if I have no control of my thoughts, they have led me, I cannot tell where, just rambled here and there, and I think I had better close, as I do not wish to weary your patience, as I fear I shall if I continue; it appears too much like a waste of time. I hope, however, you will pardon me for the intrusion, but I could not help it, I felt under obligations to write to you, to give you a short description of my feelings, which I have endeavored to do in a very poor way, and I feel it is like all my actions through life, a complete failure; my whole life appears to be made up of failures. I have done many things that I should not have done, and left undone many that I should have done. I sometimes wonder why I am permitted to remain upon God's footstool for over three-score and ten years, so unprofitable a servant, if a servant at all, but God has a purpose in it, as in everything he does. It is not always for us to see the wisdom of his ways; he will reveal to us at the proper time, if it is his will so to do, so I feel to say, Thy will, O Lord, be done, not mine. It is all with him, and I do not wish to change it. I know full well I am powerless to do so if I desired

to. Thanks be to him that I have no desire to. What a miserable failure it would be if man had the arrangement of these affairs. In fact, it does appear to me as if men are endeavoring continually to fix up plans by which men can be saved, and they think they are assisting the almighty God in his work. They claim that God will save them if they will only let him, and it will be all their own fault if they do not get to heaven; but I do not despise, but pity them. I think they should be pitied, for many of them are sincere in their work, and think they are right in what they are doing; they know nothing different. Some of them, I have no doubt, are really God's elect, and have not had their eyes opened; they have not yet been born again, and when that time arrives they will see the error of their ways, and will turn therefrom; not, however, until their eyes are opened, and this God will do in his own good time.

I feel as if I am dwelling upon a subject which is too deep for me, and one which you know more about and understand far better than I, so I will leave it. I hope you will spread the mantle of charity over all my imperfections.

I remain your warm, although unworthy friend,

C. S. FETTER.

HERNDON, Va., Feb. 20, 1916.

DEAR BROTHER VAIL:—I read your letter in the SIGNS OF THE TIMES in which you said that you would first answer brother Oliver's request by saying, We have two sharp threshing instruments in the editors, Elders Ker and Leferts, threshing out and separating the wheat from the chaff, truth from error, by the Spirit and power of God Almighty, and it cannot be done any other way.

The point I want to get at is this: Does dear brother Vail want to excuse himself in this line of threshing out and separating the wheat from the chaff? No, not so, for he gives me the key to the desire. I want to know that the threshing comes not of man, but by the power of God. Paul says in Romans i. 16, For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, &c. Dear brother, (if you can allow me to call you dear brother, but I feel too sinful to address one of God's dear servants in these endearing words,) I awoke this morning, after having a very restless night, with the words of the poet on my mind:

"As on the cross the Savior hung,  
And wept, and bled, and died,  
He poured salvation on a wretch  
That languished at his side."

I was comforted with the thought that Jesus, dear Jesus, could look upon me, a poor, worthless worm of the dust. Jesus said unto the thief on the cross, Verily I say unto thee, To-day shalt thou be with me in paradise. Brother Vail, what is paradise? Can you tell me anything about it? Can we tell anything about the resurrection of the saints of God from the dead? No. John says, "It doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is." I sometimes think that I know nothing in regard to spiritual things, yet at times I do believe that I love the brethren, and we are told that we know that we have passed from death unto life, because we love the brethren. O wonder of wonders! Do I fully realize this in my poor heart, that I know that I have passed from death unto life, because I love the brethren? Yes, I feel to claim this, for I do believe that I love dear brother Vail with all my heart. He (brother Vail)

says all the writers of the SIGNS are doing nicely, and I agree with him, and would say to them all, Write on, dear brethren and sisters. I would gladly write if I could, but have no gift in that direction. My whole head is sick, my whole heart is faint, and from the sole of my foot even to my head I find no soundness in me. Yes, my whole being is corrupt, and I am made to cry out, in the language of David, 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? and the son of man that thou visitest him?

Brother Vail, I must stop right here, for I cannot write anything to interest you, but will say, Keep on writing for the SIGNS, for I love to see your name in the dear old paper. I would be glad to write for it if I could, but I am now at the end of the earth, crying to God in my inmost soul, "God be merciful to me a sinner." I am no letter-writer, and I never expect to be, but please accept this as a token of my love for you. I believe this is the first letter I have ever written you, and if you should say, I hope it is the last, I should not be surprised. I do wish that I could write and tell God's people some of his dealings with me in the many years of my pilgrimage here on earth, but I cannot. I feel the most of my time to be a blank, and nothing but a blank, a worm, and no man.

Yours in fond fellowship;

J. F. OLIVER.

JUSTUS, Pa.

DEAR BROTHER VAIL:—I received your letter, and although it was unexpected I was very glad to get it, for it told of one more poor sinner who feels ugly and vile. That is a great comfort

to me, and I have read it over a great many times. I was very glad you said the Lord comforted you, for it all comes from him, and he put it in your mind to write to me to comfort me; so everything comes from his hand. I do not feel like writing, I am so dark in my mind, but just thought I would let you know I was glad to get your letter.

I dreamed last night that father and I were riding along a very dangerous road, and he told me he was afraid we would not reach our journey's end alive, and said I had better prepare for death. I thought I told him that if my name was written in the Lamb's book of life I was just as prepared for death as I ever would be, and if my name was not written there I was as ready as I ever would be; and just so it is. I believe in a finished salvation, nothing for us to do but to praise the Lord for his finished work, but so little of my time do I feel that I have any part with the Lord's people, yet cannot give them up, cannot stop hoping that I am one of them. I know I deserve to be banished from his presence, and from the company of his followers, but still I desire to linger around where his people dwell, although I often feel that I cannot be one of the little ones.

I was reading brother E. D. Varnes' letter in the SIGNS, and came to where he said, I feel all my time to hunger and thirst after righteousness, and it is because I feel so unrighteous, so sin-polluted. Right there I stopped, and I think then the Lord showed me what it was to hunger and thirst after righteousness; that all the time when I was feeling so vile, longing to be good and do right, hating my own life, wishing I could live a perfect life, that I was hungering and thirsting after righteousness. Then your words came to me: "O how I do desire

to do that which is right," and I could see how the dear people of God did hunger and thirst after righteousness, and the promise is that they shall be filled. I was comforted at that time, for I never knew before that when I wanted to do right I was hungering and thirsting after righteousness. There are many way-marks in my experience that are very comforting when I can see them, but I cannot always find them. I can remember times when I have been in "the belly of hell," also times when I was so near heaven that I cannot describe it. In my early experience I was either up very high or down very low, but for years I have been more on a level, in darkness most of the time, yet not such awful trouble as in my first experience. I wish I could tell you better some things I have passed through, but you know these things are unspeakable; you cannot explain the darkness, neither the light; you cannot tell your sorrow, neither your joy; there is so much in this world to take our minds from the things we love to think upon.

I cannot write more. Write again if you feel like it, for I am always glad to hear from any of those I esteem as the salt of the earth.

HELEN ACKERLY.

[THE foregoing letters were sent to us for publication by Elder D. M. Vail, and we gladly give them space in the SIGNS.—ED.]

BELINGTON, W. Va., March 9, 1916.

DEAR EDITORS:—I inclose a good letter written me by Elder J. W. Linn, which you may think worthy a place in the SIGNS OF THE TIMES. I hope it will reach you all right. I have some others I may send later.

With love to all, as ever, your afflicted sister,

ELIZABETH PHILLIPS.

FAIRMONT, W. Va., March 14, 1915.

DEAR SISTER PHILLIPS:—I will answer your kind and welcome letter, received yesterday evening. I was glad to hear from you, but not glad to hear of your poor health; I hope you are better by this time. As you say, we ought to be thankful that we are as well as we are. Yes, dear sister, we do not know what hard times are; we think we do at times, but look at the hard times and suffering they are having in England and Germany because of the war; people suffering, starving and dying without help. You speak of Jesus Christ dying on the cross, his side pierced, and nails driven through his feet and through his hands. O what an awful death it was, no mortal tongue can tell. Hear him cry out, My God, my God, why hast thou forsaken me? and yet there was no guile found in his mouth, he was the innocent Son of God, and then to think they would treat him so cruelly. O, dear sister, it should cause us to shed tears to think how he had to suffer, and that not for himself, but for poor, helpless sinners. O how vile we are, even in our thoughts, and we are so sinful that when we would do good, evil is present. O to think that Christ loved such sinful creatures as we are, and died for us, and that while we were enemies to him; but we were brought nigh by his death, being reconciled to God by his blood. We were under Satan in the kingdom of darkness, and not able to get out of bondage, as were the children of Israel when under King Pharaoh; they could not get out of that cruel bondage, but God made a way through the deep, when he parted the waters, and let his chosen pass through, then closed up the way again so the king and his host could not go through; as the way was closed up, how could] the children of Israel go back

to Egypt again? So when we are translated out of the kingdom of darkness how can we get back under Satan, or in the kingdom of darkness, which is his kingdom? God brings us out by our being born again. Christ gives unto us eternal life, and we shall never perish; so we cannot perish, no, never. What God does is done forever; he gives eternal life, and does not take it again. We shall not come into condemnation, but are passed from death unto life. John v. 24, 25: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is [is already], when the dead shall hear the voice of the Son of God; and they that hear shall live." They shall live, not die, and it is life eternal into which they come. They can sin, and do sin, but that does not make them children of Satan. O no. We who have children, say, They are my children, and it is so, and if one of them be disobedient whose child is he? does he belong to some one else, because he sins? He is still my child, but there is a difference in him. Well, what is the difference in him? I will tell you the difference. Take this for example: you have an obedient child, and a very disobedient child, yet both are your children, and not one of them some one's else because he has become disobedient. So with God's children, if they depart from him in disobedience he will correct them and bring them back. I want to say, that is the way with us all, we are disobedient children, but still the children of God, and if we have ever had his holy Spirit given to us, we have eternal life. Now, dear sister, this is what Christ Jesus came into the

world for: to suffer, the Just for the unjust, and this ought to melt us to tears, for if he had not suffered and died we rebels would have had to pay the penalty by death. How thankful we ought to be to him. The dead represented in John v. are dead in trespasses and in sins. The apostle said of those brethren in Ephesians ii. 1, "You hath he quickened, who were dead in trespasses and sins." The time had already passed with those in Ephesians, while in John they were to hear, and live: They that hear shall live. Those in the graves, "marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." So all shall come forth, both good and bad. Dear sister, let us believe what God says, and not what man says, because there shall arise false teachers, and false prophets, and draw disciples after them.

Write again.

Yours in hope of eternal life,

JAMES W. LINN.

ELLISVILLE, Ark., July 4, 1916.

DEAR EDITORS:—Many times I have been impressed to write a sketch of my experience of the Lord's dealings with me, as I hope, as I have been much comforted by reading the experiences of the dear brethren and sisters throughout the land. In my early life I was a wild boy, and at the age of twenty-four was married, and would sometimes think of my future destiny. I knew that I was a sinner, but was going to seek the Lord and get religion at my own option, when I got to where I could take care of it and be a good man, and I was happy on my way; but after a time I became a full



grown sinner, so sinful, so borne down under its load that I would often weep and mourn. I got so I would steal the Bible and hide from my wife and children, for they annoyed me, and my wife would find me, and say, It seems that I am no company for you any more, and O how that would hurt me. I would tell her that the flies were so bad at the house that they worried me; but she was telling me the truth, for it seemed that everything I had enjoyed was gone, and that I was left in the pit of sin. I went on in this condition for some months. I read the New Testament through, then laid it aside, and said to myself, That testifies of a blessed Savior and his people, but I can have no part with them, for I am carnal, sold under sin, and mine is an outside case, and when I would resolve to go to the silent grove and try to pray it would seem like mockery, and I would feel worse. I was plowing in the field one day, and weeping, and could hardly see the furrows, begging the Lord to have mercy on me, a poor sinner, when it seemed to me that I heard the gospel; it was not man's voice, but was with force and power, and said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I was standing in wonder and amazement, wiping my face, for it was wet with tears, when my wife blew the horn for dinner, and the thought came to me, What shall I do now? she will know I have been weeping. I resolved to wash my face and comb my hair and appear not to mourn before her, and so I gathered up all the courage I could and went in and took my

seat at the table and tried to eat, but I could not, and pushed back my plate. My wife looked at me, and said, Willie, I want you to stop working so hard, and to take some medicine; you are sick now, and as pale as a corpse. At that time I was getting up and out, and as I turned my back to her I said, O I guess I will be all right, and with the same breath begged the Lord for his grace to bear me up. I went back to plowing, and that burden of sin and condemnation was gone, and it seemed to me that everything was praising the God who created the heavens, the earth, the sea and all things, and it was so bright with me that it seemed the cattle feeding were praising the Lord, and the birds seemed to be singing praises to him, and that the trees were clapping for joy. I said, O my soul, all that is within me, praise the Lord. I was happy, for I thought I would not commit any more sin, but it was not long before something said to me, You are deceived in the whole thing, God could not remain just and save a sinner as vile as you, so I was in the valley. But the Lord came again and took me up, and I was impressed to go home to my friends and tell them what great things the Lord had done for me, whereof I was glad, so I went to the Old School Baptists, and was received, and baptized in full fellowship.

Brethren, I have written for publication, as I have many times been impressed, but felt unfit to do so, and if I can but give one of the Lord's little ones a cup of cold water in his name it will be enough for me, so do as you think best with this letter.

Your little brother in hope,

W. A. MAY.

NASHVILLE, Tenn., June 7, 1916.

DEAR BROTHER LEFFERTS:—I have not been a subscriber to the SIGNS very long, and therefore have not had opportunity to get acquainted with the editorial staff, but I find your contribution to the issue of January 1st, 1916, as regard the very elect, by request of dear brother Elder G. E. Mayfield, of Elgin, Oregon. I do not feel able to teach others, but hope that I have been compelled to meditate on the blessed truths set forth in holy writ. I sometimes think that I am a total failure; in fact, few seasons of peace I enjoy. You may think I am out of place in replying to this article, but I beg you to bear with my understanding of this Scripture. In the twenty-third verse Jesus said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." In the next verse Jesus stands as a prophet, and said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they would deceive the very elect." There have been many prophets since the beginning, but none have ever been more true than Jesus, and he plainly said that if it were possible false prophets and false christs would deceive the very elect. I conclude that in the sense Jesus spoke there is a special elect, a very elect, that cannot be deceived. According to Scripture, God has a people among every nation, kindred, tongue and people, and these people are certainly his elect, and are precious in his holy sight. But we find them but babes, and teaching and believing that they merit salvation by their own works. It has been my pleasure to know some of these dear children of God who lived a long natural life, and could not get out from under the hand of deceit while they

lived; that is, if I am not deceived in what is the truth. The enemies that Jesus is warning the flesh against here are lo heres and lo theres, and said that they should arise. I conclude that Jesus was a true prophet, and that his sayings will all come true that have not come to pass yet, and that it is impossible but that false prophets shall arise. Now, to my mind, to say that there is no very special elect, is to say that the elect cannot be deceived, or the very elect cannot be deceived, for Jesus meant that some cannot be deceived. There are many saying, Lo here and there, and Jesus' prophecy is being fulfilled now, but there are many of his elect who are not believing the lo heres and theres, and in this sense they are the very elect. These very elect are no more the children of God than those who are being deceived, but they certainly do not believe false teachers nor worship false christs. I do not think that any of the elect are immune from deception in some way, but in the sense that they follow false teachers there are some who are in no sense deceived. I have seen some of the Lord's dear people, or men and women at least, who showed every mark of Christ except that they would openly deny the sovereign power of God. No one could make me believe that they were not his elect, but I thought they were deceived by the doctrines of lo heres and theres, and I am going to say here that it is as much a wonder why he does not reveal himself to all alike as it is why he ever had an elect. We must admit that if Jesus should raise all his children above false teachers and false christs that they would be above their deceptions, and this shows of itself that there is a difference in them, to this end at least. I myself am not worthy to be numbered among his elect, especially that I should not be

deceived, but I do believe with the strongest confidence that I am many times blessed to hear brethren preach, and read the writings of some that the false prophets of this world cannot deceive. Well they know that Jesus cannot be brought out of the deep, nor from the dead again. The only reason that they are not deceived is because they are kept by the power of God through faith. So then it is in his doctrine that some are not deceived, and in the same doctrine that some are deceived. I am not to attempt to say why such is so, but it is, and we are all aware of it.

Hoping you will excuse my long letter, and that the truth may mount over all deceit and false teachers, I beg to remain yours in bonds of much affliction,

A. L. STANSELL.

SILVERTON, Texas, July 6, 1916.

DEAR BROTHERS EDITORS:—I herewith send a check to renew my subscription to the dear old family paper for another year. I tried to get a few subscribers for you, but utterly failed. One brother said he was not able to take it, yet he was able to own a nice Ford car. Another brother said he had no time to read the SIGNS, he had to read the war news. I then asked a sister to take it, and she replied that she had no time to read it, yet I note she has plenty of time to go riding in her new car; I greatly fear she had no inclination to read it. Brethren, tell me, if you know, what has come over the people of God, those who once seemed to be so full of zeal for the cause? Sometimes when I ask that question I get something like this for an answer: O, we are living in a fast age, and must keep pace with the times. Does it seem reasonable that that would be a satisfactory answer to a child of God? We are commanded to follow Jesus. As

ye have put on Christ Jesus, so walk ye in him. Can we do it and yet keep pace with the world? Can we afford to neglect the assembling of ourselves together, as the manner of some is, neglect visiting the fatherless and widows in their affliction, and numerous other commands, just for the sake of keeping pace with the times? And what is that pace? Is it not a mad rush after style? Perhaps it is all right for the world, but O my soul, when I see my Father's children so swallowed up by the follies and fashions of the day that they have "no time" to read the Bible or the SIGNS, no time to go to their meetings, no time to visit each other and talk about Jesus, no time for anything except greed, well, to say the least of it, it hurts me. Tell me, is it true only of this small portion of his vineyard? If so, I can rejoice to know that only a few are cold, barren, desolate, yea, seemingly dead, dead to everything spiritual. May God in his own good time bring them to life, and cause them to walk in his footsteps, is the sincere desire of my heart.

I wish to notice an expression from brother McConnell in the June 1st number of the SIGNS. He says: "Seriously, I have never felt that any communication of mine could be of profit to its (the SIGNS) readers; that is a settled conviction of my mind." Now I want you to know of a truth, brother McConnell, that I never read a communication from your pen but what I was fed, and that abundantly, too. You are not to be the judge of your writings. You know not how many hungry babes you have fed. Write on, and leave the issue with the Lord. When I was quite a young girl an old father in Israel (whom I had never seen) sent me word to write on for the SIGNS, for my writings were of more comfort to him than any one who wrote. It was the

Lord's will that I should write a word of comfort for the dear old father. Others have told me that they had received comfort from my poor efforts, but they always seem so barren of anything spiritual I dread to send them after writing. I have been so wonderfully (to me) led in a way I knew not for the past year and a half I sometimes feel that I would love to write it out and send it to the SIGNS, then I hesitate lest it would not be interesting or comforting to any one, and might seem unreasonable to some, so I do not write. I will say this much: I do think I have felt the sweet, abiding presence of my Savior more for the last year than ever before in life, for which I praise and bless his holy name. Not long since I heard an "evangelist" preach on the signs of the second coming of Christ, and he claimed that when Christ comes the second time the saints will be caught up into the clouds and there remain with him three and one-half years. During that time Satan will be incarnated in some mighty king, and will make war on the Jews, who will rebuild Jerusalem and go forth to convert the people who remain here on earth. After the time for those things to expire Christ will come bringing his saints with him, Satan and the wicked will be cast into a lake of fire, and there will be everlasting peace for those who know the Lord. Now, will you, brother Ker or Lefferts, or any one who can, tell me in what part of the Bible he read that Christ is to remain in the clouds three and one-half years? I cannot find it, although I have searched diligently. I would love for you to write on the second coming of Christ.

If this meets your approval publish it, if not throw it into the waste-basket.

Your sister in hope,

LYDIA C. RAY.

[THE Scriptures nowhere say that Jesus and the saints shall remain three and one-half years in the clouds, nor do they say many other things said by such men as mentioned by sister Ray. They do say, however, that the saints shall all be caught up together in the clouds to meet the Lord in the air, so shall they ever be with the Lord.—K.]

SMITHSHIRE, Ill., June 18, 1916.

DEAR BRETHERN EDITORS:—For some time I have been impressed to write about fellowship, and have at last done so under some difficulties, and now that it is done it seems that I have said nothing that every one does not know, and nothing of profit, but I will send it and you may do with it as you please.

I have just read the SIGNS of June 15th with much satisfaction. It is all the preaching I have, but on Easter Sunday, last, it was my privilege to attend a Baptist meeting in Kansas City, Mo., and to visit in the home of Elder Smith Ketchum. The congregation there was the largest I have seen for years, except at the associations. Their practice is to take a simple luncheon with them and serve it from or in the kitchen which is attached to the meeting-house. A good social time is enjoyed by all, then the afternoon service begins. This was something new and admirable I thought, and worthy of mention. A number of ministers live in or near Kansas City, but most of them are getting along in years, and, as in so many places, the prospect for the future does not seem very bright. At present, however, they surely are a favored church, and we know that He in whom they and we trust is able to supply all their needs and ours.

Please do not publish my article unless

you deem it of some value to some little one.

Your unworthy sister in hope,  
GRACE VEECH SMITH.

### FELLOWSHIP.

FELLOWSHIP with those who love the Lord is one of the sweetest things granted his followers while in this life. By it they know they have passed from death unto life. How wonderful this is. When with their intellects they have tried to know God, when they have searched their hearts for some good thing, and some ground of acceptance in the Beloved, and have failed in both, and have been made to cry out, "O wretched man that I am! who shall deliver me?" how comforting then is the feeling of love and sympathy for those of like experience when coupled with the promise that by this token they have reason for a hope in Christ. It is unlike any other tie that binds them. In the world they are attracted to those of their own age, and to those who are interested in some work or science or amusement that they love. In the world "birds of a feather flock together," but those who know the fellowship of the suffering of Christ, and have mutual fellowship thereby, are not "birds of a feather," but of the most contrasting plumage, of the most varied attainments, tastes and ages. Among them age makes no difference, old and young feast together in his banqueting-house, and feel that his banner over them is love. Among them there may be Jew and Greek, bond and free, male and female, but these differences count for nothing, and they are all one in Christ Jesus.

One meaning of the word "fellow" is "a mate." Fellowship then, is the state of being mated. In what way are the children of God mated? Evidently in

nothing but their hope in Christ. They are to come from every kindred, tribe and nation. That means from everywhere that people live. That means from all denominations, from no denomination and from heathen lands, and I think it means from among people of all shades of morality and immorality. Thanks be to God, this wonderful gift is not confined to "good" people. Howbeit its effect is to ennoble every life into which it comes. How foolish and wicked it is to allow any difference of opinion to mar this fellowship and hurt all, and possibly destroy some weak brethren. Certain doctrines evolved from a study of the Bible are not believed by all. Men of equal candor, intelligence and devotion to the cause of Christ cannot agree about them, the conclusions to which they come are merely the opinions of men, and are not binding, and yet sometimes the church is terribly torn by controversies about them. The Book gives full and clear directions for dealing with offenders. No case not covered by these instructions should cause a breach of fellowship. Sometimes brethren fall out about some worldly affair, and will say they cannot commune together. Christ said to do this in remembrance of him. Do we forget Jesus because our brother has erred? Wrongdoing belongs to, and is of the flesh. Christian fellowship is not with the deeds of the flesh, nor is it with head knowledge of doctrines, but is with the heart's conception of God's loving-kindness manifested toward us through his blessed Son, the Lord Jesus Christ. O that his people would not wrangle about the conclusions of the intellect, that they would be so lost in devotion to his cause as to forget petty personal injuries or slights, and that they could believe that their fellowship with each other touches

only two points; that is, a consciousness of sin, and a hope of redemption from it through Christ.

GRACE VEECH SMITH.

SHARPSBURG, Ky., March 30, 1916.

DEAR BRETHREN:—I see that my subscription has again expired, so another year has been numbered with the past. Time carries us on through the busy scenes of the world. It seems but a little while since I was baptized in the fellowship of the Bald Eagle Old School Baptist Church, now just about twenty years ago. I cannot tell just when the change came over me, as many can who date their experience back to early childhood days, but these dear people were near and dear to me, and I could sit and listen to their servants proclaim the unsearchable riches of Christ and never tire. We now live far from any church of our denomination, and very seldom hear a sermon of our faith and order. I was a very small boy when my grandfather, an Old School Baptist minister, was holding meetings in the old Bald Eagle meetinghouse, near here, and very large congregations were in attendance, and among visiting ministers who came were Elder Thomas P. Dudley, and many others I cannot mention just now. Those were days I can never forget. Since then our members have gone to other places to live, still I am spared to live near where the old schoolhouse stood. In my father's family there were seven children, six boys and one girl. One brother and our only sister have passed away. Of those who were added to the church, two brothers, myself and our wives. I have always felt that if it were the Lord's will, I would love to spend my remaining days near a church of our order; but the dear Lord does all things well, and I feel we should

not murmur or complain, for the God of heaven is too wise to err. We have been taking the dear family paper, the SIGNS, for many years, and hold it in high esteem, and hardly know how we could do without it, for it seems to me it is as good now as in former years. The editors, publishers and correspondents do their share in making up its columns that give to us the good letters from all over the land. I hope both editors may be spared many years to edit our dear family paper, and that the dear brethren may be given the spirit of wisdom from on high to still write on, and hope all those who are in arrears may send on their remittances, for it means much for the welfare of the paper. You will find inclosed a check for five dollars; two for the SIGNS for another year, one for "the poor of the flock" and two dollars from Mrs. Lou Ratliff, my mother, for "the poor of the flock." She is now in her eightieth year, and still loves to read the SIGNS.

Dear brethren, I will close this badly written letter, which, like the writer, is full of mistakes.

With love to you, and all the children of God, your brother, I hope,

T. J. RATLIFF.

CLAY, La., June 17, 1916.

DEAR EDITORS:—I have several times in the past tried to write something for the SIGNS, but usually find myself decomposed, barren and without fit substance, and to-day I almost feel myself without proper strength, knowledge and light, although at certain times in the past I have hoped, or perhaps even believed, that I was within God's circle of grace. My understanding of the Bible it seems is small, if I understand any of it, but I suppose it teaches that there is, or has been, a regenerated and an unre-

generated people; then it is a belief that some people of to-day are regenerated, or born of the holy Spirit of God, and if one has been born in God's kingdom that one perhaps would know something of God in reality. But where can I find a clear conscience to say that I know him? And if one does not know him, it seems that that one should not mislead or deceive those who do know him. So a christian may be brought to seriously question his authority to speak of God, or to claim any knowledge of God's holy Spirit. Regeneration, it seems to me, is a broad subject, considering that the Old Baptists belief of it is true. To think that at some certain time, place and way a special or certain individual was to be born in God's kingdom, but if it had been left with puny man to arrange these things perhaps they never would have been arranged. So the Old Baptists have the belief or knowledge that God is righteous and pure, without blame or any shadow of sin, although he (God) saw and knew all things from the beginning, but many of the things of God are not for us to know, I suppose. Dear readers, do you believe that a christian can at just any time after regeneration have the real joy of God with him? It seems to me that man cannot command or enjoy the light of God with all its brilliancy even after regeneration, but it seems that after regeneration one must surely be more careful in what he does or says than he was before. His knowledge of the divine Father is a greater matter to him than he had ever realized before.

I have been reading the SIGNS OF THE TIMES quite regularly for three or four years, and it seems that it must be that among its readers and writers is a band of christians, if I know anything about such things, but why have I taken the

uninvited privilege to speak to them, to speak of what I have thought to be some of the ways of the christian after regeneration? Cast this into the waste-basket if you find that its proper place is there, and all will be satisfactory with me.

Unworthily,

W. A. CHANDLER.

DURHAM, N. C., Nov. 1, 1915.

DEAR BRETHREN EDITORS:—It has been said that the one talent servant was the type of Judas. There is no evidence that there was any difference in the characters of these servants with the master, because he called them his own, and he conferred upon them favors according to their several abilities, but in the instance of Judas there was a difference in his character and that of the other disciples, because he was a devil, and chosen as such to fulfill the prophecy of Zechariah (twelfth chapter, thirteenth verse). As to these servants, they were his, doubtless, by purchase, as was common, and they were answerable to him alone as to their discharge of duty, and no act of theirs could possibly change the relationship of master and servant. The master was responsible for any breach of the peace by his servant, and was charged with the cost. The master might say to the authorities, This fellow is no good, take him. They answer, No, he is your property, and you only have the right to inflict punishment for his reform; if even under your hand he dies you go free, because he is your servant, or money; therefore it is impossible to change the relationship of master and servant, even to the death at that time inflicted by the master because of wrongdoing. Paul says, "If we sin wilfully," &c. That being written, such does take place, and this servant with the one talent, does he

not sin wilfully when he declares that he is a hard master? Does Paul intimate in the least that this character ultimately loses out? He hides his talent in the earth, or flesh, and consequently loses the fruits of a well ordered life and a godly conversation, but his relation to his master (as master) is in no way changed. A common salvation is spoken of, which I think embraces the Adamic family under the common law, and he rises or falls according as his steps are directed, but the eternal salvation, which had its origin in eternity, cannot be affected by anything which might take place in this atom in eternity, placed in eternity, and called "time;" therefore a servant or child of God can never cease to be such.

Respectfully submitted. Lovingly,  
A. L. HOLDEN.

WINNIPEG, Manitoba, July 2, 1916.

DEAR BROTHER LEFFERTS:—I was thinking lately of the words recorded in Matthew v. 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Some time ago these words troubled me, but another passage of Scripture seems to open them up so plainly that I thought I would write of it to you. It is found in John xiii. 34, 35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Again, in the first epistle of John we read, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Also, "God is light, and in him is no darkness at all." And, "If we walk in the light, as he is in the light, we

have fellowship one with another." And, "God is love; and he that dwelleth in love dwelleth in God, and God in him." There are many more passages bearing like testimony, and while I know I am not bringing forth any new line of thought, yet the application is so far reaching that I felt like speaking of it. We may come together to worship God, and the meeting may not seem just right; the preacher may not have liberty; do we stop and think that he is God's minister, speaking as God gives him utterance? He is God's mouthpiece to and for the church. His condition depends on the church's condition. If love abounds, and there is fellowship one with another, then they walk in light, their light shines before men; the preaching is good, the hearing is good, and praise goes up to God. But if love is lacking anywhere, there is always evidence of it. All the members of the body suffer, the innocent as well as the offending ones, the ministers as well as the hearers. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. \* \* \* Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Some may question whether there is any evil in love. I feel assured there is not in the gospel meaning of the word. Charity is used with an identical meaning in the Scriptures. Love must be pure, not mixed with covetousness, jealousy or envy. They defile love and render it fruitless. Charity envieth not, is not puffed up, doth not behave itself unseemly. Love can never injure another. They who walk in love are harmless as doves.

Dear brother, I trust there may be a word in this for you.

Affectionately, your brother,  
GILBERT McCOLL.



**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1916.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***2 TIMOTHY II. 15.**

"STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Paul addresses Timothy as "My dearly beloved son," and nothing could more feelingly express the interest of the apostle in the young man Timothy, younger certainly in the ministry, even if not so much younger in years. Paul never married, and therefore had no sons of his own flesh and blood, but he calls Timothy his son, because of the spiritual relationship which the one bears to the other in the gospel. John, likewise, addressed his epistle, "My little children," not meaning that they were literally his children, but that they had been given to hear the word understandingly from his lips, and that he had begotten them by the word of truth, which is the gospel. Likewise had Paul begotten Timothy, Timothy being Paul's fruit in the ministry, therefore he felt fully warranted in addressing him as "My dearly beloved son." In reading this second letter of Paul to Timothy, there are two expressions in it that strike the attention. The first is in the fifteenth verse of the first chapter: "All they which are in Asia be turned away from

me." This denotes that even in that early day of the church, and in the time of the apostles themselves, the apostasy, or falling away of the churches, had already set in. Already those who called themselves christians were departing from the faith and order of the gospel church, and were receding into legalist practices and teachings. This falling away, Paul says here, included "all they which are in Asia." This does not mean that the churches in Asia had disbanded, or that they had ceased to call themselves christians, but it means that they had fallen away from the doctrine of grace as revealed in the ministry of the apostle Paul, therefore "turned away from me [Paul]." The other expression that strikes us in reading this letter is to be found in the second chapter, third verse: "A good soldier of Jesus Christ." Nothing more severely tests whether one is a good soldier of Jesus than his standing firm in the midst of unfaithfulness on every hand, his facing unpopularity and scorn, his constant emphasis of the doctrine of grace, even though all men forbear. This is an exceedingly severe trial of one's call to preach, and needs great grace to withstand the ordeal. This grace Paul had so that he stood firm to the end, and this grace he desired for the young preacher, Timothy, that he, too, might be found enduring hardness with the courage which living faith alone can impart. It seems to us that these two expressions to which we have just called attention furnish a key to what was in the mind of the apostle in addressing this letter to Timothy. Being older than Timothy in years, in experience, in grace and in the ministry, and knowing so well the temptations and trials that beset the minister of Jesus, he could but feel an interested anxiety in the welfare and

in the labors of the young Timothy, so that he could not refrain from giving expression to this interest, love and sympathy which he did in these two letters written to Timothy. They are full of good advice and wise counsel, advice and counsel which we believe were blessed to the spiritual uplift and strengthening of the young man in his ministry. These two letters of Paul to Timothy, though neither of them long, cover a great deal of ground, for in them Paul calls attention to the different points of the doctrine of Jesus Christ, to the order of the house, the function of prayer, the qualifications of elders and deacons, and various other matters, all of which the apostle deemed of importance to the "son" Timothy, as well as to all the church. He stirs Timothy up to the remembrance of those things which Timothy already knew and believed, but which need to be kept constantly before the mind of one who professes to be, and is called to be, a preacher of the gospel of the Lord Jesus Christ.

Let us take up the text at the beginning of this article in order: "Study." Study what? Is Timothy here commanded to study books, to give himself to an intellectual life, and to the gaining of knowledge which may develop his brain power? Is he even commanded to study the Bible? No, we think none of these things were in the mind of Paul when he told Timothy to study. The word "study" here means "be diligent." In another place, Paul says, Neglect not the gift that is in thee. That which improves a man's gift is the use of that gift. If one is called to preach, then let him preach, and not refuse to do so. Whenever a door is opened in the path of the preacher, wherever and whenever some hungry sheep somewhere calls for preaching, let him preach to that one. In this

way he will not neglect his gift. A man's ministry comes first, before everything else; even before one's own family and one's personal interest and temporal welfare must come the work unto which one is called in the vineyard of the Master. Just as sure as external things intervene and interfere with one's ministry, just so sure is the usefulness of that ministry affected. Therefore, if God has given Timothy a gift to preach, let him preach, and let him do it wherever and whenever the way is opened for that gift to be exercised. Let him not pass by the opportunities of to-day, looking for some bigger thing to-morrow. We well remember a letter which brother Chick wrote us just after our ordination, in which he used this expression: "Do with your might what your hands find to do." He meant nothing more and nothing less than the thought we have just presented, that whatever opportunity there is presented in our path to declare the name of Jesus, declare it with such ability as God gives at that moment, and despise not the occasion because only one or two or a few are there to hear it. "Preach the word; be instant in season, out of season." This is one way in which Timothy's diligence, or "study," was to be manifested. Again, let him "study" himself. Let him consider his failings and his shortcomings, his dependence upon grace and his need of the tuition of the Spirit. Let him take care how he behaves himself in the house (church) of God. Nothing hurts a man's ministry more than improper and undignified conduct in his goings out and comings in before the people to whom he ministers. This Paul mentions in his first letter to Timothy when he says that these things I write unto thee 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. Let him "study," that is, consider this matter of personal conduct and behavior. Again, let him take heed to the doctrine. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This is the kind of "study" that Paul desires to see Timothy engaged in. The word "save" is here used in the sense of "establish." In taking heed and in holding fast the sound doctrine of grace which is in Christ Jesus, he will both save himself from error and delusion, and also save from error and delusion those that hear him; thus will his ministry confirm the churches in the faith of Jesus and establish them in his glorious truth. Studying many or few books will never make a man a better preacher. We do not mean that a preacher of Jesus need be an ignoramus in the world's affairs, a veritable numskull whenever he mixes with his fellow-men, but we do mean that if any preacher reads or studies any book, even the Bible, with the idea that it will make him a better or more able preacher, that preacher has much to learn as to what it takes to make a preacher. Far be it from us to say that one called to preach should not read the Bible. He should most certainly read it, the Scriptures should be the man of his counsel, and we cannot understand how a man called to preach can help reading the Bible, indeed he will be compelled to read it. The stirrings of his gift within himself will compel him to read it whether he wants to or not. We simply mean that any reading that is done with a view to conscious self-improvement is effort vainly pursued. The Bible should be read for its own self, and for the truth's sake, and not with any

ulterior purpose or selfish motive. If we are wrong in this, then our experience is wrong, for we have proved time and time again that whenever we have picked up the Bible with a view to our improvement in ability as a preacher, we have found it locked up and sealed away from our understanding. Now, what is the object of this "study," this diligence on the part of Timothy? It is that he may be manifested as approved unto God. This does not mean that he may show God his approval, but that those to whom he ministers may see in that ministry that Timothy is truly a God-called and God-sent laborer in the vineyard. In other words, it is the one who hears Timothy preach that receives the evidence that Timothy is surely approved of God. Timothy, nor any other one called to preach, is to make any effort to please man, he is not to accommodate himself to the carnal tastes and inclinations of the natural man. The very fact that hundreds and thousands of men calling themselves preachers of the gospel study to please their congregations, to discover what will draw large crowds, and what will especially hold the young people, is in itself an evidence that such men are not called of God to preach, and that their ministry has not his divine approval. The evidence that a man's preaching is approved of God is that he stands by the Scriptures, and proves what he says by the Scriptures, that his testimony accords with the written word, and with the experience of the subjects of grace. Such an one takes the Bible as his only authority in doctrine and order, and his preaching is not dependent upon logic or argument to clinch it, but upon the enforcing power of the Holy Ghost, which carries conviction to the hearts of those that hear, and which spiritually demonstrates its truth

within them. Such a preacher thus evidently approved of God unto the church is a workman who needeth not to be ashamed. He cannot be put to shame or confusion, for his doctrine is irrefutable when substantiated by the word of God. It cannot be gainsaid nor denied, though it may be scoffed at. Very often those who cannot disprove a thing seek refuge in ridiculing and belittling that thing. "Rightly dividing the word of truth" does not mean simply to show the difference between truth and error. It does not mean simply to tell what Arminians believe, and the distinction of that from what Old Baptists believe. Neither does it mean simply to tell one's own personal experiences. The word of truth itself needs to be divided, and not simply to be distinguished from error. One qualification of an elder is aptness to teach. (1 Tim. iii. 2.) This means ability to teach what the Scriptures mean, ability to expound them and to open up their meaning to the spiritual ear. In dividing the word of truth the law is separated from gospel, and each is given its proper place in the plan of salvation; works are distinguished from grace, the flesh from the Spirit. Then, too, doctrine is defined and explained, the experience is outlined and interpreted, exhortation comes in for its share in stirring up the pure minds unto a godly walk and conversation, and so forth. As we write these thoughts as they flash through our mind we wonder whether we have ever really preached a single sermon. The standard or ideal which Paul sets before the young man Timothy is so high and exalted that we exclaim, Lord, who is sufficient for these things? Surely no man ever can of himself preach the gospel, or behave himself seemly in the house of God; he cannot of himself be diligent, or rightly divide the

word of truth. Grace must be his sufficiency every hour and every moment of his days and nights, else his ministry cannot profit those who hear. Grace is the armor of the man of God, it alone can stay him successfully against the cunning wiles of the devil. May the good Lord raise up more and more such preachers in this degenerate age to minister unto his humble poor. Old Baptists cannot look unto nor endow a college to turn out their preachers, they must and do wait upon their God in this matter, and he has never disappointed their trust. We may not have all the preachers we want, but we most assuredly shall have all we need, for we are promised that God will supply all our needs according to his riches in glory by Christ Jesus.

Written at the request of sister Nancy Hutchison, of Herndon, Va.

L.

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#### 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.

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#### APPOINTMENTS.

DEAR BRETHREN:—Please publish the following appointments:

Saturday evening, August 5th, 8 p. m., Mr. Morris Faulkner's; Sunday, 6th, Union Grove, N. Y., 10:30 a. m.; Saturday evening, August 19th, Kingston, N. Y., 8 p. m., 58 Smith Ave.; Sunday, 20th, Ashokan, 10:30 a. m. and 2 p. m.; Sunday, 27th, Vega, 10:30 a. m. and 2 p. m. GEORGE RUSTON.

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#### MARRIAGES.

By Elder A. B. Francis, June 28th, 1916, at the home of the bride, in Salisbury, Md., Lynwood G. Warren and Bertha L. Pollith, both of Salisbury, Md.

## OBITUARY NOTICES.

**Wayne Leslie Nichols**, only child of Mr. and Mrs. L. N. Nichols, died June 8th, 1916, aged a little more than 18 months. He was a bright, sweet child of more than average intelligence. He had the whooping cough last winter, which ran into tuberculosis. His parents had been living in Tacoma, Wash., but thinking a change might be beneficial to the child, his mother brought him home to her father's, J. B. Powrie. She is a granddaughter of mine, and only living daughter of Olive Powrie, deceased. She brought her darling little boy to my home, where he died. She having graduated as a trained nurse, did all, with the help of the best of doctors, to stay the hand of death, but alas, his Savior had called, and all the powers of earth could not keep him. It is so hard to give up our little ones, but they are only loaned to us, and when they go in childhood they are spared many trials of this world of sin and sorrow. We cannot grieve for the child, but we sympathize with his parents, and hope they may be made to say, He doeth all things well.

Written by request of my granddaughter.

S. MORNINGSTAR.

**Nellie M. Records**, my dear child, passed away May 25th, 1916, aged 22 years, 4 months and 25 days. Nellie was not a member of any church, but her faith was Old School Baptist, and I believe a living faith. She did not think from the first after her health began to fail that she would ever be well again, and often said she was not fit to die, but could not make herself any better, and knew the Lord was able to save her and would if it were his will. Often when she saw I was in trouble she would say, "Mamma, don't worry, where is your faith? Don't you know all these things must be, and the good Lord knows what is best for us?" She was a real pleasure, always truthful and obedient, so afraid she would give me trouble. I desire to bow in humble submission to God's will, but as yet I am in darkness, and feel my sun has gone down, never to rise again. Her health had been failing for ten months; the last four weeks she was confined to her bed, and suffered greatly at times. When I saw that she must leave me I asked the Lord for one more word, and it was given. The day before she died she looked at me and smiled, said she awoke that morning repeating that passage of Scripture, "In my Father's house are many mansions." "O, is not that good?" I said, "Nellie, the Lord gave that to you." She said, "Yes." We could say no more. I knew she would soon go from me. She passed peacefully away without any sign of suffering the next day at 7 o'clock p. m.

The funeral service was held at the Old School

Baptist meetinghouse, conducted by Elder A. B. Francis, after which her body was laid to rest by the side of her father and brothers in the Old School Baptist Cemetery at Salisbury, Md. She leaves one brother and a sorrowing mother.

LUCINDA E. RECORDS.

I will add that I am sure all sister Records has said of Nellie is true, and that the dear child is now at rest in that blessed state where sickness, sorrow, pain and death are felt and feared no more. Sister Records has long been an esteemed member of the church in Salisbury, Md.

A. B. FRANCIS.

**Elizabeth Frances Jones Mann** was born Oct. 17th, 1835, in Warren County, Mo. At the age of twenty she was married to Wm. Elmore, with whom she lived a happy and devoted life until his death, which occurred in 1881. In 1900 she was again married, to Josiah Mann, of Wellington, Mo., with whom she lived five of the happiest years of her life, she said. He died in 1905, and after his death she returned to her old home in Troy, Mo., where she died May 17th, 1916. In her early life she united with the Primitive or Old School Baptist Church, and was a faithful and beloved member, whose walk and conversation gave evidence that she was taught of God and learned of him. She was never happier than when in the assembly of the saints, and while they mourn her departure and long to look upon her face again, they feel that it is well with her and for her to die is gain, for here she rejoiced in a covenant of grace ordered in all things and sure, and in a Savior in whom was all her trust. In the years of her lonely widowhood she could confidently say, I know that my Redeemer liveth.

Her remains were brought to Wellington for burial, and at the home of her stepson, R. L. Mann, short funeral services were conducted. Thus has passed away a lovely character. Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them.

By request.

NELIA M. STARTZMAN.

**Charles E. Duff** was born Feb. 26th, 1841, in the State of Illinois, and died Nov. 25th, 1915, making his stay upon earth 74 years, 8 months and 29 days. His parents moved to Virginia in the year 1844. While he was but a youth they settled in a wilderness country at that date, now Jackson County, W. Va. He was married to Mary Jane Fletcher March 17th, 1864, in what is now the State of West Virginia. To that union were born eleven children, five boys and six girls. Brother Duff joined the Primitive Baptist Church called Elum, of the Pocotalico Association, in his young and active days. He was

industrious, always striving to make a good and comfortable living for his family. Brother Duff was well versed in the Scriptures, and it was his delight to defend the doctrine advocated by the Primitive Baptists. His home was a home for those of like precious faith with him. He was free spoken on the vital principles of christianity, so that none needed to be kept in suspense. Brother Duff will be greatly missed by the Elium Church, and also by the Pocatello Association, for he was ever ready and willing to take care of messengers of his own association and the correspondents from our sister associations, but we feel to rest in this, that our loss is his eternal gain.

The writer spoke on the day of his burial to a large congregation of relatives and friends, using as a text 2 Samuel xiv. 14: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him."

J. W. McCLANAHAN.

**Elder J. M. Perkins** was born March 1st, 1847, and died April 20th, 1916, aged 69 years, 1 month and 20 days. He was married to Winifred McNeil August 29th, 1872. To that union were born ten children, seven of whom survive to mourn the loss of their dear father, as follows: Mrs. May Carter, Mrs. Lena Lock, Mrs. Ellen Duke, Messrs. Lem, Tom, John and Hallie Perkins. He received a hope in 1873, he and his wife joining the Primitive Baptist Church in November following, and were baptized together in the fellowship of North Mt. Zion Church by Elder William Howard. He was ordained to the work of the ministry soon afterward, and in this work he continued faithful until death. Elder Perkins was an able defender of the gospel, and in all the trouble the Baptists had in his country he contended for the old landmarks. Brother Perkins will be greatly missed by the Baptists as well as his dear family. We sympathize deeply with sister Perkins and the dear children, but we must remember that the Lord will do right, and our loss is his gain. I have been with brother Perkins over twenty-five years; he attended our association last September, and preached to the comfort of God's dear children. O how we shall miss him. May God fill his place in his churches with able ministry.

The writer tried to speak to the comfort of the dear family, brethren and sisters, and a large assembly of people who were present to pay their last tribute of respect to brother, neighbor and friend. He was laid in the old cemetery at North Mt. Zion to await the last call, when he shall come forth with all the redeemed of the Lord. May God bless the dear family and brethren and sisters of his churches.

J. W. KERLEY.

## MEETINGS.

THE Siloam Association of Oregon and Washington will meet with Mt. Zion Church, six miles northwest of Forest Grove, Oregon, commencing Friday 10 a. m. before the second Sunday in August, 1916. Trains will be met at Forest Grove Thursday evening and Friday morning. Lovers of the truth are cordially invited.

THE one hundred and fifth session of the Red River Association will meet with the church at Friendship, Sumner Co., Tenn., to begin Saturday before the second Sunday in August, 1916. Brethren will be met with conveyance at Hendersonville, Tenn., on Gallatin Interurban, and at Fountain Head, on the L. & N. R. R., near Gallatin, Tenn., Friday and Saturday.

THE Old School Predestinarian Baptists known as the New Hope Association will convene with Little Flock Church, three miles southeast of Edgewood, on the Texas Pacific Railroad, in Van Zandt Co., Texas, beginning on Friday before the third Sunday in August, 1916. All Old School Predestinarian Baptists in fellowship with us, especially ministering brethren, are invited. All trains will be met on Thursday before with conveyance.

S. M. DICKENS.

THERE will be a two days meeting at Cammal, Pa., the fourth Sunday in August and Saturday preceding. A hearty invitation is given to all who desire to come.

D. M. VAIL.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Providence Church, near Plano, Appanoose Co., Iowa, in her sixty-second annual session, on Wednesday after the fourth Sunday in August, 1916, and continue three days. Trains will be met at Plano. All are invited.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

THE Maine Old School Baptist Association will meet, if the Lord wills, with the church at Bowdoinham, Maine, on Friday before the second Monday in September (8th, 9th and 10th), 1916. Lovers of the truth are cordially invited.

GEO. R. TEDFORD.

THE ninety-ninth session of the West Tennessee Association will meet with Yellow Creek Church, Dickson Co., Tenn., two miles from Woodhaven, on the Clarksville Mineral R. R. Brethren will be met at Woodhaven with conveyance. Session to begin Saturday before the second Sunday in September, 1916.

A. L. STANSELL.

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

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11:00 A. M.

2:00 P. M.

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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.

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SEMMA E. CORDER,

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[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., AUGUST 15, 1916. NO. 16.

## CORRESPONDENCE.

SUTTON, W. Va.

DEAR BRETHREN EDITORS:—I have been repeatedly requested to write out and send to you for publication in the dear old SIGNS, the blessed medium of correspondence among the children of Zion's King, my experience and travel from nature to grace, and my reason of a hope in the once crucified, but now risen and exalted Redeemer, the only name under heaven given among men whereby we must be saved, but have delayed from time to time, being aware of the fact that I am not qualified to write in a way to interest and comfort the weary pilgrims on their journey to the celestial city, the city which hath foundations, whose builder and maker is God. How or where shall I begin? I will just say that to write out what I hope and believe to be God's dealings in mercy with me will lead me back to childhood, for I verily believe that if I have ever been taught to know the truth it began when I was just a mere child of perhaps seven or eight years of age. At that time my father took me to a nearby Arminian meeting of some kind, I know not what,

but presume they were Methodists, but at that time I knew nothing of Methodists, or Baptists, or any other denomination; but for some reason unknown to me I was not favorably impressed with the preaching. Of course I was not a judge of preaching, but it did not sound good to me, and it never has from that day to this, and to further augment my displeasure, or disapproval, of their meeting, at the close of the meeting two ladies raised a great shout, which was mortifying to me, and which perhaps prejudiced me against the practice of shouting more than I should be. But a little after this an Old School Baptist preacher came in the neighborhood and preached, and I thought, O, if I only could preach like that old man, for it was sweet to me, although I was just a little boy, and, dear brethren, the same old story of Jesus and his love is sweet yet. About this time I began to have serious thoughts about death, and what would become of me if I should die. I had heard that good people lived after death in a good world forever, and that bad people would be punished forever. I tried to be good, but found I did many wrong things, for which I would be very sorry, and would

resolve to do so no more. I was certain that I was not good enough to live in the good world should I be called away, although I did not engage in the bad things that I saw other bad boys engage in, and was called a good boy by my parents and all who knew me, still I could see that I was wanting. I began to grow anxious and distressed about myself, and when I would do anything wrong, or even say or think anything wrong, O how troubled and sorry I would be, and would try to pray the Lord to be merciful and forgive me, and would promise if he would forgive me that wrong I never would do wrong any more. In this way I went for years, but to my sorrow and shame I found that I broke every promise I ever made, and in this way, vowing and breaking my vows, I have told legions of falsehoods. As soon as I was able to read, my father bought me a small pocket Testament, which I read earnestly and with much satisfaction, still I could not find just what I thought would cover my case. I did not want any one to see me reading it, so would often steal away to some secret, silent grove and there spend my Sundays in reading and meditating, and often crying and trying to pray, but could only say, God, be merciful to me, a poor sinner, or, Lord, save, I perish, Lord, forgive, or some like expression, but no relief could I get. I read in the Testament that Christ suffered and died to save sinners, and I realized that I was a sinner, and felt to be the chief of sinners, but how could I claim any interest in his suffering and death? It really seemed to me to be the basest of presumption for me to anticipate or even hope for salvation through him, and O the troubles, distresses and harassing fears I would experience and pass through. I would try to pray God that I might be given an

interest in the atoning blood of the adorable Redeemer, but I could not see how it could be that the dear Savior would suffer and die to save such a vile wretch as I felt myself to be, and would repeatedly in deep contrition repeat the words of the poet:

“Alas, and did my Savior bleed,  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?”

In this way I went for years, and instead of getting relief my sorrows and troubles only increased. At times my troubles almost left me, and for a time I would be merry and gleeful, but it only left to return greater and more terrible than before. I often went about my work crying, and praying God for his mercy to rest upon me, and often traveling along the public road I would be crying, and seeing I was about to meet some one I would try to brace up and get my tears dried before I would meet them. I was ashamed for any one to know I had been crying, yet it seemed I could not help crying, my troubles were so great. O, I have shed many, many tears, which I hope God has bottled up, but all my sobs, sighs, entreaties and tears seemed to avail me nothing, but still I went on praying God that I might be given an inheritance with all the redeemed. Time passed along, and no relief could I find, but only became more and more burdened and distressed. Often I have retired at night and lay awake until a late hour of night sobbing, sighing and mourning on account of my burden of sin, and my alienation from God, and finally weary myself to sleep, not expecting to ever awake this side of eternity, and then in eternal torment (knowing it was my desert), and awake next morning I hope thankfully surprised that the Lord in his infinite mercy had spared through an-

other night such a hell-deserving sinner as I felt myself to be. In this way I went for years, a poor, penitent, sorrowing soul, seeking rest and finding none. It seemed that Satan was constantly following close after me, or rather leading me captive at his will. Once while lying on my bed I thought I heard him just behind me, ready to carry me away, which so frightened me that I lay in breathless silence for quite awhile, expecting to fall a prey to his hand, but thanks be to God, he suffered him not, but kept me by his power. At another time while traveling along the road he followed me visibly for quite a distance, I verily believed, but in a transformed appearance, or figure, and before I reached home the Lord showed me his power. I was stricken down and lay unconscious for hours before I arose, and I have always felt that it was the Lord manifesting his power to me, and showing me my weakness, my sinfulness and my entire dependence upon him for all things, both temporal and spiritual. I would cry out, Lord, if thou wilt thou canst make me clean. But the sorrows of my heart were more and more enlarged; there was no rest in my bones because of my sins; as a heavy burden they were too heavy for me, so I was bowed down greatly, and went mourning all the day. The deep waters had come in unto my soul, and in the anguish of my soul I would cry, Is his mercy clean gone forever? Is there no balm in Gilead? is there no physician there? O, my soul was full of trouble, and I felt my end for time and my destiny in eternity were near, that very soon I would receive my due merits and be banished from the presence of the dear Lord forever, and be cast into the lower regions, to dwell with devils and damned spirits eternally, and out of the depth of my soul I cried

unto the Lord, O Lord, have mercy upon my soul, and forgive all my sins, and reveal thyself unto me as my Savior, and create a clean heart in me, and renew a right spirit within me. My soul was thirsting for God. As the hart panteth after the water brooks, so panted my soul after God. My whole soul's desire was that I could feel my sins forgiven and be in his holy presence, that he would take me into a sacred nearness with him, that I might sup with him and he with me, that I might feed on the riches of his grace and be free from sin. But I realized my unworthiness so sensibly, and my troubles were so great on account of my sin, that I feared eternal condemnation would be my doom, knowing it would only be my just reward, and O what fears, turmoil and trouble I did experience; I often wished that I never had been born. My troubles grew heavier and heavier all the time, until I thought I was going to die, and I felt sure if I died in the condition I was in that I would be lost forever. I was working in the field one day, and felt that I had only a very short time on earth, and then I must go away to dwell with hypocrites and unbelievers in the depths of obscurity, and be banished forever from the presence of God and all that is good. O, it seemed that the end had come, and my troubles and the anguish of my soul were so great that I fell prostrate on my face to the ground, a poor, penitent soul, not expecting to live a minute longer, and if ever any poor sinner did beg and plead for mercy I surely did there, and in the very depth of my most bitter anguish and distress, after having been led right to death's door, and to the very gates of hell, as it were, I hope the Lord in his infinite mercy and compassion did hear me and bless me with the forgiveness of my sins and

the outpouring of his Holy Spirit; all my burden and all my troubles were gone in a moment of time, and I received a sweet peace of mind, and joy unspeakable. I arose from the earth so filled with peace, joy and happiness, feeling such relief from my burden, and such love and praise to God for his great mercy in my deliverance from sin and condemnation, that it seemed all nature was praising him, and I could scarcely refrain from praising him at the top of my voice for having given me beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. O, I never can forget that day, for I do hope it was the beginning of years to me. The next thing was a desire to be baptized, and I rode seventy-five miles on horseback to be baptized by an orderly Old School Baptist preacher, and was baptized by Elder J. S. Corder, assisted by Elder J. N. Bartlett, when the ice was about four inches thick, and I have never regretted it, for it seemed to me it was the most beautiful day I ever saw. The sun arose that morning in a peaceful, cloudless, blue sky, and it was so beautiful, so lovely and so grand it seemed almost heaven to me, and then the dear brethren showed such a degree of love and fellowship for me that I was constrained to say, This is none other than the house of God.

I have given a passing sketch of my exercise and hope, which I would not exchange for the whole world, if I could do it, yet I sometimes get so low down and see myself so imperfect that I fear I have grasped the shadow and missed the substance, that Satan has deceived me and I have deceived the church; but with all these fears and doubts I have been given some little refreshings, some rays of sweet sunshine, I hope. I have in a brief

way told my case, and will leave it for the dear brethren to judge.

Asking an interest in the prayers of God's dear children, I remain your brother in hope of a glorious immortality,  
J. R. DENNISON.

#### THE PROPHET'S ROOM.

"LET us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."—2 Kings iv. 10.

The speaker here presented to my view is a woman who has much of this world's goods, a household and a husband to care for, and the society of people of like worldly estate. Neither her husband nor her neighbors have shown any desire for anything above or beyond worldly profit and pleasure; good people of the world and the things of the world satisfy them. In this woman's house there is an empty space; her acquaintance with Elisha and his religious faith, his need of comforts on his way and the empty space, all seem to come as one thought, and she presents the matter to her husband. He is not interested in such matters, and it is the woman who makes the room ready. (The Lord has been pleased to present his church throughout the Scriptures, in figure, as a woman), and the prophet recognizes her hand and heart in the matter. The void is filled, although she still dwells with her own people, and fills her place in the world's duties. Most of us are with the busy world and its cares, supplying food, or clothing, or transportation, or household cares, and our lives are useful to our families and our fellowmen. Here and there is a person with an unfilled desire for something more, something higher, deeper and more lasting joys; there is a small, empty room in their house, an empty, aching void. Very

few of our associates would know what we were talking about if we should mention our desires to them, but there are those who pass our way that we have faith in. That was one of the first supports I could catch hold of in my experience, the steadfast faith of the people of God. As long as we could keep our minds on the things of the world and be satisfied with them we did not notice the empty space, but the Spirit of God is not governed by natural laws, and presents views in such a way that we are compelled to see and feel them. The faith of the man of God as he passes to and fro by us, the faith we have in his God, the emptiness in all that the world calls pleasure, and the empty, aching void, are presented to us as in one view. There will be nothing in this for those who have all the rooms in their house full of earthly treasures. Before spiritual food is given there is hungering for that food; before the beauties of the kingdom of Christ are shown there is given a longing to see the beauties of holiness; before the love and mercy of God are shown there is a sense of unworthiness and depravity; before the little chamber in our house is filled it is an empty, aching void. This woman did not separate herself from her own people, as did Ruth, and identify herself with the Israelites, yet since she received an unexpected and unasked blessing in making the messenger of God welcome in her house, we must regard her as a chosen vessel of mercy, and also as a representative character. Are there not very many such, making the little empty space in mind and affections a welcome resting-place for the Spirit of God, that as often as he passes by in the busy days of our lives he may bless us with his presence for a little season, even though we seem to be of the earth and tied to its cares?

As soon as the room was ready the prophet came that way. Many, many receive these little seasons of spiritual communion, while the world moves on around them unconscious of the matter, and these sacred joys of the little room at the top of the wall, where the Prophet, or Spirit, is a most welcome guest. Others may wait for the new moon, or some time of religious excitement; our need is beyond human power, and if our hope is to die now our house will seem more empty than before we entertained this spiritual messenger. Even if the room be small, and the Spirit of peace may rest but a short while, I pray that he may often be my guest while in the house of my earthly pilgrimage. Whether we prepare the little room, or not, will not change our eternal destiny, according to the evidence, but it makes all the difference in regard to our enjoyment here. All that we can store up of earthly treasures must soon pass away, but the little room where the Prophet rests is a sure source of comfort for every trial, great or small, and in our greatest time of need, when all earthly comforts fail, may the Spirit of God be near at hand, so there will be no delay, and the light that the Spirit lighted on the candlestick in the prophet's room so long ago be the light that guides us to that brighter land, where there is no need of the sun by day, and there is no night there.

A. E. RITTENHOUSE.

STATE ROAD, Delaware.

GREENVILLE, Texas, July 11, 1916.

DEAR EDITORS:—Inclosed you will find a copy of the experience of my mother, Mrs. Maria Ekelberry, and if you think best you may publish it in the SIGNS OF THE TIMES. We found it among her papers after her death, which occurred at her

home in Cardington, Ohio, November 1st, 1915. Her obituary was published in the SIGNS of December 15th, 1915. She had not signed her name to the manuscript, so perhaps had intended to write more. The year is not given, but I think it was written not very long after she had united with the church, which was in the year 1884. She mentions in it that father was not a member of the church. He joined several years after she did, and is still a faithful member. He makes his home with us since mother left this world to enter into her rest. The SIGNS OF THE TIMES was mother's favorite paper, and she always derived much comfort from it, especially during her long sickness, when she was not able to leave home to attend the meetings of the church. She was afflicted with cancer of the face, and after her eyes became too weak to read she would ask me to read to her, always from the Bible, the SIGNS or the hymn-book. It was my privilege to be her constant attendant during the last six months of her life. Her mind was fixed on spiritual things, and while she longed to leave this world and be free from sin and the pains and sorrows of this life, she waited patiently her appointed time with never a murmur or complaint, but always with the thought, God knoweth best; whatever he does is right.

With best wishes,

BERTHA DARNELL.

DELAWARE, Ohio.

TO THE SAINTS OF GOD:—Those that feared God spake often one to another, and a book of remembrance was written. Dear brethren (if I may address you thus), it is not only a privilege but a duty to comfort one another as we travel through this world of sorrow. Whether I have anything to say that will be of any help

or comfort I know not, but if I know the desire of my heart, it is that God's will be done, whether it is pleasant or grievous, for he knoweth best, and I know that of myself I can do nothing; the Lord gives me all I have; of myself I cannot think one good thought, my thoughts are evil, and that continually. But blessed be his great and holy name, I believe that by his Spirit and grace, given me, I am made to forget self and see none but Jesus; then all is well, all is peace and joy in the Lord; then I can sing the song that the angels sang: "Glory to God in the highest. Peace on earth, good will toward men." O what a happy state to be in; it seems to me that the enjoyment of a saint could not be told in a better way, or in fewer words.

When I began this letter I thought I would tell you something about myself, but I feel as if I only wanted to tell you of Jesus; but if I tell you of myself it will be what Jesus has done for me, so I hope it will be of him all the way.

My parents were Primitive Baptists. Father died when I was but seven years old, but I was well cared for. Mother was strong in the faith of God's elect (perhaps some may think I am positive, but that is what I believe). From her I believe, by God's will, I was given the right idea of Him: that he had all power in heaven and in earth; that he was just, and all he did was right. I cannot remember when in trouble I did not try to pray to him, and knew that if he would he could help me. Not that I thought much about my sins, but I cannot remember of ever doing wrong without being sorry. When I was about fifteen years of age I at times thought I was worse than any of the rest of those I knew, and this feeling followed me for years; and when I would read the Bible I thought

how happy God's people ought to be, as there was so much for them, but nothing for me, except at times; this gave me a little hope. They that hunger and thirst after righteousness shall be filled. I would think I did not hunger in the right way or I would be filled, but I thought that if I knew myself I did desire it with my whole heart. At times I felt so polluted I was afraid to take the Bible in my hands, or to kneel to pray, and at such times I could not still that intense longing prayer: Lord, be merciful to me, a sinner. It seemed at times that prayer was in my soul continually. I thought I would live but a few years at most, and never expected to live to be twenty-five years old, and I was not at peace with God, and how my heart ached on account of sin, I cannot tell you, but perhaps you can understand if you have come that way. I now hope that before I was twenty-three years old I did die. I read the Bible often, searching if I might find something for me. I began at the first and read it through; in fact, I felt it wrong to read anything else, and especially so on Sunday. I was all the time trying to do something, but all I could do did not put away one sin; all I could do was to search the Scriptures. One evening I was reading about the death and resurrection of Christ, and when I came to that place where Thomas, except he could see, would not believe, I gave up all hope, for I thought if he could not believe after all he had seen, I could not, for I had no hope of ever seeing Jesus. But I looked, and Jesus said, Thomas, thou hast seen and believed, thou hast done well, but blessed are they that have not seen and yet have believed. It seemed to me that Jesus stood right by my side, although with my eyes I saw nothing, and I knew I believed, and whether I

opened my mouth or not I know not, but from my inmost heart I exclaimed, My Lord and my God. Then I had peace, and began to hope there was mercy for me, but I did not know that Jesus had taken my sins away. I felt there was a place of rest, for that dreadful feeling was gone, and it was not long until I began to hunt for it, but I have never been able to find that burden. But soon there was a new trouble, I felt there was something for me to do, and sometimes when the love of God seemed to fill me, and I would feel like praising him, this would come to me: "If ye love me, keep my commandments." Then I would feel as nothing, and feel rebuked in the sight of God, and when I saw the river I thought it looked so beautiful and wished the Lord would send some one to baptize me. This troubled me for years. When evening would come I would often wish there was some one to pray, for I thought it would do me much good if I could hear one of the saints pray. My husband was not a member of any church, and mother was dead. The nearest Baptist church was nine miles away. There were other denominations close, but we seldom went to their meetings. While I loved some of their members, I did not believe what their ministers preached. So I lived through hope and fear until it seemed as if the Lord was about to forsake me, for I did not think as much about being baptized, and I began to fear, and felt that I must be baptized, for I felt that if I were ashamed to own the Lord he would be ashamed of me before his Father; so after traveling all alone for fifteen years, yet I hope not alone, by God's goodness I was enabled, as I hope, to go to my brethren, and they seemed to rejoice. I remember one dear sister said, "O I am so glad."

MARIA E. EKELBERRY.

**THE GOSPEL OF THE GRACE OF GOD.**

"BUT none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

The inspired apostle Paul, in his letter to the churches, declares that salvation is by the grace of God through the perfect and finished atonement of Jesus. When he gave his life on the Roman cross he forever put away the sins of his people. People preach and talk about that which they love. Those who are born again know that their salvation is wholly and entirely of the grace of God, through the righteousness and the merits of Jesus, and therefore they sing, "O to grace how great a debtor daily I'm constrained to be." They like to hear the power of the reigning grace of our Lord and Savior Jesus Christ extolled, for grace all the work shall crown to everlasting days. Salvation by the grace of God! O the joyful tidings, let it fly the spacious earth around. When Jesus was born in Bethlehem of Judea the glad news was made known to the shepherds as they watched their flocks by night. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke ii. 10, 11. Now every one of average intelligence knows that a savior is one who saves. Christ saves to the uttermost all who come unto God by him, and this salvation is to all people, both Jews and Gentiles, high and low, rich and poor. "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; looking for that blessed hope, and the glorious

appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 11–14. This grace of God hath appeared unto all men; that is, all classes of men, the rich and poor, the high and low, the noble and ignoble. "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. The world of his people, both Jews and Gentiles. "This was he of whom I spake. He that cometh after me is preferred, before me: for he was before me. And of his fullness have all we received, and grace for grace. [Not grace for works, but where grace is once given the Lord continues to bestow grace.] For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 15–17. The apostle Paul speaks of himself three or four times in his letter to the churches, and his letter to Timothy says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i. 8–10. When the apostle speaks of himself it is for the instruction and comfort of believers throughout all time. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am



chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. i. 14-16. Paul ever rejoiced in the fact that by grace are ye saved, and, By the grace of God I am what I am. Who in all the world to-day would endure and go through what Paul did to preach the gospel to poor, perishing sinners? Hear him: "Are they ministers of Christ? \* \* \* I am more; in labor more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. xi. 23-27. He endured all this to preach the gospel of the grace of God, and that without pay. Now as to those who preach another gospel and worship another Jesus, in their do and live system. (2 Cor. xi. 4.) They are spread over our land, like the locust over ancient Egypt, and devour every green thing. Their name is legion, they work for a salary, and are therefore hirelings, and care not for the sheep; they claim to be free moral agents, and exercise their right to choose, and they will find they are like the foolish man, who built his house on the sand, which went down when the storm beat upon it, so the way they have chosen ends in death; they reject with disdain salvation entirely by

the grace of God as too old-fashioned and out of date. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8.

"Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed.

Through many dangers, toils and snares,  
I have already come;

'Tis grace has brought me safe thus far,  
And grace will lead me home."

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until these calamities be overpast."—Psalms lvii. 1. When my heart is overwhelmed, unto thee will I cry, Lead me to the Rock that is higher than I.

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone, from the first to the last,  
Hath won my affections, and bound my soul fast."

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

Yours in hope,

WM. F. SLOAN.

NEWARK, Delaware.

DEAR EDITORS:—I am sending for publication in the SIGNS the experience of my uncle, Joseph Griffith, written in the year 1864. There are a few readers of the SIGNS living who remember this dear old brother. His generation has almost passed away and another has come. The sister he speaks of was my mother, Francina Griffith. She was baptized in the Potomac River, at Alexandria, Va., in the year 1818, when she was eighteen years of age, by Elder Spencer Houghton Cone. She removed when young to Delaware, and her membership was with the

Welsh Tract Church until her death in 1882.

AGNES E. MILLER.

DEAR BROTHER:—I have no doubt you will be surprised on the receipt of this from me, I having been considered not altogether sound, or a little touched with Arminianism, according to the creed of the Old School Baptists of the day, and indeed, my dear brother (as the best of men are but men at best), I very much doubt if there is a man under the heavens living who is altogether clear of it, but if I am not awfully deceived, I think I can say with blind Bartimæus, that whereas I was once blind, now I see. It is now about five and thirty years since I have had a name among the Baptists, about the time, or rather before, the division between the Old and the New School Baptists, and since that period I have had many ups and downs in my experience through the wilderness, sometimes (I trust) on Pisgah's mount, sometimes low down in the valley, but O my dear brother, through all this long travel through this vain world I have never had such bright evidence of my interest in Christ and him crucified, neither have I ever felt the wrath of God abiding on me and the hardness of a wicked and deceitful heart as I felt soon after that time. Why really when the Lord first brought me out, (if ever he has, as that is all the doubt with me) although I was thirty-five years old, I was so much of a child as to believe or think all my troubles were over; but ah, soon, very soon, I was left to try my strength and found it lacking. The day I was baptized and the night following, I think I can say conscientiously were the happiest in all my existence. I recollect on the afternoon of that day, I was reading in the prophecy of Isaiah, and among

others the fifty-third chapter, which treats so fully of the errand of the blessed Redeemer into our lower world, and the full accomplishment of his work, and my interest in the same, that it really seemed to me that I was carried up into the third heaven, where Paul was, and saw things not to be uttered. I really saw such a fullness, such a glory in that chapter, that although I have read it often since, I have never been able to read it in the same light fully as I did on that day. After reading this chapter, and closing the book, I had occasion to go to the barn to feed my stock, and on the way this text came to mind: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary," &c. I felt full under these reflections, as though I could have gone right up to heaven. But ah, my dear brother, I was very soon left to try my strength, those happy feelings soon began to wear off, the world, the flesh and the devil began to creep in, and in a very short time total blindness seemed to overtake me, and my heart seemed to have become as hard as the nether millstone, even so much so that I considered that I had been altogether deceived, that I had made a false profession, that the church was deceived, that I knew nothing of the root of the matter, and that if I was a converted man, surely these troubles would not have come on me. When I laid down at night and those thoughts came on me, I thought my heart would surely break, so much so that it seemed to me the pains of hell could not be worse, and that I could say with David, The pains of hell gat hold on me. Well, I was left to worry on in this way for a time, without hope, until one evening the Lord put it in my sister's heart to call and see us, and

to bring with her "Bunyan's Pilgrim's Progress." I met her at the gate, and she saluted me with, "Well, Joseph, how do you do? Have you lost your roll yet? If you have, I have brought you the Pilgrim's Progress, and if you read that, maybe you will find it," remarking at the same time that after she was baptized, Mr. Cone brought her Pilgrim's Progress, and said to her if she had lost her roll to read it, and perhaps she would find it. I answered her that I knew not that I ever had any roll. Well, I commenced reading it that night, and soon found that Christian set out towards the heavenly Canaan as full of hope and expectation (and more so) than I did, and wanted to take everyone with him, but it appears there were none willing to go, but one: Pliable, who set out with him on the heavenly voyage, but they very soon got bedrabbled and mired in the Slough of Despond, and Pliable observed to Christian that if that was the way to that blessed country (in the setting out, what might they not expect before they got to their journey's end?) he might possess it alone, and with that made some desperate plunges and got back on that side next his home. But Christian struggled through the slough until he got on that side next the wicket gate, when he was helped out. Well, suffice it to say, that before I got half through the book I was so well satisfied that if Christian set forth in the Progress was a christian, I was one, that my experience tallied so with his that all doubts were removed, and poor me again on Pisgah's mount, and I yet believe (whether I have it or not,) it takes spiritual eyes to see, ears to hear and hearts to understand "Bunyan's Progress." Well, I soon began to get full of clouds and darkness again, until Captain Calvin Tubbs, (son-in-law to

Elder Gideon Ferrel, now in heaven, I have no doubt) came to see me. I acquainted him with my darkness and conflicts of mind, and he remarked to me, Ah, my dear child, you are depending too much on sight and feeling altogether; you will have to learn to live by faith as well as sight. You will get a peep into the mystery of glory now and then as you pass through the valley, but you will have to learn to live by faith as well as by sight, and truly I have found it even so, and thus far the Lord has brought me, a poor, old, ignorant, gray-headed sinner, and has not left me altogether, and of this I am assured, that if I am his he will keep me, for he has promised to keep the feet of the saints; yea, and he will do it, for his promises are all yea and amen in Christ Jesus.

JOSEPH GRIFFITH.

FARMINGTON, Ill., July 9, 1916.

DEAR ELDER LEFFERTS:—I am sending you a letter dear sister Sarah Runkle wrote my dear husband while he was yet alive, but very poorly, which I would like to see in the SIGNS, as some of my children would read it. Now, dear brother, do as you think best.

(MRS.) E. D. VARNES.

MACOMB, Ill., Dec. 1, 1913.

DEAR BROTHER VARNES:—For more than a year I have thought of writing to you, but have put it off from time to time, saying, What could such a poor, weak, unworthy one as I write that would be of any comfort to one so deeply led into spiritual things, and so true and faithful in the house of the Lord as I feel you to be? I have always considered you one of God's beloved and honored servants, and among the excellent of the earth. I do not feel at all worthy to ad-

dress you as "brother," yet I feel I love you for the truth's sake, and after reading your good letter in the SIGNS, which I received to-day, I felt such a desire to write you that I will not defer it any longer, but will in much weakness pen you a few lines. Dear brother, I read your letter with tears, and I hope I deeply sympathize with you in all your afflictions. You know it is written, Many are the afflictions of the righteous, and it is truly the case that the righteous, besides being afflicted physically as others, are also troubled with a view of their sinfulness and unworthiness which tries their faith and hope, and therefore have more to bear than those who rely on their own goodness and merit. But, dear brother, I know you too well to believe for a moment that you put your trust in an arm of flesh, but as it is written, They shall trust in the name of the Lord, whom to know is life eternal; and, In the Lord Jehovah is everlasting strength. May you lean on him in all your afflictions, and find in him a safe and sure retreat.

We missed you very much at the association, and when your letter to the brethren was read tears were in the eyes of many. I thought of how tried and faithful you had been for so many years to the cause of Christ, and how the brethren had the highest regard and respect for you as a dear brother. My mind goes back to the time of my baptism, when our association was in a flourishing condition, having eight ordained ministers and nearly four hundred members; meetings were crowded, and all was peace and love. Now all of those ministers have laid their armor by and are "asleep in Jesus, blessed sleep, from which none ever wake to weep." Now, alas, only a handful are left of our dear church, but we meet once a month and dear Elder

Owens preaches for us. Those days of the past, dear brother, were the time of my first love, and O how happy I was then, not for a time knowing of the warfare between the flesh and the Spirit. But I have learned many things since then; one is, I know that in my flesh dwells no good thing; and another is, that sin is mixed with all I do; and still another thing I know, that if I am saved it is by grace alone, and if God does not have mercy to my unrighteousness there will be no hope for me. I know that salvation is of the Lord, and I feel to say, Though he slay me I will trust in him. Dear brother, where else can we go? he hath the words of eternal life. My mother, who has passed her ninety-third birthday, is still able to be up, and still clings to her little hope, and takes a deep interest in the cause of Christ. Sister Dark is very well and in her eighty-ninth year.

Brother and sister Singer are not very well. They are very dear to me, and are true and faithful Baptists.

I know I should bring this letter to a close. I have a very poor pen, and fear this will be hard to read, and hope you will read it with the spirit of charity toward the unworthy writer.

Dear brother, the Lord is not slack concerning his promises, but is true and faithful, and will bring them to pass; not one of them shall fail. He has promised to be with you in six trials, and in the seventh he will not forsake you, and, Like as a father pitieth his children, so the Lord pitieth them that fear him. He will deliver you out of all your afflictions, and bring you off more than conqueror; even down to old age he will carry you, and underneath are the everlasting arms.

"Though hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

The best of all this to us is that he who

has promised all these precious things has all power in heaven and earth, and is able to perform and carry out his will and purposes. Nothing is impossible with him, he speaks and it is done, commands and it stands fast. All things work together for good to them that love God, to them who are the called according to his purpose. May you feel these promises yours, and rely on them, and he be your support and stay to the end of your journey.

Dear sister Varnes, this is for you also, if you can glean a crumb from it.

Tuesday morning. I wrote this letter last night, and after looking it over this morning I am almost ashamed to send it, it seems so poor. Dear sister, I often think of you in all your troubles and sorrows, and as I have many troubles also, I know how to sympathize with you. I am a poor comforter, and it seems I can write nothing to cheer or encourage you; none but God can give grace and strength sufficient for our day and trial; he still reigns, and is the God of love and mercy. May you and I be enabled to look to him to guide and keep us, and when our race is run may we feel him to be our Savior and our Redeemer. But I am such a poor sinner, I need your help and comfort, it seems, more than any one.

With much love to yourself and family, I am, I hope, your sister, though least of all,  
SARAH E. RUNKLE.

SOUTHAMPTON, Pa., July 28, 1916.

DEAR EDITORS:—In looking over some old letters I find these two from brother Monroe Fenton, which, as I read them over, I feel inclined to share with the readers of the SIGNS, if you care to insert them.

Your unworthy sister, in a blessed hope beyond this fading scene,  
BESSIE DURAND.

PHILADELPHIA, Pa., Nov. 26, 1909.

DEAR SISTER:—While I saw you on Wednesday eve last, and we did have a little talk upon things heavenly and divine, I am somewhat occupied in mind of what the hope and belief embrace concerning us, in the kingdom of our God. I was much impressed with the illustration you made of the two pictures, might I say, one of a gay and worldly crowd and place, finely decorated and illuminated, dancing and singing, and all mirth and laughter, and then the other picture of a few old, feeble and careworn folks about a dim fireside, and nothing much to do on with this world's goods, and their conversation would be about Jesus and their hope, with which would I choose to spend the evening? My dear sister, it is well for us to examine ourselves, and it is well with us, if we would be drawn to mingle with those whose hope the Lord is. I often feel I cannot tell what I would like to; many times it seems there is no law of language to set forth our praise to him for all his blessings and mercy to such miserable and poor sinners as we feel to be. Now I have been thinking much upon the word of truth concerning God's people, and to feel the sovereignty of God in all his ways, and that he has given his people life in Christ, and made them sons of God, and joint-heirs with Jesus Christ, for no reason known to us, and we can only say, as did Jesus, Even so, Father, because it seemed good in thy sight. All the promises of God are upon no obligation he owes any one, but for his love and his mercy to us. Well might the apostle say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" I have been much comforted lately in a way I am unable to tell; the testimony of the word

has seemed to have been sealed to my soul's comfort, even though I feel myself vile and sinful before the holy God. The power and sweetness of the word have been with me, and I feel to say that the Lord has blessed me in ways innumerable, and while I could not begin to enumerate them, I feel to say that our communion in things of the kingdom has been sweet and profitable. My home church is dear to me, and I feel to praise and thank God for my relationship to his people. I am thankful for all the way I have traveled in mind since I was brought in the church, thankful for all my trials and tribulations, thankful that the Lord has given me a desire to be with God's people, and that it is still with me, as above all the vanities of the present evil world, thankful for the hope that I shall one day be with Jesus, and be like him, and be satisfied, and that for eternity. Surely these things are wonderful. Now this is a little of what is on my mind.

Your brother, I hope,

J. M. FENTON.

PHILADELPHIA, Pa., March 21, 1910.

DEAR SISTER DURAND:—We are commanded by the apostle to "quench not the Spirit," "and to communicate, forget not," and as I am thinking of you, and of our many sweet little conversations upon heavenly and divine things, I am minded to heed the apostle's words and "communicate," and if I can discern the prompting of my own heart, it is because of the love I trust the Lord has given me and is in my heart. It is impossible to get upon paper, by pen, or speak words to convey that which is made manifest in our heart, one to another; it is a holy relationship that unites the children of God. If one member suffers all suffer, or if one member be honored all the members re-

joice in it; this has seemed to me to be evidence that we are members of his body, his flesh and of his bones, and members one of another. I do not suppose I am just like any one else, as I have from the first of my experience seemed to look to the end of our earthly pilgrimage as of short duration, and feel that James had that in mind when he said, "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." What I have in mind is the communion of saints while in this earthly tabernacle, and when we are blessed with the presence of Jesus in our midst in the gathering of two or three together, or in the assembly of the saints, how precious this is to us. It is we who have tasted that the Lord is gracious and precious, the chief among ten thousand, and the One altogether lovely, that shall be changed and fashioned like unto his glorious body, and shall see him as he is, and be like him. It is the sinner that is redeemed, it is the sinner that hopes in the mercy of God, that is clothed with the spotless robe of righteousness, and dwells eternally with God. Now we cannot contemplate what this embraces, for it is infinite, but we do know a foretaste of this blessed inheritance by the things we have experienced. The love of God shed abroad in our hearts is not another love, but the same love in the realms of eternal glory.

But I am not writing what I meant to write; what I do feel thankful for is that the Lord has blessed me to partake of that holy and blessed relationship with his people; having been partaker of the fellowship with the saints I have hope. I thank my heavenly Father for the blessings received, and that part of the blessings I count have been our little conversations upon heavenly and divine things, and my

relationship with our beloved pastor, your brother, and I think how graciously the Lord blessed you to have parents and brothers, and their rich experiences, and I am thankful that my parents feared the Lord. I know that these blessings have often come to your mind and you have rejoiced in the Lord, and praised and blessed his holy name, and the Lord has kept your mind meditating upon the things of the kingdom thus far. I feel thankful for the evidence of the Lord's favor upon us all at Southampton, in his adding unto the church such as should be saved, and we are looking forward to the coming of brother Gilbert McColl's sister, though young and tender in years, yet rich in faith and love and desire to the house of God. These are evidences of favor from the Lord, and I rejoice in the behalf of our pastor, for I am persuaded it holds up his hands and strengthens his feeble knees. May we remember the loving-kindness and tender mercies of the Lord and praise and exalt his holy name.

Yours in a precious hope,

J. M. FENTON.

PHILADELPHIA, Pa., July 11, 1916.

DEAR EDITORS:—I send this for your consideration, to do with as you think best. John i. 12: "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." Following on in this chapter, the reader will understand how we receive this power: not by man, but by the will of God. Now we were not the sons of Adam before we were born of the flesh, but by receiving this birth we became the sons of Adam, heirs of all sin and unrighteousness, not of ourselves. By this birth we are given a natural birth and a natural mind to un-

derstand natural things. There is much to know in this life, but little we do know. We are left in this state until it pleases God to call us from nature's darkness into his marvelous light, by giving us the spiritual birth. We were his sons before receiving this birth, but now by this bringing out we are given an heirship to righteousness. We now become his sons and his heirs by his power; there is no other power that can give us this knowledge, therefore by his power we become the sons of God. Dear reader, you know that we, by the natural birth, are sinners, and inherit all the evil in this world by and through Adam, the flesh, but by the birth of Jesus, and him in us, by his power (not by flesh and blood) we become heirs, and receive all blessings he has in his storehouse for his children. We can do nothing, but must wait for the appointed time of the Father, knowing not the time nor season when Jesus will come, but he was sent by the word, or power, of God to save all who were lost, and not one will be missed, no, not one. The lame, the blind and all such will be found, and each one in the proper time and place; all will be given this power to become his sons and heirs. "I go to prepare a place for you," and every place will be filled, there will be none vacant. This house that is built without the sound of a hammer, will be finished without the aid of man, every stone in its place, Jesus Christ the chief corner-stone. God gives us power to become one of these stones, and we will all fill our place if we are of these stones. I know this house will never fall, because Jesus is the corner-stone; all his promises are sure and steadfast, and will never fail. O what is man that God should be mindful of him? Why should he send such blessings down to poor, fallen man?

It is a great mystery, past finding out; God only reveals as much to man as he wants him to know. I have always thought it a blessing that he is a mysterious God, or man would know all of his ways. But his ways are far above our ways, his thoughts as far above our thoughts as the heavens above the earth.

Do as you think best with this; if you throw it into the wastebasket it will be all right with me.

I am yours, I hope, in christian love,  
C. S. BOND.

—  
HAMPTON, Iowa, June 29, 1916.

DEAR BRETHREN EDITORS:—My mind has been on a subject upon which the Scriptures are silent. I have been in the dark on spiritual things. We have our dark seasons, and except we are given light on spiritual things it is no use trying to explain the Scriptures. I know this by long experience. All we know about it is by revelation. The subject I will try to give my views on is infant salvation. I have heard it talked about by many brethren. I was called to preach a funeral some time ago of an infant only a few months old. Our Arminian friends' idea is that the infant is pure and holy, and has no sin; this is the prevailing idea. We are accused of believing that some infants are lost and that some are saved. I have refuted this falsehood, both publicly and privately. I have never met an Old Baptist who believed it; if there are any I have never met them, and I have met many in my nearly sixty years experience. I will turn to Romans v. 12: "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." This includes all Adam's posterity (not part, but all). We must go back nearly four thousand years

before Paul's time to find the cause and effect of sin. What was the first law given to man? When was it given? and where given? We read that everything God created he called good, and very good. Now where there is no law there cannot be any transgression. When God made Adam and breathed the breath of life into his nostrils he became a living soul; he knew nothing of sin, there was no law given to him that he could transgress. The first law that was given him was after he was put in the garden. The Lord God commanded the man that of every tree of the garden he might freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. (Gen. ii. 16, 17.) This law was given Adam before our mother Eve was formed. There is a difference between creation and formation. Everything was created in six days, and there has been nothing created since, but there was a development, or bringing forth, in time. Adam and Eve were not formed until after six days. Adam was the only man whom God ever formed to whom he gave a law (the first law), and for the transgression of that law brought death and condemnation to every kindred, tongue and people until time shall end. It had an effect upon all men, and further, it had a bearing upon man's future eternal destiny. Notice particularly that all laws given to man or nations since the transgression of the law God gave to Adam only have a bearing on this mortal life, have nothing to do with the law given there in the garden; it has no bearing upon man's eternal destiny. Now it was fifteen hundred and six years from Adam to Moses, during which time there was no other law given to man. All were under the curse of God's holy law



for Adam's transgression, which affected all his posterity, and includes infants as well as adults. Paul says the death sentence is upon all; infants must die; none escape death. David said, Behold, I was shapen in iniquity, and in sin did my mother conceive me. (Psalms li. 5.) A birth does not change the nature of anything; it partakes of the nature of its parents. So we have proved by the Scriptures that the child is a sinner, not pure and holy as some have it. David says they are estranged from the womb, speaking lies. They must be born again, for Jesus said so. Flesh and blood cannot inherit the kingdom of heaven. Read the twelfth chapter of second Samuel, how Nathan reproved David for his great sin, taking Uriah's wife and putting Uriah in front of the battle to be killed. David mourned over the child that was born of Uriah's wife, it was stricken unto death. After the child died he ate, before it died he fasted. He said, Wherefore should I fast, can I bring him back? I shall go to him, but he shall not return to me. David was a man after God's own heart, he was an inspired writer, a holy man of God. This Scripture is more direct than any other on infant salvation. Jesus blessed the infants, and Balaam, the false prophet, said whatever the Lord blessed was forever blessed, and what he cursed was forever cursed. No doubt you have heard it said by our Arminian friends that children grow up to a certain age, the age of maturity. I heard one say the age of ten or twelve years. It is by grace, and grace alone, all are saved; not of works, lest any man should boast. Infants cannot work, they are helpless, so you can plainly see that theory will never work. I believe every child dying in infancy, from the beginning of time to the end of time, is saved by the blood of

Jesus Christ. I will say to parents, When you are called to give up your little darlings, mourn not, they are at rest with Him who finished a complete salvation for all his people; not one will be lost.

Brethren editors, I have written this article for the readers of the SIGNS, as some have asked my views on the silent subject, and it is at your disposal.

Yours in hope of eternal life,

E. A. NORTON.

HOPEWELL, N. J., April 2, 1910.

MISS MILDRED P. DURAND—DEAR SISTER IN CHRIST:—I desire to say first that I was glad at the coming of your letter, and still more glad at some things that it contained. We all enjoyed your short visit here, and I very much enjoyed the little talk we had together on Sunday morning. It has for many years been a great pleasure to me when it has been my privilege to hear any of those who have been taught of God speak of the way in which they are being led. The dear Lord leads his children into the truth by sometimes sorrowful and sometimes glad experiences, and at the end it will be found that they come into union with himself and with all who have ever known him. Deep things in the Scriptures (and they are all deep things) are made plain by his teaching within, both in his providence and his grace. The Bible teaching will not be turned about, but we shall be turned about, until we come into harmony with God's word in the Scriptures, and to find that we are one in experience with the word of God is hope, joy and peace to the soul. Looking back over the past of my life I do not see that the Bible means anything different to me now than it did well-nigh fifty years ago, but it means much more than it did then. I believe that the Bible taught the very

same things then that I believe it teaches now, but how much more full each principle of doctrine seems now than then. It is the difference between the bud and the full blown flower. As the years go on you will, I have no doubt, find it so with yourself. I am glad that the Lord gave me something for you the Sunday that you were here. Prayer has occupied much of the thoughts of my heart for fifty years. Just now as I recall that you speak in your letter of asking amiss and not receiving, it occurs to me to say that the prayers which are indited by the Spirit of God are always heard and answered. I believe that our God always hears his children when they cry to him, even though in their weakness and ignorance they pray for that which would be of harm to them. Our Father always hears, and he always gives that which is best to all his, and it seems to me well indeed that our prayers are often answered in such a way that we do not know that they are answered. Weak human nature would easily become puffed up were we always to know that certain prayers had brought certain answers. It is, I think, sometimes given to the children of God to know that their prayers have prevailed, but oftener it is not so, and sometimes the answers come in such a way that we never in this life know that the things through which we have passed were real answers to our cries. Perhaps I am not making myself clear. It is in this way: we ask for patience, and instead of seeing that we receive patience, more tribulation comes, and with that more discoveries of our impatience and more shame that we are so little like the Lord. We ask for more love to God, and perhaps the first thing we see is that we are cold toward him, and there comes grief instead of gladness. We ask for more faith, and

perhaps the reply is given in showing us more of the unbelief that dwells in our hearts. All these are really answers, but they are not the answers that we expected. The answers that we expected might have puffed us up, while these that are given must humble us and exalt the grace of God.

I remain your brother in Christ,  
F. A. CHICK.

EROS, Ark., June 12, 1916.

DEAR BRETHREN EDITORS:—If one so unworthy as I feel myself to be should thus address you. I am sending remittance to the dear old SIGNS. I have felt for a long time that I would love to write a few lines. I have taken the SIGNS only one year, but have read it ever since I could read. My father has taken it ever since I can recollect. If I know anything of myself, I love the doctrine it sets forth; I surely love the doctrine of election and predestination. It seems to me every lover of the truth as it is in Jesus ought to love and believe it. How could they believe otherwise and believe God to be all-wise and having all power? If I could write as some of the dear brethren and sisters do it seems I would write often for publication. Their dear letters are of much comfort to me. Sometimes I feel that surely there is no one like me, and then pick up the dear old SIGNS and read of some dear one telling my feelings so well it fills my poor soul with joy to think I am not alone in my feelings and belief. I am sending four dollars to renew my subscription and also that of my dear father's. He is getting old and somewhat feeble in body, but not in the spirit, for as he gets older and feebler in body I think he gets stronger in the precious truths of our blessed Savior. He has passed his eighty-third birthday, and is in

reasonably good health for a man of his age. He surely loves to read the SIGNS; it is the most precious reading of anything to me except the Bible. I once thought I loved it because my father and mother did, but now I hope I love it for the truth and love it carries to so many dear children of God. O, it seems such a blessing to the dear children of God to have the privilege of communicating with each other, and such dear editors to write so much truth and comfort.

If a saint at all, surely the least of all,  
N. J. LANCASTER.

WEISER, Idaho, July 10, 1916.

DEAR BROTHER KER:—I must tell you of our good meeting just closed. We are away out here, where the country is thinly settled, and Baptists are scarce, but some thirty or more of us got together at my home church here at Weiser, the annual union meeting being held here this year. Our precious brethren, Elder Mayfield, of Oregon, and Elder Barnes, of Washington both precious to us for the truth's sake, Elder Turnidge and myself, who live here, were the ministers present. The preaching I heard was most excellent. You know sometimes at meetings of this kind one thinks every sermon is the best; it seemed it was that way at this time. I feel sure that if there was any time wasted, it was what I consumed, but the Lord in mercy blessed even me so that I could truthfully say, It is good to be here. My mind went to the one hundred and thirty-third Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity." There were the old, the middle aged and the young with those silent witnesses running down their cheeks, testifying King Jesus had prepared the banquet, and had stayed, and they were partaking

together, and surely the banner over them was love; they were all receiving the glorious truth of salvation by grace for time and eternity. We had two services Saturday and Sunday, two discourses each service, and every sermon was just a continuation of the one before. On Saturday we received one dear sister by experience. It seemed we were just lifted up, maybe not to the third heaven, but surely to the first. We were all for a time above the cares of this life, and could praise God, I believe, in spirit and in truth. This church has had a very trying time for some years, even up to three years ago, since then life and love have gradually developed, until now we have a lovely little band, who love Jesus and the order of his house. In the last year we have received five, and the dear Lord gave us one more after that. You know John saw things unlawful to utter, and if I am not deceived, I saw and felt of the goodness and mercy of God things impossible to utter. I cannot commence to tell of the sweet communion of the Spirit, with a thirsting, hungering soul. But O, dear brother, it must be a foretaste of that joy that awaits the children of God when they are, as it were, wandering in the desert, O so weary, so thirsty and hungry, forced to almost conclude they are deceived, they never knew Christ as the Son of God, all their hope has been vain, how good to come into the shadow of that great Rock, how nice and comforting to rest in this cool place and quench our thirst with water out of the Rock; there are no doubts now, all fear is gone, and one can say, I know my Redeemer liveth. One is slow to leave such a place.

I must now close. I only thought to tell of our good meeting.

Yours in hope,

T. E. ATTEBERY.

SALINE, La., July 30, 1916.

DEAR EDITORS:—You will find enclosed one dollar for six months subscription to the SIGNS OF THE TIMES; send to Mrs. W. W. Readhimer, Ashland, La., R. F. D. Dear brethren, I think the SIGNS is a grand old paper; it advocates the doctrine that I believe and hope I love. It certainly is a comfort to God's humble saints to read the doctrine it proclaims, for it gives the Lord all the praise, and none to man. I hope I have been made to realize that if it had been left to me to work out the least part of my salvation in time or eternity I would be forever lost. I have a little hope, which sometimes seems almost gone, but that hope rests on the mercy of a merciful God, therefore is sure. O how sweet it is for brethren to meet together and talk of his mercies to his people. I do not think that they will ever get through praising God in all eternity for their salvation. Dear brethren, there is very little gospel preached in this so-called gospel land; it seems that the preaching they have this day and time is as false as it is possible for it to be; it has got to where it does not even resemble true preaching. Our preachers are getting old, and there are only a few of them, which makes the future look dark for the few Old Baptists which are scattered over this world of sin and sorrow, but we are blessed with the privilege of having the gospel preached to us by a few of God's called servants, who have been enabled by grace to declare the unsearchable riches of a God who 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? May his people be enabled by grace divine to trust in his holy name. May the SIGNS and all the writers who have

contributed to its pages be permitted by that same grace to wield the pen in defense of the truth in the future as they have in the past. I do not believe it could have stood firm and immovable as it has stood these many years if it had not been sustained by Israel's God.

Now may the God of grace be with you and sustain you in your trials and troubles here on this earth, is the desire of your little brother, I hope, in Jesus Christ,  
E. F. READHIMER.

SCHOHARIE, N. Y., August 2, 1916.

DEAR BROTHER KER:—My thoughts turn to the incident of Philip and the eunuch. It is only surmise that this "man of Ethiopia" was black, for as a servant of Queen Candace he may have been a purchased alien. But why do we seem to be so particular about race or color, if we are sincere in our profession of being all one in Christ Jesus? The first and very pertinent question by Philip is, "Understandest thou what thou readest?"—Acts viii. 30. I have often been surprised and disappointed in myself when shown errors into which I had fallen from careless, indifferent or ignorant reading of the Scriptures. I have made the serious mistake in the past of including the whole race of Adam in several of Paul's letters, whereas none should be so included save those clearly indicated in the address of each letter. There can be no clear understanding of that which is read unless we confine ourselves to the writer, the subject, and the person or persons addressed, and after having observed these there can be no communication between flesh and Spirit, no understanding of heavenly things by the earthly man, for "the natural man receiveth not the things of the Spirit." The reader of our subject labored under the mistake that "some man," most anybody that came

along, could "guide" him into an understanding. He was returning from Jerusalem, signifying deliverance from the law, yet his faith was too weak and his understanding not as yet sufficiently clear to see Jesus as separate from the prophet and all else, the fairest and altogether lovely, and in confusing Jesus with the prophet he also confused Philip the evangelist with "some man;" that is, he had the idea that the explanation of the Scripture was not confined to any certain man or men, or that Philip had been called, qualified and ordained by the church and directed by the Spirit to "arise, and go toward the south," &c., and also "to go near and join thyself to this chariot," so that, like the case of Cornelius and Peter the apostle, while the eunuch was desiring to know the truth, Philip was on the run to enlighten him. God does not fail to attend to this after he gave his only Son to save us, for "God is not mocked," in that all his children shall be taught of the Lord. It is impossible for one to understand what he reads with "some man" fixed in his mind as a "guide;" it is only when one reads with a sincere desire to know the truth, regardless of what men or devils teach, or even what the dearest friend or brother understands, that his eye of faith can be single to behold Jesus as holy, undefiled and separate from sinners, standing in bold relief from the law and the prophets as he who filleth all in all. No man can guide another in this, for no Scripture is of any private interpretation. All understanding as it is in Jesus comes first handed to each disciple, and that is the only way there can be harmony and fellowship in the testimony according to the measure of the gift of grace, as each knows no man "save Jesus only."

Yours in christian love,  
EVERETT R. KINNEY.

SHERIDAN, W. Va., June 25, 1916.

DEAR BRETHREN AND SISTERS:—As the Lord has spared my life to the present time, I wish to say to you all that I enjoy reading your communications in our family paper, and trust the Lord will still continue to guide you all to write such things as will comfort the poor, feeble and desolate of God's children. I wonder often why I have to stay here so long in this lonesome, distressed world, then when I rightly consider, I know I am just staying here because God has so ordered it. I would be very glad if I could write something to encourage some one, but I will just have to say, I trust we shall all meet where parting will be no more, where there will be no more sighing, sorrow or tears. I try daily to praise my God that it is as well with me as it is, that he has given me strength after so much suffering to work a little in my garden; now I can go to it and gather my support, which I deem a very great blessing. I want to be watching, waiting and longing for my Master to come and say, Child, come home. I want to thank you for sending the SIGNS to me. I pray God's blessing upon all connected with the SIGNS. May he spare you to go on with the good work of publishing our dear, good, old, reliable paper. I will say farewell.

Yours in hope of heaven,  
ELIZABETH JOHNSON.

CASTLE ROCK, Wash., July 11, 1916.

DEAR BRETHREN:—Inclosed you will find money order, for which please give credit on subscription to our family paper, the SIGNS OF THE TIMES. We love the dear old SIGNS for the blessed truth it contains, and while reading the editorial of the late Elder Gilbert Beebe, in June 1st, 1916, number, on the church of

God, what is it? our hearts were made to rejoice, and we were made to feel that it was worth more to us than the price of the paper for many years. I will add that we received the bundle ordered of that issue. I now have the pleasure of knowing that after reading the paper some of my children request that I send it to them to read, which I am pleased to do. I want to say that by the goodness and mercy of our covenant-keeping God and Savior I was permitted last October to meet once more with my home church (New Hope), which was held (by request) at my daughter's home, in Portland, Oregon, and it was a joy and a pleasure to me to meet with the brethren and sisters in church capacity once more. There are just a few of us, still we were made to feel that it was good to be there. We are so scattered, or live so far from each other, that it is seldom we get to meet together. New Hope Church has been constituted for more than fifty years, and has always stood aloof from the isms and schisms now among some of the churches on the coast calling themselves Baptists, and my prayer is that she may ever be found contending for the order of God's house and the faith once delivered unto the saints.

This from an old sinner,

J. K. BOYD.

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HOPEWELL, N. J., July 20, 1916.

DEAR BRETHREN EDITORS:—I feel constrained to write you a few words of love and fellowship, which I hope are in my heart for you all, for without that love and faith we cannot please God, and are as a tinkling cymbal, or nothing. O that I might know his will and do it in all things, and be guided by his loving hand. Yes, we as little children must come to our heavenly Father through

Jesus, our dear Redeemer, for all our needs, both temporal and spiritual, and with his blessing be content with all he prepares for us, and praise and thank him for all his loving-kindness to us poor worms of the dust. By nature we are never satisfied, but by grace we are full, and want nothing more, but feel that all is well and peaceful, and Jesus all the day long is our joy and our song. He has prepared the meal, and we are feasting. O happy family, blessed of the Lord; praise his name. 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. By nature we are blind, and cannot see what is best for us, but our heavenly Father has prepared for us all that we need, both temporal and spiritual, while we journey here. So, dear ones, let not your heart be troubled, all is well; ye believe in God, believe also in the blessed Savior. Sometimes in our troubles all looks dark to us, and we know not what to do, but soon the Sun arises with all his refulgent glory, then we can see all is well and go on our way rejoicing, being glad and thankful. So the warfare will go on, but we shall all come off victorious through Jesus Christ our Redeemer, and unto him be all the praise now and evermore, world without end.

Farewell, dear ones in the Lord, hold fast to the faith once delivered unto the saints; hold fast to that which is good.

(MRS.) GEORGE R. YARD.

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BAIRD, TEXAS.

DEAR BRETHREN EDITORS:—I feel unworthy to address you in this language, knowing what a great sinner I am, and feeling you are so much better than I am, but we have the same faith and hope, which hope is as an anchor of the soul,

both sure and steadfast. I have been trying to preach the gospel of our Lord and Savior for thirty years, but have met with so much opposition I fear sometimes that I do not know anything about preaching the gospel, but I have always preached the doctrine as I understand it, but now I am too old and feeble to preach, and our nearest church is twenty-five miles away. My wife and self are the only Primitive Baptists in this community, and the SIGNS OF THE TIMES is all the preaching we have. I am now in my eightieth year, and quite feeble and almost deaf. We do love the doctrine advocated in the SIGNS OF THE TIMES; the foreknowledge of God, the predestination of all things whatsoever come to pass, is the doctrine we love. I am sending you money order for one dollar. Please extend my subscription for six months.

W. B. JONES.

OMAHA, Texas, Jan. 13, 1916.

DEAR EDITORS:—Inclosed find money order for five dollars, for which please give me credit, as I am behind with my subscription, which I regret, but I have done the best I could, and will, if the Lord wills, try to pay up as it comes due. It seems to me I could not do without the SIGNS, as I have been a reader of it almost all my life. I am now in my eighty-third year, and have always indorsed the doctrine set forth, and if I could write like the dear ones who contribute to its columns I would gladly do so, but I am one of the weak ones, and so sinful that I feel unworthy to even read the dear letters. If I can I will send my experience to you, as I have been requested to do so, but sometimes I get so low down that I could not tell it intelligently.

Fearing you will be wearied I will close, wishing you a happy and prosperous new year. Love to you all.

I am your brother in hope of a better life beyond the grave,

J. E. KNIGHTEN.

EVERETT, Pa., July 19, 1916.

DEAR BRETHREN:—We wish to speak a word of encouragement to you in your work of publishing the SIGNS. The Lord surely blesses it to the comfort of his poor, scattered people, and we, being nearly thirty miles from our nearest church, get most of our preaching through its columns. The publishing and editorial work of the SIGNS is certainly conducted in a most commendable manner. We wish to thank you for your kindness in waiting for us through the past year. Elder Ker has been sorely tried, and he has our sympathy in all these great trials. May the Lord continue to bless you and the editors, and also those who write for the SIGNS to the comfort of his poor people.

Sincerely your friends,

MR. & MRS. J. C. STARR.

PRICE OF BIBLES ADVANCED.

WE are sorry to announce that hereafter the price of our Premium Bibles will be \$2.50 instead of \$2.25, as formerly. This advance is made necessary because the dealers have been compelled to raise their price to us, as everything used in printing and bookbinding has been raised in price.

For those who wish to secure a Bible as a premium, it will be necessary to send us four new subscribers at \$2.00 each.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**GRACE—WHAT IS IT?**

PERHAPS there is no subject of the Scriptures more important. Perhaps no subject is so little understood by the masses of men. Surely no subject should be emphasized more. After an acquaintance and experience with and in the ministry for many years I have never heard any man tell his audience what "grace" is. This is my one point in this short article, and I wish that every statement be tried by the holy Scriptures, which are the infallible record of God, by which everything pertaining to godliness must be tried to see if it be true, just and right.

When the Lord put Adam in the garden of Eden to keep it and dress it, he gave him a law by which his life therein should be governed. The law gave him right to all the trees of the garden except one, which was called the tree of the knowledge of good and evil. The law said to him, "In the day that thou eatest thereof thou shalt surely die." That law was the word of God, hence was holy, just and good, and for Adam to transgress it meant death to him and to all his posterity. He did eat of that tree, in violation of the law, and immediately became dead in trespasses and in sin, separated from God, driven out of the garden,

and the flaming sword was placed at the entrance of the garden to avoid his return. In that sad state and condition the Lord made Adam the promise that the Seed of the woman should bruise the serpent's head, or undo the devil's work in bringing sin, and death by sin, into the world. "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." "So by the obedience of one [Christ] shall many be made righteous." Here is the key to the subject, "grace." If the law of our land holds the transgressor thereof responsible for his disobedience, and the guilty must meet its every demand, how much more so does the law of God hold the guilty accountable. Should man commit willful murder the law says he shall die. If he were to faithfully promise never to transgress again, and were able to keep that promise, would the law excuse him? Certainly not. If all men have sinned and come short of the glory of God, does God's law excuse the guilty upon promise to do better? Certainly not. The only hope for a man indicted for crime is to prove that man innocent in the eyes of the law of the crime of which he is charged. This is often done, but every man was guilty in the eyes of God's law, because all had sinned; hence by nature all were under the curse. All being in this condition, "without hope and without God in the world," the Lord manifested his mercy to men in sending his only begotten Son to die that they might live. Christ met every demand of God's law, suffered all its penalty, the Just for the unjust, that he might bring us to God. Therefore Paul tells us that we are saved by grace through faith, and that not of ourselves, it is the gift of God. Since the sinner therefore could



not merit the favor of God, since he could not undo what he had done, salvation is God's free, unmerited gift, which is "grace."

It seems remarkably strange that while all intelligent persons admit the above facts, many still contend that all men are saved by their own works of obedience and self-righteousness. The apostle tells Titus plainly that men are not saved by works of righteousness performed by them, neither are they called with an holy calling according to their works, but according to the purpose and grace given them in Christ before the world began. A man condemned to death by the law and in the death-house awaiting the day of execution is no more helpless to work himself into the favor of the law and be excused for his crime than is the man condemned by the law of God for sin. When the apostles conceived the idea that they could do some things themselves, and desired, each, to be the greatest in the kingdom, the Savior said, Except ye be converted, and become as little children, ye can in no wise enter the kingdom of God. Little children are helpless, and can do nothing whatever for themselves. This is why, it seems to us, the Savior said, "Little children." There must be a realizing sense of this helplessness and a revelation of the power of God before any man can know experimentally that salvation is by grace and in no sense of creature works. If the children of God are the workmanship of God, created in Christ Jesus, what part of the work did they perform and what part in the creation did they take? Such questions put the wisest men to silence, as was the case of Job when the Lord asked him, saying, Where were you when I laid the foundations of the earth? That question taught Job that he was

not in existence when the Lord laid the foundations, hence had no part whatever in the work. The word "create" means to bring into existence that which did not exist before. Hence if the children of God were created of the Father in Christ Jesus what part of the work did they perform? Absolutely none. Therefore salvation is by grace, to the glory of God the Father, and because of this salvation they are called with an holy calling unto holiness and everlasting life. But salvation by grace is not for eternity only, but for this time state, that the children may be saved now from falling away from the doctrine of Christ; that they be saved from despair when overtaken with the afflictions of this world; that they be kept from evil in the day of temptation; that the tongue be bridled that it speak no guile; that the hands be governed that they commit no crime. It is also a light to the pathway of the pilgrim, that the feet be kept in the way of peace. When we see the mighty works of God in building his spiritual house, the song is grace, grace be unto it. Then of grace let us sing, of grace let us preach, of grace let us write.

"Grace! 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the saints shall hear."

K.

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#### TO OUR SUBSCRIBERS.

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## PSALM XXIII.

To our mind this Psalm is not so much an expression of David's mind and experience as it is the Spirit of Christ speaking through David. The primary meaning of all Old Testament prophecies is Jesus, all in some way relate to him. Peter said when preaching on the day of Pentecost, that David in writing the sixteenth Psalm had no reference to himself or his own experience, but was prophesying of Jesus and things pertaining to Jesus. So we believe in this twenty-third Psalm that David is speaking of Jesus and his relation to the Father, that God the Father is the Shepherd of Jesus, and that Jesus, who is God manifest in the flesh, speaks of himself through David under the similitude of a sheep. In the twenty-second Psalm, the one preceding this we have under consideration, David is moved to testify of the sufferings of Jesus, and uses the exact words used by Jesus himself upon the cross: "My God, my God, why hast thou forsaken me?" All through this Psalm we are given in minute detail the crucifixion of Christ, which did not actually transpire until several hundred years after David wrote this. The twenty-third Psalm, immediately following this recital of suffering, takes a more lofty and sublime tone, and depicts the grand trust and confidence of the Savior in the midst of his awful shame and agony. This is akin to what Job said: "Though he slay me, yet will I trust in him." It is as though Jesus said, Though thou, my Father, bruise me, and wilteth that I be put to death in an open shame, yet thou art my shepherd, and I shall not want for anything that I need to carry me safely and successfully through it all. God the Father is and was certainly the shepherd of our Jesus in all his life, and in his death. It was

not in the power of Jesus as a man to map out his own life, or to direct his own steps, he could but walk and act as it had been decreed from eternity and had been prophesied of that he should walk and act. Jesus came into the world, not to be subject to himself, but to be subject to the will of his Father in all things. He came to carry out and to fulfill the will of his God, which will was that of all that the Father had given him he should lose nothing, but raise it up at the last day. In all this work he was shepherded by the Father, he was guided and watched over by him. Not a stone could touch him until his hour had come, and when his hour to be offered had come nothing could possibly keep the venom and spite of men from being vented upon him. Yet even in death he was shepherded by the Father, for though they broke the legs of the thieves on either side of him, they could not break his legs, for the prophecy was already gone forth, Not one bone of his body shall be broken. God is not our shepherd, or the shepherd of any one, only as he is the shepherd of that one through Christ Jesus. We must always bear in mind, and it cannot be emphasized too strongly, that God is not related to us, nor we to him, only as that relationship comes through Christ Jesus. Take away, if you can, this truth of the eternal vital unity of Christ and his people and there remains no ground whatever for the salvation of any sinner, nor any basis whatever for the relationship of any mortal to the immortal.

"I shall not want." Jesus never needed for anything that was necessary for him in the successful prosecution of the work assigned him. The word "want" is here used in the sense of "need," and because Jesus wanted, needed, nothing but what those needs were all supplied, so every

one chosen in him from before the world began shall never need anything that is essential to their welfare here or in the world to come. We may want many things that we shall not have granted us, but no one of all God's flock shall ever want for anything that God knows that one needs.

"He maketh me to lie down in green pastures." The fact that these were "green" feeding-places means that they were "living" pastures. We might consider this second verse in connection with the fifth, "Thou preparest a table before me in the presence of mine enemies." Please bear in mind that the figure of a sheep and a shepherd goes all through this Psalm, and therefore "table" does not mean a table such as we use to eat upon, which is made of wood and set upon legs off the floor so people may sit about it. In those eastern countries, and especially in Syria and Palestine, a "table" literally meant "table-land," a place suitable for the pasturage of sheep. Whenever a shepherd led his flock to a place where good pasture grew, this was called a "table." Thus, it seems to us, that "he maketh me to lie down in green pastures," and "thou preparest a table before me in the presence of mine enemies," mean about the same thing. The enemies of Jesus could not see this living pasturage of the Savior wherein he fed and wherein he was refreshed, but while he was in the midst of his enemies this table was spread before him for his strengthening and encouragement in the work of salvation. Listen to this from John iv. 31-34: "In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them,

My meat is to do the will of him that sent me, and to finish his work." Is not this wonderful? More than raiment for his body, more than food for his outer man, more than earthly comforts, was the inner consciousness that he was walking in obedience to his Father's will. This was meat indeed to him. His enemies could not perceive this secret sustenance that upheld him while in the midst of them. He moved among them in a mystery, he lived a divinely enchanted existence.

"He leadeth me beside the still waters." "Still waters" mean deep waters. Stillness signifies depth. He was led into the deep things of God. God's election, predestination, foreknowledge, all these deep things were not secret from him. To him they were unfolded, and he knew who to save and who not to save; he knew whose sins to forgive and whose not. This was because the deep things of God kept secret from the foundation of the world were to him unfolded. He knew his sheep, and called them by their name, and they followed him. He never made a mistake and called one that did not belong to him, nor did he ever omit to call a single one the Father had given him. This was all because he was led beside the still waters.

"He restoreth my soul." How true this is of Jesus. His soul was not left in hell, neither did this Holy One of God ever see corruption. This was because "He restoreth my soul." The same mighty power that brings sinners to believe in God also wrought in this Jesus that lay in Joseph's new tomb, and raised him from the dead. Thus his soul was restored. Experimentally, whenever we have a taste of this resurrection power working in us, we, too, are restored, and the joy of our salvation restored to us. The basis of all such restorations that

ever God's people experience is because Jesus' soul was restored. He is the first-fruits of all things that come unto the elect of God. Jesus must first know these things for himself before he can beget his individuality in the people belonging to him. All we have and are flows to us through him.

"He leadeth me in the paths of righteousness for his name's sake." Just think what a path this was. It began in eternity with the Father, where the Son was equal with the Father. Then the Son laid aside his glory with the Father, and took upon himself the body of flesh and blood, condescending to be born of a woman, and to be made under the law of sin and death. Now, being found in fashion as a man, he is a servant, and humbles himself and becomes obedient unto the shameful death of the cross. He dies publicly disgraced as a common felon, yet he was without guile. He descends into hell, the grave, and is risen therefrom by the power of his majesty abounding over death. After this he reveals himself unto certain witnesses to establish beyond all successful contradiction that he is really risen from the dead. This done, he ascends to heaven and is again with the Father in that glory he had with him in the beginning. Is not this a wonderful and a most glorious path for the Holy One of God to tread? From heaven to earth, from earth through death to hell, from hell through resurrection to earth again, but not to earthly life again, from earth to final and ultimate glory never to be ended. This is the path of righteousness: the way to heaven lies through earth and hell, and just as Jesus, the sheep, trod this path, being shepherded by the almighty Father all along the way, just so shall every one that is in Christ know and learn this pathway in some

measure. Though many dark and trying things lie in this path, though it leads through persecution and humiliation, though it passes through death and hell, everything connected with it is right, whether we see it that way or not at the time, for it is a righteous path.

"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." We do not think that by the "valley of the shadow of death" is meant any particular place in this pathway, or that it simply means the hour of final dissolution, but that this whole world of human existence, from the day of one's birth to the day of one's death, is "the valley of the shadow of death." The moment we begin to live, that moment we begin to die. All that we do, and all that we think, and all that we are, as men and women in this world are stamped with the shadow of death. Nothing lives forever but God, no immortality anywhere but in Jesus Christ. Through this valley of the shadow of death Jesus walked, but feared no evil, because, "Thy rod and thy staff they comfort me." The "rod" signifies the protecting power of God. Some have said the rod means the chastisements of God. This is not so in this instance, for the shepherd's rod was never used to beat the sheep. In that day they had no guns or modern weapons with which to protect the sheep from the wolves and other dangers, so the shepherds used a heavy club, or rod; with this they beat away the enemies of the sheep and slew them. This "rod" or defense of Jehovah, comforted Jesus through the valley of the shadow of death. The shepherd's staff was for the guidance of the sheep. In those days shepherds went ahead of their sheep and led them, they did not go in

the rear of the sheep and drive them. Thus, going before the sheep, the shepherd carried in his hand a long and conspicuous staff, which he turned this way and that to show the sheep which way to go and where to turn, and so on. This "staff" is figurative of the Holy Ghost, or Spirit of God, which was the leader and the guiding star of Jesus as the sheep, and led him in all the walk and in all the work of his life and death. Just so is the Holy Ghost the shepherd's staff of every one of the elect in Christ, and guides them in all the journey of their lives. Thus preserved and guided by the power of Jehovah and the Spirit of his truth, why fear any evil as we journey through this world of sin and woe?

"Thou anointest my head with oil; my cup runneth over." This brings to light the priesthood of Christ. Just as Aaron in the type was anointed with holy oil so that it was poured upon his head and ran down over his beard and to the uttermost skirts of his garments, so more really is Jesus anointed with the holy oil of God's own self. Not only is this oil poured upon Jesus, thus constituting him the great High Priest of our profession, but his cup runneth over, so that every member of his body is also made a priest and a king through him. Had not the cup run over, Jesus only would have been anointed, but the fact that the anointing cup ran over means that some drops come to each of the Lord's people, and they, too, through his anointing, are made kings and priests unto God, to offer unto him, not the blood of bulls and goats, but the spiritual sacrifices of thanksgiving.

"Surely goodness and mercy shall follow me all the days of my life." Wherever Jesus went, and wherever he now manifests himself, the goodness and mercy of God follow in his wake. He

came unto Mary the Magdalene, and found her in her sin, but when he left her he left behind him a heart uplifted in adoration to its Maker for his goodness and mercy in making her pure and clean. He came unto the man at the pool of Bethesda, and found him crippled and diseased, he left him whole and clean, for the goodness and mercy of God followed wherever he went. Thus, to-day, Jesus comes into a sinner's heart and condemns sin in that sinner's flesh, but before Jesus gets through with him that sinner is praising God for his abundant goodness and mercy. Wherever Jesus passed along his pathway blossomed behind him with spiritual hearts uplifted in psalms to the goodness and mercy of God. It was so then, it is so now.

"I will dwell in the house of the Lord for ever." How different this is from the expression of David in the twenty-seventh Psalm. There he says, "I may dwell in the house of the Lord all the days of my life." But in the twenty-third Psalm, Jesus says, "I will dwell in the house of the Lord for ever." Quite a difference between "I may dwell," and "I will dwell." Also quite a difference between "for ever" and "all the days of my life." Man must say, "I may," but Jesus, God incarnate, can say, "I will." It is the will of Jesus, and therefore the will of God, that Jesus shall dwell in the house of God (the church) forever, for all eternity. Because he is in the midst of her she shall not be moved. He dwells always in the church, he is her life and her king, the center of her wellbeing and her governor, her peace and her salvation forever.

Sister Olivia Norris Hellings, of the Hopewell Church, N. J., asked us a long time ago to write on the words, "Thou preparest a table before me in the pres-

ence of mine enemies," so we have incorporated a few thoughts upon those words in this article, but have been impressed to consider the whole Psalm, instead of just that part of it. We fear the sister has thought we completely ignored her request, and indeed it looked like it, but we have not until now felt able to deal with the matter. Again we want to remind those who ask us for our views that we have no intention of ignoring their requests, but have no control of our mind in these matters, and can only write as we are led out into these things.

L.

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### OBITUARY NOTICES.

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**Leslie K. Smith**, our beloved brother, was born in Henry County, Ky., October 30th, 1855, and died March 21st, 1916. He was married to Miss Mattie Christian, daughter of Mariou and Amanda Christian, Nov. 25th, 1880. To them were born one son, Isaac, and one daughter, Mary Lillian, who passed from this life to that blessed home prepared for her May 19th, 1907, after undergoing an operation for appendicitis at a hospital in Louisville. Brother Smith was a man of sterling worth in his citizenship in the county, honorable and upright in all his dealings and a friend to the poor. He was blessed with plenty of this world's goods, and was faithful in the stewardship of the manifold blessing of his God. He was brought into the feeling sense of the greater riches, which can neither fade nor be dissolved: the riches of God's grace, or a good hope through grace, and united with the Sulphur Fork Church, with others, the fourth Saturday in October, 1901, and was baptized by Elder Enbanks, and lived a faithful and devoted member of that church. He was quiet in his manner of life, gentle, but firm, and well grounded in what he believed to be Bible doctrine. As a man in the county, no one was more honored or respected, which was evidenced by the very large attendance at the funeral at his home near Campbellsburg, which was conducted by the writer and John Christian, a brother of the devoted wife, who, together with the one son, two brothers, one sister and the dear aged mother, survives to deeply mourn the loss of one beloved by them all. Brother Smith had been in failing health for some months of Bright's disease, but the end was not thought to be near. He was taken to the hospital in Louisville to undergo an operation, from which he never rallied, but fell

asleep in Jesus. The church and community feel their loss, and deeply sympathize with the family and near relatives. Our deepest sympathy and humble prayer go out in their behalf, that he who never slumbers or sleeps may graciously watch over, keep and preserve them from all harm. Burial was at New Castle Cemetery, where that which is mortal rests in peace.

Unavoidable delay prevented an earlier obituary.

P. W. SAWIN.

SHELBYVILLE, Ky.

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### M E E T I N G S .

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THE Old School Predestinarian Baptists known as the New Hope Association will convene with Little Flock Church, three miles southeast of Edgewood, on the Texas Pacific Railroad, in Van Zandt Co., Texas, beginning on Friday before the third Sunday in August, 1916. All Old School Predestinarian Baptists in fellowship with us, especially ministering brethren, are invited. All trains will be met on Thursday before with conveyance.

S. M. DICKENS.

THERE will be a two days meeting at Cammal, Pa., the fourth Sunday in August and Saturday preceding. A hearty invitation is given to all who desire to come.

D. M. VAIL.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Providence Church, near Plano, Appanoose Co., Iowa, in her sixty-second annual session, on Wednesday after the fourth Sunday in August, 1916, and continue three days. Trains will be met at Plano. All are invited.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

THE Maine Old School Baptist Association will meet, if the Lord wills, with the church at Bowdoinham, Maine, on Friday before the second Monday in September (8th, 9th and 10th), 1916. Lovers of the truth are cordially invited.

GEO. R. TEDFORD.

THE ninety-ninth session of the West Tennessee Association will meet with Yellow Creek Church, Dickson Co., Tenn., two miles from Woodhaven, on the Clarksville Mineral R. R. Brethren will be met at Woodhaven with conveyance. Session to begin Saturday before the second Sunday in September, 1916.

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**OLIVER P. SPEIRS, Church Clerk.  
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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.

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[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., SEPTEMBER 1, 1916. NO. 17.

## CORRESPONDENCE.

### REVELATION XXII. 12.

“AND behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

Dear brethren, whose hope is in the Lord, I desire to write some upon the subject contained in the words above, and their connections. I desire to try to write in a way to be understood as to what I believe. First of all I desire, if it be the will of God, that I may be given wisdom to enable me to rightly divide the word of truth. O how solemn a matter this is when we realize that Jesus has said: “For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”—Rev. xxii. 18, 19. This, to my mind, proves that it is God’s people here under consideration, as well as it is God’s people referred to in verse fourteen. Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city. These words are in harmony with the words of our text: “And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” This holds good concerning all of God’s people that do his commandments, as well as of all God’s people that add to these things or take away from the words of the book of this prophecy. God adds the blessings; God also adds the plagues that are written in this book. We also read, Rev. ii. 23: “And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.” This is in harmony with the words of our text. The words last quoted were to one of the seven churches which were in Asia. While I believe these seven churches did then actually exist in Asia, I also believe they were representative churches, and that similar conditions are always manifest in one church or another. Rev. i. 3, reads thus: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”

Revelation xxii. 10, reads thus: "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." This is in harmony with our text: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." God was then judging his people. He yet is judging his people according to their works, blessing those who do his commandments on one hand, and on the other hand adding the plagues that are written in this book. Also note these words again (O how solemn they ought to be to us all): "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The holy city referred to here evidently is the same city referred to in verse fourteen, and the blessing referred to in verse fourteen is taken away from those referred to in verse nineteen. Their part is taken out of the book of life, and out of the holy city. Evidently the blessing and the plagues written in this book mean here in this time life, and not as for the life to come. Evidently for any one to say these plagues mean for the life to come in eternity, is adding unto these things, and yet (evidently) the great majority of God's people apply the judgments of God pertaining to his people to the life to come, instead of to this life, and also the blessings that are for those who do his commandments are applied to eternity, instead of for this life. If these positions are not true, then all such are both adding to and taking from the words of the book of this prophecy, therefore God shall add unto them the plagues that are written in this book. Let us ever remember the words of our text: "And behold, I come quickly; and my reward is

with me, to give every man according as his work shall be." Paul said: "He that despised Moses' law died without mercy under two or three witnesses," and then said, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. x. 28, 29. God's people can do these things, and it is God's people that the Lord referred to when he said: For a fire is kindled in mine anger, and shall burn unto the lowest hell. These are the sore judgments of God against his people that sacrificed unto devils, not to God; to new gods, that came newly up, whom your fathers feared not. (Read Deut. xxxii. 17.) Verse eighteen reads thus: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." These would be given according to their works. This evidently is the chapter that Paul was quoting from. Heb. x. 30, 31: "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." So we see that Paul taught as the Lord taught, Deut. xxxii. 35, 36, and connections. The same is also taught in 2 Peter ii. These false teachers referred to by Peter would be given according to their works, just as surely as would the true teachers be given according to their works. All false teachers like those referred to by Peter were speaking by private interpretation. Peter said: "Knowing this first, that no prophecy of the scripture is of any private interpretation. 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." If it were by the will of man, that would be by private interpretation. It is the teachers of private interpretation that add to and take from the Scriptures. They will be given according to their works, but remember their teaching is of private interpretation, instead of revelation. The first thing that God's people should do is to try the spirits, whether they be of God, because many false prophets are gone out into the world. (Read 1 John iv. 1.) These false prophets referred to by John evidently are the same kind of prophets referred to by Peter, therefore were adding to and taking from the true meaning of the Scriptures. These teachers are referred to in many places in the Scriptures. In Acts xv. 24, we read: "For as much as we have heard, that certain which went out from us [note the words, went out from us. John said, gone out] have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." These teachers were adding to and taking from the teachings of the holy Scriptures, and we should note they went out from us, evidently meaning that they went out from the church at Jerusalem, yet they were given no commandment to preach what they did preach. Paul said of the same kind of teachers: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Evidently no unbelieving Jew was ever afraid of being persecuted for the cross of Christ. It was believing Jews that preferred to preach a manpleasing doctrine than to preach the doctrine of grace. Through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should

boast. Such a doctrine has never been loved by teachers that desire part of the glory in the salvation of lost and ruined sinners. Paul continues: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." This is the secret of the whole matter, self-glorification, and at the same time escaping persecution for the cross of Christ. There is no cross to bear when preaching the doctrine of works. But let us all remember the words of our text: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The whole Arminian world to-day expects to be saved upon condition that they keep the commandments of God; and not only this, they teach that a man in a state of nature must keep the commandments in order to his being saved as for eternity. O what a hopeless doctrine for all who know the plague of their own heart. If their doctrine is true, not one of them can be saved, for they hinge their eternal destiny upon the condition that they do the commandments of God. Now let us reason together; Jesus said: Except a man be born again he cannot see the kingdom of God, yet we have no Scripture to prove that any man was ever commanded to be born again. On the other hand, the Scriptures clearly teach that being born of God is not of the will of the flesh, nor of the will of man, but of God. (John i. 13; also read John v. 1.) Whosoever believeth that Jesus is the Christ is born of God. These Scriptures alone clearly teach, first, it is necessary to be born of God before one can see the kingdom of God; second, that being born of God is not of blood, nor of the will of the flesh, nor of the will of man, but of God; third, Whosoever believeth that

Jesus is the Christ is born of God. All mankind combined cannot overthrow these words of Jesus and John, but it is true that they can and do trouble God's people with words, subverting their souls, and teach for doctrine the commandments of men, instead of teaching and doing the commandments of God. Some even go so far as to teach that to be baptized is to be born again. From that standpoint they baptize unbelievers in order to born them again. Yet remember John said: Not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is because this is true that John said, Whosoever believeth that Jesus is the Christ is born of God. Man must first be born of God before he can believe that Jesus is the Christ. John said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."—John xii. 42, 43. From John's testimony there were many of the chief rulers that were born of God, for he said: Whosoever believeth that Jesus is the Christ is born of God, and yet these chief rulers loved the praise of men more than the praise of God. There evidently are many to-day who believe on Jesus that love the praise of men more than the praise of God, therefore will not confess Jesus or what Jesus has done for them. Remember the words of our text: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Those chief rulers would not escape the judgments of God if they continued to love the praise of men more than the praise of God. Evidently no person not born of God ever has or ever will have right to the tree of

life, nor to enter in through the gates into the city. Also it is evident to me that no person ever had his part taken out of the book of life, and out of the holy city, and from the things which are written in this book, unless he first was born of God. John said of Jesus: 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; which were born. Evidently this power means the right or privilege to manifest what Jesus had done for them. This many of the rulers did not do. They did not confess Jesus, though they did believe on him; they loved the praise of men more than the praise of God. The nine lepers who were cleansed did not return to give glory to God, yet they had the power or the right or privilege to manifest what had been done to them. This power or right or privilege is not given to any one who does not believe on his name, neither does any one believe on his name who is not born of God; born of God first, and then belief follows, but never precedes the truth. Elizabeth, the mother of John the Baptist, said to Mary, the mother of Jesus: For lo, as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy. This proves that Christ can be revealed to the unborn babe, yet evidently this babe was born of God, or else would not have leaped for joy in his mother's womb. Jesus said: This is the work of God, that ye believe on his name. Therefore it was the work of God that the babe leaped for joy in his mother's womb; but let us ever remember, Whosoever believeth that Jesus is the Christ, is born of God. It is the living who are commanded to do his commandments, and those born of God have right

to the tree of life, and enter in through the gates into the city. It is also those who are born again who are meant in the words: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book. And it evidently is those born of God that are referred to in the words of our text: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Submitted in love to all whose hope is the Lord.

JOSEPH FORD.

DAVID CITY, Nebr., June 1, 1916.

SALISBURY, Md., July 30, 1916.

DEAR BROTHERS EDITORS:—I inclose a copy of a letter I wrote some time ago, which the recipient thereof asks, as you will see by the copy of her letter I inclose, be published in the SIGNS. When I wrote this I had no thought of its ever being published, and feel now that sister Ellison's letter, which I inclose, is as worthy of a place, or more so, than the one I wrote, but will leave all the writing to do with as the Lord may direct your mind.

Your unworthy brother,

F. SELBY FISHER.

SALISBURY, Md., June 25, 1915.

DEAR SISTER ELLISON:—I have read your excellent article in June 15th SIGNS, which, to say the least, I enjoyed, and felt profited thereby. I notice at the last part of the second article you speak of the question coming in your mind as to, What does the "stone" represent, or what was the stone that was laid upon the well's mouth? Since reading this article, which was a week ago, I have had considerable thought on this stone, and last evening after retiring my mind was

very much in exercise about it, therefore I feel now to intrude, if the Lord wills, a portion of my meditations upon you for your consideration, and will take it as a special favor if I am wrong in my views for you to so tell me. I have never felt able to give instruction to the Lord's children, therefore it is with timidity I approach you on this subject. The fact that we are strangers, naturally, makes no help or hindrance with me, for if we are His we are not strangers. You will read the following words in Genesis, twenty-ninth chapter, and part of the tenth verse: "Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother." After Jacob had received the blessing from Isaac, his father, he must flee from the wrath of his brother Esau, and upon the entreaty of his mother, and the implicit instruction of his father, he fled to Padan-aram, unto Laban, his mother's brother, and when he had come into the land of the people of the east "he looked, and behold, a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was on the well's mouth." We have here specially mentioned "three flocks of sheep," which represent the Lord's people in the three dispensations, and the stone upon the well's mouth is sin, which separated God's children from the well of salvation. As this stone was between the sheep and the water of the well, the sins of the people had separated them from God. There are those spoken of in verse three as "they," who rolled the stone from the well's mouth and watered the sheep and put the stone again upon the well's mouth in its place. These spoken of as "they," were as the priests during the legal dispensation, who,

when the Israelites were gathered at the temple for sacrifice and worship, the priests, as it were, rolled the stone (sin) away and watered the flock, in that a sacrifice was required and acceptable in that day as an atonement for sin, but they never made the comers thereunto perfect, and must needs be repeated often; so in that the stone was again put upon the well's mouth, the sacrifice being only typical of that great Sacrifice which was to come. But it answered the purpose in that day, and was in the counsel of God. While Jacob conversed with those who had already gathered at the well, inquiring for his kinsman Laban, his mother's brother, "Rachel came with her father's sheep: for she kept them."—Verse nine. In this instance Jacob is a type of Christ, and Rachel the church, for as soon as Jacob saw Rachel and the sheep he rolled the stone from the well's mouth and watered the flock of Laban, his mother's brother. "And Jacob kissed Rachel, and lifted up his voice, and wept," and he told her who he was, and she ran and told her father, and we see no account that the stone was ever placed on the well's mouth again after Jacob rolled it away. We also see election, in that Jacob watered the sheep that Rachel kept, and no account that he watered any other. So when in typical Israel, the many sacrifices, or waterings of the flock, which had to be done continually, the stone was as often replaced. But when Jesus left his Father and came on that lonely journey in earth (the flesh), which this journey of Jacob represented, for Jacob went to Padan-aram for his bride, and she was kin to him, too, and that on his mother's side, so Jesus came in the likeness of sinful flesh to his bride, which was kin to him on his mother's side, in that his mother (Mary) was a

natural being, as we, from which he inherited all the natural feelings that flesh is heir to, knowing all our frames and feelings, thereby being in complete sympathy with our every ailment, whether natural or spiritual. He knew what natural hunger was, knew also what it was to be deprived of the comforts of this life, for he had not where to lay his head. He knew what it meant to be utterly forsaken by natural men, and even God himself, often in his destitution spending the night in the hills in solemn conversation with the Father. He experienced all the way from the depths of degradation to the supreme heights of eternal glory, and in his coming he forever rolled the stone (sin) from the mouth of the well of salvation, watering the flock of his bride with the water of the eternal well, which shall never fail, neither shall the stone any more be rolled upon the well's mouth, for he opened and none can shut; and the water that he gives is a well of water springing up into eternal life in us. In rolling away the stone he forever rolled away our sins, our transgressions are blotted out as a thick cloud, and our iniquities are remembered against us no more forever, and we have access to this heavenly well of water of eternal life through him; that is, through his work, which is finished. There could be a very great deal said on this wonderful subject, but my mind was only to say what to me seems to be meant by the stone which was upon the well's mouth. If I have written amiss, may the Lord enlighten you to see the error.

Your unworthy brother,

F. SELBY FISHER.

OSKALOOSA, Kansas, July 16, 1916.

DEAR BROTHER FISHER:—I wish I could express my appreciation of your

good letter, which reached me in due time. I certainly did feel edified and pleased when I read it, and believe you were given the right interpretation of the Scripture. I have wished to show your letter to the rest of our brethren before attempting to answer it, but as to-day was our meeting-day, and I was hindered from going, I will try, if the Lord wills, to pen you a few lines to let you know I am not unmindful of your kindness in sharing your good things with me. At one time it was said that the disciples had all things common, none of them said that any of the things which he possessed were his own. Those that believed were of one heart and one soul, and they laid the price of their possessions at the apostles' feet and had all things common. That is, I believe what belonged to one was freely shared with the rest, as though it belonged to all alike. I have thought that the spiritual interpretation of this Scripture had reference to the good things the Lord is sometimes graciously pleased to deal out to his people. It is not their own, but the price of it belongs to all alike, and so our good things should be shared with one another. The price of good so dearly bought and so freely bestowed on the Lord's people is the precious blood of Christ. He gives us a new commandment, that as he loved us so ought we also to love one another, and when he takes of the things of his and shows them to us, let us in turn talk of them to one another, and praise him for his goodness and his wonderful works to the children of men. So it was love to God, that works no ill, that made you, like the good Samaritan, minister to the needs of one of the poorest and neediest of all the flock. I had wondered much about the stone on the well's mouth, and your explanation, to my mind, seems en-

tirely appropriate, and I feel anxious that it should be published for others to read, as, might I say, a kind of sequel to what I wrote? I have often feared the light that is in me is only darkness, and that I know nothing aright, and the more I fear so, when, as I sometimes hope, I have a little light on some portion of Scripture and a few words in close connection with it will seem utterly dark to me. I have heard it said that some Scripture is correctly susceptible of more than one interpretation, and unless that is true, I fear I had the wrong view of it when I wrote, and so I am the more anxious that what you have written should be published. It lifted me up so much I feel sure it will be gladly read by others, and to their edification. Dear brother, I cannot tell you how I have been both humbled and comforted by the kind words of encouragement that have come to me from east and west, from north and south, many asking me to write again, but I am fearful that my impressions to write are all of the flesh, I am such a contradiction to myself. Sometimes I long to write, and find no peace of mind until I do, but am prevented by the cares of this weary life. Sometimes I long to send what I write to some one, for it does not always relieve my mind to write and lay it away, but I fear it will be an imposition to send so long a letter to any one. Sometimes I long to write for publication, yet shrink from it, fearing it is Satan prompting me to try to vaunt myself. Sometimes I long for friendly criticism of what I write, yet dread criticism, thinking how mortified and discouraged I would be to find I was all in the wrong, yet if I do know myself, it is the truth I want, and nothing else. Sometimes I am much exalted over something that seems like it certainly is a revelation from God; again I am

abased by the thought that I am only puffed up in my fleshly mind; so I go on day after day, longing to write, but am restrained from it, so I try to think, if it was of the Lord he would open the way for me to write, and if it is his will that I shall not "darken counsel by words without knowledge," he will restrain me from doing so, and if it is his will that anything else I may write should ever be published to the comfort of his people it will certainly be of him, for I fully realize that of myself I can do nothing to his glory, for there is no good thing in me. But O how sweet to think that stone, that heavy load of sin, is rolled away, and the well of salvation is open, and none can shut. The fountain is open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness; that is something the Lord has opened, and none can shut. Our spiritual Jacob has opened the way, and the gates of hell shall not prevail against it. As you say in your letter, a great deal might be said, indeed there seems no stopping-place when these sweet things are spread out before us, but lest I become wearisome to you I will close. I feel that I ought to tell you how unworthy I am of your kindness, but cannot; I can only voice your own sentiment, and ask you in charity to correct all that I have written amiss.

I remain as ever, a poor, weak creature, who yet dares to hope in the grace and mercy of God, for Christ Jesus came into the world to save sinners, of whom I am chief.

MARY ELLISON.

P. S.—"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." Dear brother in the Lord, of all the weights

that oppress the people of God, there is none that weighs me down like the sense of unworthiness I deeply feel, and tears of contrition and humbleness fill my eyes as I take my pen to add a postscript to what I wrote you several days ago, but hesitated to send, because it lacks so much of being what I would like it to be, but the Lord has not given me opportunity or ability to do better, so I will venture to send it, trying to be content with the ability he giveth, not having the ability which my natural pride desires.

I have copied your letter with a wish that you may see fit to have it published. I prefer to keep the original, as I do not take the SIGNS, and possibly might not see it again. I wish I could express the tender emotion I felt as I copied and followed your line of thought of Jacob on his lonely journey being a type of Christ, and when he saw Rachel he kissed her, and lifted up his voice and wept, and told her who he was. It seemed like I could see Jesus as he was on the lonely journey you spoke of, weeping over Jerusalem, and in his agony in the dreadful Gethsemane, through which he had to pass, and seeing the needy condition of his lovely bride he said, "For this cause came I into the world," to roll away and blot out the sin that separated him and his people, and give unto them to drink of that water of which if they drink they shall never thirst again. He reveals himself to them, tells them who he is, and to every hungry, thirsty, needy and poor one in the flock he says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price." "Hear, O heavens; and give ear, O earth; for the Lord hath spoken" these precious words. His doctrine shall drop as the



rain, and his speech shall distil as the dew, without money and without price. All the gold of Ophir would only be a vain offering for that which he freely bestows on his hungering poor. He tells them who he is, they hear his voice and follow him, and he gives unto them eternal life, and they shall never perish.

I am not writing for publication, but in the hope that, although not worthy to ask it, the Lord might direct your mind to write more on a theme so glorious and so beautifully depicted in the wonderful types of the Old Testament. When given a view of the right interpretation of these things, and seeing how they are being carried out in this last time, how can one doubt the authenticity of the Scriptures, or say in his heart, There is no God? Great and marvelous are his works; no human wisdom or power could ever devise such a book, nor could all the schools of men ever seek out the interpretation as was given you by night upon your bed, when every weight laid aside you were given a lovely view of Jesus, the author and finisher of our faith.

I will not intrude any longer on your time now, only to say, how truly you say that being strangers naturally makes no difference, if there is unity of Spirit, oneness in Christ. M. E.

WHEELING, W. Va., July 20, 1916.

DEAR BRETHREN:—I am inclosing two letters, one from sister Young, in which she gives the particulars of her son's death, also telling of God's mercy to her in that trying hour. It proved so touching and interesting to me that I felt a desire to share it with others of like precious faith. Dear sister Bonnie Chick's letters are so comforting and so good that I feel like sending every one I receive from her. I will inclose the poetry

by sister Sarah E. Runkle which Bonnie sent in her last letter; it is too good to hide away. I leave all to your good judgment.

Your unworthy sister in hope,  
FLORENCE PULTZ.

TORONTO, Ontario, April 24, 1916.

DEARLY BELOVED IN THE LORD:—I have so desired to answer your kind and loving letter containing words of the deepest sympathy for me in my late affliction, but, dear sister, while I have been wonderfully sustained through it all, yet it has so affected my feeble mind that I find it very difficult to concentrate my thoughts. Now as I undertake to tell you some of what I have passed through I trust the dear Lord will help me, for I feel so weak, and dependent upon him for every word fitly spoken. The verses you composed, "Out of weakness made strong," were most sweet and tender to me, and I can truly say there is such a nearness felt as I read any of your letters; they seem to express my own thoughts and feelings better than I can possibly convey them to any one. Now, my dear sister, I cannot express in words the loneliness I feel at times from the loss of our dear son, yet I feel I never want to cease giving thanks to the dear Lord for bestowing such gracious assurances of his eternal welfare. As a child he was of a serious mind, and was much inclined to believe our doctrine in spite of all opposing surroundings. But for some time before his illness he was given a mind to read the Scriptures, and talked with me freely when opportunity would permit. I shall never forget while memory lasts the day before he was taken sick. It was Sunday, and his mind seemed entirely absorbed in what the Scriptures contained. He read and talked freely

the greater part of the day. The next morning as he arose he said he did not feel very well, but went to work as usual. I could but think all the morning of the way he talked the day before; little did I think of how very sick he would be before night. He returned home at the lunch hour, but was unable to go back. He suffered severely with his head. We called a physician that evening, and by Thursday he had not improved, so a consultation was held with another doctor, and they would have him removed to the hospital at once for treatment for a case of meningitis. From that time on and the following week it is useless to try to tell you the anxiety and distress I was in. My mind was in utter darkness, but praying to God to reconcile me to his will. The doctors gave us encouragement until a week from the following Saturday, then when the word came from the hospital that he was worse and we were to go there nothing seemed to be given me, but I went and opened the Bible, and my eyes fell on these words: "He that endureth to the end shall be saved." I then felt I must look for the worst. When we arrived at the place and went in to see his dear face he seemed stricken with death, and was paralyzed on one side. While it seemed hard to give him up, yet I could not ask the Lord to spare him, but was given a heart to cry unto him to have mercy and take him to himself. He rallied a little in the afternoon and recognized me, as well as his sister, but our hope was not built up. I just prayed that I might be given an assurance that it would be well with his soul. On Sunday afternoon we were called again to his dying bedside. His eyes were closed, and he was breathing so heavily that no doubt it was the sleep of death slowly wafting him away. How very helpless I

felt to do anything except to cry mightily unto God, who was able to save. At last these words were given me: The blood of Christ cleanseth from all sin. Yes, dear sister, that is enough to cleanse the vilest sin. But my dear child was leaving me, I could but weep, and these words came: "Woman, why weepest thou?" O, I wanted to thank the dear Lord that he had heard my cry, but my flesh is so weak I cannot but mourn for my dear son. But, my dear sister, I hasten to tell you our other son was away from home at the time of Ivan's illness, and did not get here until the evening of his death, on Sunday, Jan. 30th. He did not feel impressed to look at Ivan at all, as he was then unconscious, but, my dear sister, it has been an unspeakable consolation to me to have the blessed assurance that as God took Ivan from the evil to come he revealed his wonders to my other dear boy. It is just wonderful how Harry looks at this sudden stroke. They were always much attached to each other, so much so that some had looked at them and wondered if they were twins. But the dear Lord in tender mercy has appeared for Harry and comforted him in such a wonderful way that it seems he dare not reply against the stroke, but says God surely has a right to do as he pleases with his own. O, it is wonderful indeed how the Lord sustains in times of such deep distress. The poet has expressed it somewhat in these words: "Though my cup be filled with gall, something secret sweetens all."

I am not feeling at all well, and have about concluded the best thing for me to do is to rent the house furnished for the summer and go among my friends for a change. I do not feel equal to look after the responsibility of the cares of the household. I want to say I have shown

some of your letters to a dear sister that I know personally and correspond with, and she has told me they were food to her poor, hungry soul. My sister in the flesh is much interested in you, as she says your letters contain so much for her. So we thank the Lord for such a gift, and I hope you may still retain a spot in your heart for me, and so continue to breathe a prayer in my behalf. I sincerely hope you are being upheld by God's Spirit in your frail condition. This is a poor attempt, but I did not want to delay any longer, and trust you will cast the mantle of charity over it.

Your sister in sorrow,  
(MRS.) W. C. YOUNG.

HOPEWELL, N. J., July 2, 1916.

MY DEAR, PRECIOUS SISTER:—While at my work this morning you seemed very near, and there were many things you have written me on my mind. Then came a fear lest I have been deceiving you, for I marvel that you feel as you do toward me. I realize how unworthy of your love and fellowship I am, and yet it is very sweet and precious to me, and I do long not to deceive you. I have told you how I have had a vivid imagination since a child, picturing many wonderful things in my mind, and now I am fearful that when I try to tell of these wonderful things this childhood trait still creeps in. I think of how in my teaching the children would rather have me make up a story and tell them than to read one, and they would beg me to think of more things to tell them. Do you wonder that I am fearful lest now I tell things for effect? I find myself trying to recall experiences I have passed through, and I know they come plainly before me and that I am not drawing on my imagination for these, but how is it

when I go to tell them to others? Surely I have reason to beg our heavenly Father to only let me tell them just as they are. There would be no intention to deceive, but I cannot help feeling troubled after I have sent letters. Then again I have to write with a blank mind, as it seems to me, and I am still troubled, for even though I feel what I have had to write is the truth, there was no life in me when I wrote it. Do you have such feelings and fears? For some time I had desired to write to sister Runkle and tell her how much comfort I received from the poem, "The Lord will provide." I do shrink from approaching those who are strangers in the flesh, but when I read her letter in the last SIGNS the desire was so strong I had to make the attempt, and now I wonder why I sent the letter. I think if you have not already read this poem it would contain food for you, too.

My dear sister, I had to stop writing and get ready for meeting. While waiting for the others I went into the parlor and opened my hymn-book and sang, "How tedious and tiresome the hours" from beginning to end, then I wondered if it might be that this hymn would be sung at the meeting. Before giving out the last hymn Elder Vaughn asked if any one had a hymn, and brother David Voorhees gave out this very one. You know how I felt. I could not say I had especially enjoyed the preaching, but I did indeed feel my God had blessed me beyond measure. Then, too, I had such sweet talks with several of the members, and these are pleasant to think about. I was thinking this morning how when I am restless or cast down I fear to seek help in worldly things, and I find myself often longing for some one to write to, and then, too, I seek for something to read. I do not always find enjoyment,

and then I wonder if I am just making a form of these things, but, my dear sister, I do not know where else to look for comfort, and the time does pass. Sometimes I have wished I had some heavy manual work to do when these burdens weigh so heavily upon me; it seemed then I would be so tired that I would have to rest from exhaustion, but the Lord has not given me physical strength for such work, and I am driven to seek relief in other ways. For years I spent much time on my music, and I was indeed fond of it. From a girl I had always felt I would like to have some one playing when I was dying. The time came when I would feel so badly I could only sit at the piano a few minutes each time I attempted to practice. I was teaching at the time. One morning I left the piano and went out into the dining-room where the others were. Mamma noticed me right away, and said I looked as if I were sick, and that she felt my music was too much for me. I was more than willing to give it up then, and have hardly felt to touch the piano since that time until one night last week, when a friend was here from Maryland, who is also very fond of music. I found the same old fascination coming back, and feared it, for I know how I neglected many, many things because of this, and I see how it would be easy to do so again. Then, too, I am afraid of worldly reading, and few can understand me in this. O sister Pultz, I know how these things have in times past taken so many hours that could have been spent upon things more profitable. When I did enter into these natural pleasures it was with all the life I had in me. Can you understand why I am afraid of them now, and why I fear to pass time in this way to either please others or myself? With my teach-

ing I found it the same as my music. One morning I went to school feeling comparatively well, and when I entered my room I wondered how I could get through the day. It was as if all my strength were gone. One of the teachers came in, and when she looked at me she told me that I just must not teach that day, and then I gave up for six weeks, but never went back. Year before last they wanted me to substitute; I tried it, but last year I told them I could not do even that. Positions have been offered me, but I hope it is not the Lord's will for me to ever have to do that work again. There are so many things connected with it that I could not take any part in, and drilling the children to take part in entertainments became a dreadful cross to me. To others so many of these things seem innocent, but to me there is indeed danger, for surely they take one's mind from better things. I long to be kept from finding enjoyment in worldly things, for the joy in spiritual things is so wonderful. We are told to seek these things and that all needful things will be provided. Surely the Lord has not let me want for any needful thing.

Monday morning. My dear sister, I wonder why it is I feel to tell you so much of my life. Please do not let me weary you, but it seems you are brought in my thoughts so often, and I long to talk to you, then I cannot seem to rest until I write. I recall the summer I spent with Aunt Angie when your first letter came. She had been telling me how you felt about reading novels and many such worldly things, and as I told you before, spoke often of other things she had read in your letters in the SIGNS. As soon as I was made to feel I could no longer spend time in these ways I knew you would understand me, and it is such

a relief to talk to one who does. Then I think of how careless I am getting about my writing since I have been doing so much and writing so rapidly, and fear it must be trying for others to read. Sister Pultz, there were many heavy showers around us last night, and I have always been timid, but of late I cannot seek the companionship of others, nor do things which I feel my motive is to protect myself. As I lay awake with the lightning flashing brilliantly across my bed the words, "It shall not come nigh thee," rang in my mind. Then the wind seemed to be carrying the storms toward the north, and these words came: "Stormy wind, fulfilling his word," and I had a feeling of assurance that the storms would not centre here. Then I found myself repeating several hymns. I can only marvel that I do not feel the terror I have felt in past years. There is such a longing to feel that the Lord is right with me, and not feel afraid. I could not seem to get up and read or write, and often the lights are turned off anyway, but now I am glad I could not, for the comfort of the words that came has not left me.

Sister Pultz, I stopped writing for a moment and sat here thinking, and when I realized what I was doing found a longing to have you here with me surging through me. I wonder more and more if it is the Lord's will for us to meet on earth. His will must be done, and all that he has planned will be fulfilled. O to be able to trust him for all. If my letters become a burden to you please tell me, for the love I have in my heart for you makes me only to desire what is for your good.

Your unworthy little sister,

BONNIE CHICK.

**"JEHOVAH-JIREH." (THE LORD WILL PROVIDE.)**

(COMPOSED for a dear, aged sister, who related her experience in connection with this passage of Scripture, Gen. xxii. 8.)

The Lord will provide, O promise so dear;  
It hath lifted me up, it hath banished my fear;  
It seemed to the lowest depths I must sink,  
The cup to the bitterest dregs I must drink.

My trials and griefs were all I could bear;  
My faith seemed to fail me, I sunk in despair.  
O what shall I do? in anguish I cried,  
When this came so sweetly: The Lord will provide.

The Lord will provide—how like balm to my heart!  
It eased all my troubles, new life did impart;  
I was filled with rejoicing, I praised his dear name,  
Who is yesterday, to-day and forever the same.

I felt he'd supply both my clothing and food,  
And all things temporal that are for my good;  
And far greater blessings these sweet words doth  
imply—

All my spiritual food he will daily supply.

From youth to old age, all my long journey through,  
This promise I've tested and found to be true;  
These words help to cheer me when sorely I'm tried;  
"Jehovah-jireh"—The Lord will provide.

The Lord will provide, tried one, dry thy tears;  
A way shall be made through this valley of fears;  
Then, tempest-tossed soul, whatever betide,  
May this be thy solace: The Lord will provide.

The Lord will provide, O my soul, doubt no more;  
A few more sharp trials, and all will be o'er;  
Thou Jesus will come for me, his face I shall see,  
And dwell in the mansion he's provided for me.

SARAH E. RUNKLE.

DAYTON, Ohio, Nov. 1, 1914.

DEAR BROTHERS:—This most beautiful morning I shall again try and transmit my thoughts to you through the silent whisperings of the pen. When I read the inspired language of Paul, the eloquent outpouring of Isaiah, the sweet, heavenly music that flowed from the heart of King David, my soul seems to hold sweet communion with them, and I am uplifted by the thought that in the great beyond we shall be eternal heirs with those exalted spirits, if I am not clinging to a false hope. But how can

that hope be false which is centred and stayed on the cross of Christ, when the true language of the soul is, "Nothing in my hand I bring, simply to thy cross I cling"? I often feel cast down, so that I cannot even look toward Calvary's mount, when in my heart there is an aching void nothing can fill. I often feel I think as did Elijah when he told the Lord he alone was left of all the prophets. Often I feel destitute in every way, and in perusing the dear old SIGNS I am cheered and comforted by the sweet and precious communications of many dear friends, and how like delicious music falling upon the ear are the sweet sounds they send forth. How happy I am to know that the wisest have learned that there is no confidence to be put in the flesh, no good in our nature, nor help in the puny arm of flesh, and that vile and helpless and poor, we can only fall at the feet of Jesus and cry, God, be merciful to me, a sinner. Then into my mind come these words: All thy children shall be taught of the Lord, and great shall be the peace of thy children. Great indeed is the peace of the child of God when, stripped of all self-righteousness, he seeks that righteousness which is found in Christ Jesus. The cultivation of the Lord's people is of a very different nature from that of the world, is it not, dear friends? for they are the only cultivated people; and the cultivation of the Lord's people is of a very different nature from that of the world, for they are refined as silver and tried as gold. In fiery trials and in the furnace of affliction are they tried, and the refinement is of the heart, causing them to remember the things which are pleasing to the Lord and which will best befit them in their places in his garden where he has planted them. Here we find the olive, the fir and the box tree,

as also the myrtle and the hyssop, that springeth out of the wall, the pomegranate and the vine, all beautiful and grand in their place. Every plant is watered by the dew and rain from heaven, and warmed and cherished by the Sun of Righteousness, who ariseth with healing in his wings. Although there may be many dark and cloudy days, fierce tempests and wintry blasts, yet all are needful for the perfecting of these plants, that they may be fruitful in their appointed seasons. The south wind awakes at the command, the north wind comes at the call, and the Spirit of the Lord breathes upon the garden at the right time. The Father is the Husbandman of the garden, and the Lord is King in Zion; glorious and soul-cheering words. We fully and truly realize that the inhabitants of that home above shall no more say, I am sick; neither can they die any more. Sickness and sorrow, pain and death are felt and feared no more, and the city has no need of the sun, neither of the moon to shine in it, for the glory of God will lighten it, and the Lamb is the light thereof. Do we not all need and desire the companionship of the saints? and what a sore trial it is to be deprived of that pleasure. I feel I could not endure such a bitter trial were it not for the help and strength of the blessed Master, for he says, I will never leave nor forsake thee. This sweet and precious promise is dear to my poor heart, and very comforting to my tempest-tossed soul. Jesus says, He that cometh to me I will in no wise cast out. O how safe in him we are, dear christian friends. 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 his children will be lost, but are securely 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 draws 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. How we are fed upon the bread that does not perish, but is everlasting life. Jesus says, I am that bread, and he that eateth my flesh and drinketh my blood hath eternal life. How much we ought to thank our blessed Master for all his goodness and loving-kindness; his mercies are many and great. I do feel to thank him, but I know not how to as I ought. Yes, dear ones, all our times are in his hand; if such were not so I would have no hope, for much of my time is spent under dark and lowering clouds, yet the light always comes after the darkness, and it has been so with me from the beginning. We all must pass through mixtures of joy and sorrow, which have caused me at times to almost despair, but the Captain of my salvation has never yet deserted me, and surely he will redeem us from the hand of our enemy. Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Then we are more than conquerors through him that loved us. I, dear friends, would come far short of that blessed abode if it depended upon self or works. If I ever am so fortunate as to reach that home of many mansions 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 unto 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 this not enough? Should we not revere our God for what he has so graciously done for us, and will do until the end of time? I am fully aware of the fact that by nature I am sinful and depraved, yet I have a hope in Christ that some time I will be separated from all sin and iniquity, and shall be like him. I am so often in "Doubting Castle," and so low down that I sometimes wonder if I have ever been taught in the school of Christ. O the depth of the mystery! how unsearchable are his judgments, and his ways past finding out!

Well, I have written my thoughts so scatteringly I fear you will not grant me the privilege of having a place in the dear old SIGNS, but if not, cast it aside. Now, dear editors, may the Lord keep you as the apple of his eye, and enable you to go on editing the dear old SIGNS to the comfort and edification of the saints of the Most High, is the prayer of your unworthy sister, if one at all,

LIDA KELLER.

DAYTON, Ohio, Jan. 4, 1915.

DEAR KINDRED IN CHRIST:—Having felt for some time like writing again some of my thoughts to you through the medium of the SIGNS, the paper so dear to my heart, this gloomy winter morning I have come into my little library room with writing material in hand to address you, trusting to be guided by my dear and adorable Master, Christ Jesus, for of myself I would write nothing that would be of interest to God's little ones. Many times I feel a great desire to write, but what to write I know not, and surely if the Spirit says write, it will also tell me what to write. Well, dear ones, again a new year has dawned upon us, bringing with it, no doubt, many and various

changes to each and all, as the former years, and how glad I feel that it is so wisely arranged that I cannot see into the future what changes the new year has in store for me. Amidst all the confusion, strife and the terrible war now among the European nations, and the multitudinous changes that have already occurred, what a great comfort it is to me to know that there are no changes or failures in the promises of God to his suffering and persecuted children. If we can only say, dear ones, when the summons comes to us to lay down this life in this sinful world, like many of our christian friends who have crossed the boundaries of "Shadow Land," who were valiant old soldiers, I have fought a good fight, I have kept the faith once delivered unto the saints, we will enter in and receive the crown, which the Lord, the righteous Judge, shall give, now laid up and reserved for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. There is no people like our Father's family, but O I come so far short of filling my place that it makes me fear and tremble to even think of claiming relationship with, to me, such precious people. But to him only can I go, he has the words of eternal life. Where his people go I long and desire 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 dear ones how rejoiced I would be, but I am anxiously awaiting that time when all the redeemed of the Lord will be gathered together, then we shall see Jesus, the blessed Jesus, as he is, and be like him. When I shall awake with his likeness, then shall I be satisfied, and it will not be because of any good works that I have done. God's dear people are

not of the working class who see with natural eyes, but they have a 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."

Dear editors, continue writing your soul-cheering comfort of good words to the scattered sheep of the Lord's pasture, and O may it be the dear Lord's will for you to still feed the little flock in the future as you have done in the past, and when he calls you to the home of many mansions may it be said to you, Well done, good and faithful servants, enter ye into the joy of your Lord. May it be said of you, They are dead, but their works do follow them. How very precious to me is the reading of the editorials in the SIGNS, for you are all taught of Christ, and are traveling the same road, and all serving the same Master, and all singing the same sweet songs, and blessed are they that know the joyful sound of the gospel. Dear household of faith, I many, so many times, am hasty in my words, quick to discern faults in others, when I am so full of faults myself, and am not charitable enough to overlook the imperfections of others, but as I now write there comes to my mind a time when I felt so anxious to be made humble, and prayed for the beautiful gift, humility, but the answer came with great suffering, even unto death seemingly, and now when I remember the sweet and great blessings I received from that experience I am yet almost afraid to desire those grand and sublime things. How we shrink from the sufferings of the flesh, do we not? though I feel that 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 indeed a close-fitting garment, and the flesh must



be disposed of, and therefore comes the trimming and pruning of the Lord. Oh how weak and cowardly seems the flesh. Do we not see in everything the Father's hand in all his works of providence, and can we deny it in all his works of grace? Though we are born of a sinful race, and born to die, the first knowledge of which gives us the deepest interest, yet when the promise of better things comes to us then we are rejoiced that it is so, since we shall obtain a better resurrection unto which God has called us. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Sweet and precious thought, to know that God 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 also says, Thou hast made summer and winter. He makes those seasons with his own dear children, and they cannot change winter into summer, nor night into day. I have learned by bitter experience that it is when the heart tendrils are bruised and broken that Jesus comes near and we are brought into a closer union

and communion with him, and come into closer fellowship with his sufferings, and it is then that with his stripes we are healed. I sincerely trust, dear friends, that I have had that precious blood applied to my sin-sick soul. I can only answer by the witness I hope I feel within, the evidence I have that his holy Spirit communes with my spirit, the love I have for his people, the hating of what I once loved, the loving of what I once hated. But over all comes the felt sense of his dear pardoning love as it comes unmerited and unbidden into my poor heart, causing me to cry with rapture, My Lord and my God, and in the midst of darkness, and doubt, and fiery trials within and without, to say, "I know that my Redeemer liveth." Not merely to say it, dear friends, but to feel it in all the depths of its sweetness and meaning. It is said that flowers from pressure yield a sweeter perfume, so I believe when the child of God is bowed down by affliction or sorrow, and the trial seems too heavy to be borne, Jesus then so kindly comes to our rescue, and is the burden-bearer, and the sweet influence of his loving and blessed grace, the rare perfume of his pardoning love, are more manifest. How much I do appreciate the help and presence of this gracious Burden-bearer language seems inadequate to describe, and I cannot praise him as I desire, nor tell those about me, only in a most imperfect way, what a dear Savior I have found.

Well, I have written so little, I fear, that will be of interest, I will defer writing more at this time, so please cast the mantle of charity over my many imperfections.

With love to all the household of faith,  
I am, unworthily, your sister,

LIDA KELLER.

## ISAIAH XXVI. 1.

"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."

The Lord by the prophet here speaks of the gospel day, and they, his people, sing the glad new song, "We have a strong city." The followers of Jesus sang at the approach of this gospel day, when Jesus in his humility came to Jerusalem riding on the humblest of beasts. They strewed their garments in the way, and cut down branches from the trees and strewed them in the way, and sang, Hosanna in the highest. Blessed is he that cometh in the name of the Lord: Hosanna in the highest. This strong city, the Zion of our God, has a wall for her defense, great and high, that no enemy can scale to do harm to the blessed inhabitants thereof, and the inhabitants shout and sing and rejoice, for the Lord God omnipotent reigneth. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." So we see how securely the Zion of our God is guarded and protected, for no weapon that is formed against her shall prosper, and every tongue that shall rise in judgment against her thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Jesus has paid the debt of his bride, his church, which is his body, the fullness of him that filleth all in all. He arose from the tomb triumphant, victorious over death, hell and the grave, and hath ascended on high, and is seated on the right hand of power of the Lord God Almighty, and receives gifts for men, for he offered himself to God without spot, and has for-

ever put away the sins of his people, and brought in everlasting righteousness. For this is the name whereby he shall be called, The Lord our Righteousness, and this is the name whereby she shall be called, The Lord our Righteousness. His bride receives the name of her glorious and ever to be adored Husband, for all power in heaven and earth is given into his hands, to give eternal life to all that the Father gave the Son, in the covenant of grace, ordered in all things and sure, for Jesus will bring all of his people off conquerors, and more than conquerors, through him that loved them and gave himself for them.

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

He gathers them from the east and from the west, from the north and from the south, they shall all come, and not one will be missing of all of the redeemed family of our Lord and Savior Jesus Christ.

"For this truth, like its author, eternal shall stand,  
Though all things in nature decay;  
Upheld by Jehovah's omnipotent hand,  
The righteous shall hold on his way."

This charity, this love, which is the bond of perfection, will adorn his bride forever.

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

On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

"I will never leave thee, nor forsake thee," so we sing and rejoice, for the Lord God omnipotent reigneth.

Dear brethren, do with this as you think best.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Kentucky.

ELKMONT, Ala., Jan. 28, 1916.

DEAR EDITORS:—As it is time for me to send in my remittance for your paper, or have it stopped, with regret I will have to say, Stop it, as circumstances are such at present that I have not the money, as our expenses are so much, and there is no one to work but my husband, and his health is failing. I am still lingering with dropsy, have had it about six years and have been tapped forty-five times. I have been a subscriber for the SIGNS the last two years, and thought each time when I subscribed that I would not live to see the end of the time subscribed for, but the God of all mercy and grace has spared me for some purpose best known to himself. The doctors have said for the last five years that I could not live, and I have been very low several times, but now am able to be up and around my room part of the time. I will say that I have enjoyed every number of the SIGNS, as I am confined so closely, and deprived of hearing preaching, and I hope the Lord will sustain each and every writer, and the editors, that the good work may go on, to feed the poor and afflicted ones of the flock that are scattered abroad. Whether I am one or not, I do not know, but I do know I love the doctrine the SIGNS advocates, and think it is what the Bible teaches, so write on, dear brethren and sisters. I have thought several times I would write what I hope to be my experience of grace, but there are so many others who can tell it better than I can. I do wish I were gifted to write as some of the dear sisters, but I hope there are none who love the truth as it is in Jesus more than I do.

I thank you for past favors, and ask to be remembered in your prayers in my troubles and afflictions. I hope if I live to some day subscribe again for the dear

paper which has been of so much comfort to me. I have read it for three years, as I was a subscriber in 1909, and I can read the old numbers yet, as they are like the Bible, never grow old.

Trusting in God my Savior alone for salvation, I am your unworthy sister,  
(MRS.) W. R. JAMES.

[As the SIGNS is of so much comfort to sister James in her affliction, we gladly continue sending it to her, and hope she may still derive comfort from it.—ED.]

POCA, West Va.

DEAR BRETHREN:—Brother Sawin requested that I write a few words of comfort from God's written word, but I know of nothing at this time that has any bearing upon my mind except the following: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, The Branch. For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."—Zech. iii. 8, 9. Joshua was a type of our great High Priest, Jesus Christ the righteous. "Thy fellows that sit before thee" are those who officiate in the outer court, priests chosen of God, without blemish or deformity, and typically of the gospel-called minister in this gospel day, "for they are men wondered at." Why is it these men go far and near preaching? If their preaching is not to quicken sinners and save them what do they go for? It is not for money, for they oppose the salaried system. What a wonder to those who know not the wonderful work of God in the hearts of his called servants. "I will bring forth my servant, The

Branch;" one of the names or titles of the Son of God. Again, he is called the Stone: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes." This stone is Christ; the stone which the builders refused is become the head of the corner; one God-man, Mediator. The seven spirits or attributes of perfection shine forth in Jesus, he being perfect in every attribute, so much so that Pilate was compelled to say that in him he found no fault at all. Again, the Lord said by the prophet Isaiah, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." "In that [gospel] day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Jesus dwells in Zion, he is also a wall round about his people. Jesus takes up his abode in the hearts of his chosen ones; he is the covenant of them in him by choice of the Father; he is the messenger of the covenant, and he suddenly comes to his temple. Know ye not that ye are the temple of the Holy Spirit? If Christ be in us we cry unto him, having no confidence in the flesh. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." This is the stone laid before Joshua, the high priest, that he, in the type of Joshua, would show the restoration of the church by the Holy Spirit of the Son of God in this gospel dispensation. The reason we cry for mercy is, that it is the Spirit making intercession for us with groanings which cannot be uttered; it is Christ formed in us. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." The beam denotes power;

the gospel is the power of God unto salvation to every one that believeth. What perfect harmony in the Spirit (Christ the Stone) and the gospel, the power of God. How true the saying of Jesus, My Father worketh hitherto, and I work. O how true it is: "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus [self-righteousness] and the spoil of Samaria [legal service] shall be taken away." Helpless as little children; and, Except ye be converted, and become as a little child, you can in no wise enter the kingdom of heaven.

J. W. McCLANAHAN.

GILBOA, N. Y., Feb. 24, 1916.

DEAR EDITORS:—I received this letter from sister Agnes Goodrich, and it impressed me forcibly that I must send it to the SIGNS, and I have written her so, so if it meets your approval, please give it a place in your paper. May God bless you all, both editors and contributors.

Yours in love of the truth as it is in Jesus,

D. S. ELLIOTT.

MIDDLEBURG, N. Y., Jan. 13, 1916.

DEAR BROTHER:—If I may thus address you. I have been wondering for some time how you were getting along this winter. I realize the fact that God can keep you, and I believe he will. I have thought often of writing to you, but then it would seem that I had little to say. I have many blessings to be thankful for, although God saw fit in the summer to take from us a lot of our property. He has taught me many lessons thereby. He gives and he takes away, blessed be his name. He creates good and evil, daylight and darkness, love, &c. He will do his will in heaven and among the inhabit-

ants of earth. He can work and none can hinder. He says, Jacob have I loved and Esau have I hated. He found Jacob in a waste-howling wilderness; he did not take him out at once, but led him about and instructed him; taught him that He has all power, and I feel that he has a purpose in all things; that he is too wise to err, too good to be unkind; that all things work together for good to them that love God, the called according to his purpose. He promises to be with us, and not leave nor forsake us.

The SIGNS is a source of great comfort to me. I thought last spring when you sent for it for me that by fall I could surprise you by paying you the two dollars, but God willed otherwise, and he alone can reward you. We are all well.

Unworthily yours,

AGNES B. GOODRICH.

ANCHO, New Mexico.

DEAR BRETHREN:—I will this morning send in my subscription for the SIGNS, so find inclosed two dollars for the best Old Baptist paper published. I do not know whether I am one of that flock or not, but that is what I claim. I think I have received the worth of a year's subscription from the January issue alone. I think the poetry, "Be of good cheer," is indeed good. When I was a girl my father took the SIGNS, and I remember a piece of poetry that was in one of the numbers at that time, which seems to me was about thirty years ago; the name of it was, "The Speckled Bird." When a mere child I joined the Old Baptists, and was baptized by Elder Charles Holcomb. I thought at that time that all Old Baptists were perfect, and that I would surely be rid of sin after being baptized, but, dear brethren, I soon found that was a sad mistake, for I can say with Paul, If a chris-

tian, the least of all, for I find more evil to tempt me than I do good.

I would like to know if brother Johu Holcomb is still living.

You can publish this if you wish. I have never written for publication, so do not know whether this will do or not, but if it should be published, and any read it who knew me, or my father or mother, I would like to receive a personal letter from them. I was Minnie Williams before my marriage, but now am a widow, living with my oldest son. My father was R. T. Williams. He was a deacon of old Union Church for a number of years, and was well known in Texas, which is my native State. Father lived in Panola County. I am away out here in New Mexico, alone as to my belief, but I find many good people here, and shall stay, as I am living with my children.

With love and best wishes for the SIGNS and its many writers, I am your unworthy sister,

MINNIE BELLAMY.

#### PLEASE TAKE NOTICE.

WILL those to whom we have sent statements of their accounts try to respond, even if they can pay only part of their indebtedness? We at present need all due us, and although a little matter to each person, when there are many in arrears it means much inconvenience to us, as we have large bills to pay.

#### 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., SEPTEMBER 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**JAMES II. 26.**

"For as the body without the spirit is dead, so faith without works is dead also."

We shall try to write upon this Scripture at the request of Mrs. E. F. Reed, of Williamsville, Missouri. This friend of the SIGNS is at present a member of the Methodist denomination, but has for a long time been dissatisfied with the teachings and practices of that body of people, and wishes to unite with the Old School Baptists, but lives nowhere near any of our people. If any one who reads this article knows of any Old Baptists living in Wayne County, Missouri, we ask that one to please notify Mrs. Reed of same at her address given above. Mrs. Reed's letter to us is withheld from publication at her request, much to our regret, as it shows she is surely taught of the Lord in a wonderful way.

Coming directly to our subject, we wish to say that the expression, "The body without the spirit," means the body without the breath. The word "spirit" refers not to God's Spirit, but to the breath which is in every human being. When the breath leaves the body the body is dead. James uses this to illustrate faith without works. As the breath is the life of our mortal bodies, and man-

ifests itself in action, so works are the activity of faith. James means that where faith is, there works will be. Works do not, cannot bring about that faith which is the gift of God, but when God imparts his divine faith in the life of the believer, that faith will show itself in results which he calls "works." If there are no actions or works of faith, then the faith is not there. God does not operate by his Holy Spirit in the believer and allow that work not to show itself. Wherever the Spirit of God is in operation it will show itself outwardly in "works." Old School Baptists are often accused of not believing in works, but this is utterly false. We do assuredly believe in works, not works which bring about salvation, but salvation which brings about works. We believe, because the Bible so teaches, that good works are the effect of grace; we do not believe that works bring about grace. Paul writes in his epistle to the Romans of justification by the resurrection of Jesus Christ from the dead; James writes in his letter of justification by works, yet there is not the shadow of a conflict between the doctrine of Paul and the doctrine of James. Paul is speaking of that which justifies the sinner in the sight of God: the resurrection of Christ from the dead. James writes of that which justifies us in the sight of our brethren in our church relationship here in the world. The works or acts of the believer do not justify him in God's sight at all, but our works, which are the issue of our faith, do show to our brethren whether our profession is a dead or a living one. No matter how much we might profess to our brethren that we love them, if we do not show by our actions that we love them, how are they to really know that we love them? Where the walk does not consist with one's pro-

fession, that one's profession or faith lacks vitality, just as the body without the breath is dead. You see, therefore, Paul is treating of the doctrine of justification from God's viewpoint, while James is thinking and writing of that same matter from the viewpoint of the brethren. Just as the resurrection of Christ from the dead justifies all the elect in the sight of God, so does the power or spirit of that same resurrection in the life of the child of God here in the world bring about certain activities or "works" that justify him in the sight of the church here in the world. God gave Abraham this gift of faith, which is the fruit of his Spirit. This faith in Abraham caused Abraham to do certain things which justified or proved the faith that was in him. It caused him to take his son Isaac, the child of promise, without staggering, or doubting the promise of God, and to be about to offer the child upon the altar. Here the renunciation of Abraham's paternal affection at God's command proves or justifies the character of Abraham's faith in God. His offering Isaac did not produce that faith, but the faith produced the obedience. Likewise, Rahab the harlot proved the faith that was in her when she hid the messengers, or spies, from Israel, and sent them out another way. Read Joshua, second chapter. Rahab was literally a stranger to these men that came from Israel, and they were strangers to her, nevertheless she knew "the Lord your God, he is God in heaven above, and in earth beneath." Now how did this woman, naturally a stranger to Israel and to Israel's God, know that the God of Israel was the only true God? She knew it because God had given her faith to know it. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." This faith in Rahab caused her to hide the spies which came

from Israel and to send them away in safety. The hiding these spies did not bring about the faith, but the faith caused her to do the deed, the "work." It is not what we say that makes us followers of Christ; our actions or the life that we live cause our brethren to have or not to have confidence in our profession. What profit is it to say that we have faith if our works do not show that we have faith? Can faith save us? That is, can mere profession establish or confirm us in the eyes of the church as being a child of God? If one is saved by grace, he is saved by grace all the time. He has not been saved by grace, nor he shall not be saved by grace, but he "is" saved by grace all the way along. "By grace are ye saved," says the apostle, putting it in the present tense. Thus God's effectual grace in the life of the believer works an effect that is seen by the church, so that he is seen to be saved by his "works;" that is, his works manifest to the brethren that he is saved by grace. Then, too, "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?" That is, if we love not our brother whom we have seen, what evidence have we that we love God invisible? The evidence that we love God is that we love that which is begotten of God, and if we do love the people of God we need not to be telling them of it all the time; they will know by our actions whether we love them or not. Actions speak louder than words. Our works will prove our love for them, and so will we be justified before them by our works, which shall be the fruit of our faith. Can the fig tree bear olive berries? Can the vine bear figs? The figs do prove that it is a fig tree, the olives that it is an olive tree, the grapes that it is a vine, and so on. Likewise do love and humil-

ity and prayerfulness prove that the faith divine of God is in one's life. Where this faith is, there will contrite repentance be; there also will be hungerings and thirstings after righteousness, sincere soul-pantings after God. These are the works of faith, and by these, and many such works, is the believer proved or justified in the esteem of all other believers. When the humble believer comes in fearfulness and trembling before the church to seek the ordinance of baptism and a home with other believers, it is not so much what that one says that gives the brethren confidence in his experience as the manner of his coming. His humility and sincerity are more eloquent than words, and do show in the forehead the mark of the lowly Galileean. The fact that our friend Mrs. Reed is inquiring for the Old School Baptists with a desire to cast in her lot with them is a favorable "work," manifesting the nature of the faith that is in her. A person is often known by the company he or she keeps. If one loves Old School Baptists and fellowships their preaching, that one will most likely be found around where Old Baptists are. He will be moved to hunt them up and to enjoy their company. Such a "work" would beautifully justify the faith of that one. Among the churches that we are trying to serve here in Virginia, we have in the different congregations a few who never say much, but show by their actions year after year that they are taught of God and have been with Jesus. We have no doubt that the churches here would be willing to receive these for baptism without hesitation, even if they themselves were not able to express much in words, should they come before the church. Their works have long proved or justified the faith that is in them, and are more satisfactory than words could ever be.

L.

## TRIP TO GEORGIA.

HAVING just returned home from a three weeks visit among the Old School Baptists in Georgia, we wish to say through these columns to the brethren there that we much enjoyed the time spent in their company, and will long cherish the welcome and hospitality they accorded us while there. It would be impossible for us to write a personal letter to even a few that we met while there, so take this opportunity to write one letter to all. The churches visited were the Shoal Creek Church, in the Ocmulgee Association; Bald Rock Church, in the Yellow River Association; Monroe, Mt. Paran and Big Creek churches, in the Oconee Association. Elder Allen is pastor of the Shoal Creek and Mt. Paran churches, and is an humble and God-fearing man, anxious for the welfare and peace of the churches. Elder R. L. Cook is pastor of the Bald Rock Church, a gracious man, and a safe and faithful pastor to all the churches of his care. Elder James M. Adams is pastor of the Monroe and Big Creek churches. This brother is already known to many of our brethren, especially here in the north, and needs no appraisal at our hands. These three pastors are sound in the doctrine of the Old School Baptists, according to our understanding of that doctrine. It was also our privilege to meet at the Shoal Creek Union meeting, Elder C. K. Haines, of Florida, who is already known to SIGNS readers by his writings. The section visited by us is that where Elders Joseph L. Purington, William L. Beebe and J. G. Eubanks used to live and preach. We found that the ministries of these three able men of God still live and bear fruit in these churches in Georgia. We had a good time among you all, and may God bless you for Jesus' sake.

L.



## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### ACTS XVII. 30.

BROTHER F. A. Chick, of Maine, desires us to give our views through the SIGNS on Acts xvii. 30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

In reading this text and its immediate connection we are sensibly impressed with the striking analogy which the circumstances here presented bear to the time, place and circumstances occupied at the present day by those few who contend for the truth, and against the superstition and idolatry of the present hour in our own country and throughout the world. Paul was a stranger and sojourner at Athens, waiting the arrival of Silas and Timothy. Driven by persecution he came to Athens, and found that whole city was given to idolatry, and his spirit was stirred in him, and he disputed with the Jews and in the market daily with them that came to him. God's ministers and witnesses are now strangers and pilgrims in the world, driven about at this time by persecution, and shocked at the abominable idolatry which they encounter on every hand. Their testimony, like that of Paul, is in direct contradiction of that which is popular, involving them continually in dispute with legalists and idolaters. The doctrine of God our Savior, as preached then by Paul, was new and strange to that people, and their curiosity was excited, and they brought him to Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.

Perhaps from that to the present time there has never been a greater disposition manifested in the religious circles for telling and hearing new things, but with all their relish for new things, the gospel, which was both new and strange to their ears, had no attraction for them, as the sequel will show. None can deny that at the present time, in which the invention of human ingenuity has been upon the rack to forge new theories of divinity and new machinery for what they profanely call evangelizing the world, while everything of human invention has its admirers and advocates, the simple truth as it is in Jesus is to-day about as unpopular in the world as it was in Paul's time at Athens. Then Paul stood in the midst of Mars' Hill. Let us notice and compare his standpoint with that of the servants of God who preach the same doctrine which Paul preached then. Mars, in pagan mythology, was the imaginary god of war, which was worshiped and relied upon to give success in human butchery, and Mars' Hill was an eminence probably which was so named and consecrated in honor of that idol. Among the thousands of heathen deities, to whom they had built altars and offered sacrifices, none seemed to be more popular than Mars. Brother Chick, ascend the hill of Mars, and look around you, and report what you see. There stands an altar inscribed, Missionism, or the god of Missions, calling loudly and pathetically for men and money to save a sinking world. Millions have been offered upon this Missionary altar, and yet its avarice is not satisfied. No soul has ever yet been saved by it, no soul ever will or can be saved by it, for there is salvation nowhere else but in the name of Jesus. Hence all the men and all the money offered upon this idol's altar is offered in

vain. Yonder, yet near the first, towers up another; go read its superscription. The Sabbath-school, as a means of grace, is chiseled upon its front. Like Moloch of old, it has received its hundreds of thousands of children which have been offered upon it, and although its flaming claws have not consumed the bodies of the victims which have been offered, they have consumed in them all that respect for the truth of divine revelation and reverence for the God which made the heavens and earth that they naturally possessed, and has seared their consciences as with a hot iron, and fostered in them the spirit of delusion, infidelity and bitter persecution. Hard by your eyes rest upon another magnificent altar, on which is inscribed Tract Society; its god is made of paper daubed with ink. Costly sacrifices are laid in grand profusion upon it, and the salvation of souls is accredited to it. Turn yet again, and you gaze upon an altar bearing the title, Theological Seminary, and on the other side the engraving reads, Educational Society. This idol is by all the modern Athenian worshipers regarded as the lord of their harvest, to whom they cry for all the ministerial laborers they desire. From this altar proceed such flattering titles as Reverends, Doctors of Divinity, Right Reverends, Holy Fathers, Popes, Cardinals and Bishops, Chaplains, Deans, Monks, Friars, Colporteurs and numerous others which are forbidden to be used in the church and kingdom of our God and of his Christ. We are told that the pagans had some thirty thousand gods canonized, and held in sacred veneration, but how the number will compare with those of modern times we will not presume to say, for time would fail us to speak of all the sculptured altars that may be distinctly seen and read from the

summit of Mars' Hill. Stained with the blood of millions, we shudder as we behold the altar of the god of war, who from the days of Cain has crimsoned the earth with human gore, yet this detestable monster has in all ages had his votaries, but never in our own beloved country so many, so violent and so cruel as in the last few years. Pile up the mangled, ghastly bodies of two millions who have been slain in the late war with our sister States, and heap on that frightful pile one million negroes who have perished since the war began in consequence of being forced or allured away from comfortable homes, and you will have a hill for Mars which will suffer nothing by comparison with that Mars' Hill on which the holy apostle stood. Let any one who fears God rise to the summit of this hill of Mars, and we doubt not that his spirit will be stirred, as was the spirit of Paul, to protest in the name of the Lord against the abominable idolatry and superstition of the present times.

But we will not now stop to institute a further comparison between the number or qualities of the ancient and modern imaginary gods which are made and worshiped by what our apostle calls art or man's device. Seeing that they are all alike condemned by divine authority as superstitious, we will pass to notice more particularly the verse on which our views are solicited.

"And the times of this ignorance." What times, and what ignorance? Observe, the apostle does not confine the application of his remarks to any one particular time, but speaks of the times, as though they were many, and then contrasting all former times when this abominable idolatry has prevailed with its prevalence in subsequent ages, says that the former he had winked at, but

henceforth a righteous judgment should mete due recompense to the offenders. Under the former ages, especially while national Israel stood the type of Christ's spiritual kingdom, while Israel was sorely punished for the sin of idolatry, the heathen nations of the earth were allowed to worship their idols without rebuke. The punishments inflicted upon Israel for worshipping idols were all temporal judgments, such as sword, pestilence and famine, captivity, and final extinction as a nation, but no such punishments were visited upon any but that typical people. It was thus that God had winked at the idolatry of the Gentiles. But now commandeth all men everywhere to repent. "Now," or from the time the separating partition between Jews and Gentiles was removed. "Now" that the Jewish organization and Jewish rites were abolished, from that time the apostle has taught that there is no distinction between Jews and Gentiles; all were alike to be judged and punished for the sins of idolatry. Here, lest our views be misapprehended, we will observe that we do not understand that it was in point of guilt before God, or exposure to everlasting damnation, any less criminal for the Gentiles to worship the works of their own hands before than subsequently to the abolition of Judaism, nor in that sense any more abominable for Jews than for the heathen to worship idols. But because Israel as a covenant and typical people were called in distinction from all other nations to be a peculiar people, and were held under a conditional covenant, which required that they should maintain the character of a peculiar people, consequently their special obedience to the law, and the severe chastisements for their disobedience, were specially provided in the law of a carnal commandment.

But now, as Paul stands addressing the Athenians, and in all subsequent ages of the world, a just and righteous retribution for idolatry shall be inflicted alike upon Jews and Gentiles without discrimination. The times of this ignorance included the time in which the giving of the law, the prophets, the priesthood, &c., were all confined to Israel, giving them instructions, line upon line, and precept upon precept, but no law nor prophets were sent to the Gentiles, consequently these were times of ignorance to them. But now that the authorized apostles of our Lord Jesus Christ by divine authority were sent forth to preach among the Gentiles the unsearchable riches of Christ, the plea of ignorance could no longer be made or admitted. The repentance now commanded is to desist from the worshipping of idols, from paying their devotions to gods which are like unto gold or silver, or stone graven by art and men's device. Of course it is not that repentance which Christ as a Prince and Savior is exalted to give unto Israel, with the remission of sins, for that they have no power to obtain, for it requires the same display of the divine power of the exalted Savior to give it as to forgive their sins. But as rational and intelligent beings, creatures or offspring of God, now that the gospel is preached unto the Gentiles, and light has come into the world, they have no cloak for their persistent adhesion to the worship of dumb idols. Christ said on one occasion, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. \* \* \* If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." —John xv. 22-24. The light which they then had beyond what they had in former

ages is expressed by the apostle in connection with our subject: "Because he 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." The resurrection of Christ from the dead afforded incontestable evidence of the supreme power and government of the God which raised him up and set him far above all principalities and powers, thrones and dominions, giving him a name which is above every name in this world or in the world to come, so that at his name every knee shall bow, both of things in heaven and things in earth, and of things under the earth. Thus fully demonstrating that God would hold all men answerable to him for their transgressions, and that he would judge them at the day appointed by that man whom he hath ordained. In the day appointed "he will judge the world in righteousness." That is, he will execute the judgments as already recorded in his word, against all unrighteousness. The righteousness of his judgment and of the final execution of his judgments will be measured by his law as the righteous standard of righteousness, which law forbids the worshiping or having any other god than the true and living God. The proclamation in all the world to every creature that the Lord is God, and beside him there is no other, implies a command of God that men should no longer bow down to idols or worship the work of their own hands. The judgment of God against idolatry is now already pronounced, the irrevocable sentence which was before published to Israel is now proclaimed to earth's remotest bounds, that "they shall go to confusion together that are makers of idols." That "the wicked shall be turned into hell, and all the nations that

forget God." This fearful judgment and sentence applies as well to those who at this day ascribe salvation to imaginary gods, or to the works of men's hands, as to those who gave form and shape to masses of gold, silver or stone, and called them gods, or ascribed the works or attributes of God to them in former times. Those who are to-day worshiping Mars, the god of war, and ascribing salvation to the bloody works of their own hands, and exulting in what they have accomplished by the spirit of Mars, will not be found guiltless when arraigned before him whose Spirit proclaims peace on earth and good will to men. Their "judgment now of a long time lingereth not, and their damnation slumbereth not." The idolaters of the present time, as well as those of former ages, ignorantly worship the God who is to them unknown, when they presumptuously call on him to assist them in doing the very things which he has forbidden them to do. They pray to him who has said, "Thou shalt not kill," to enable them to slaughter their fellow-men; to him who says, "Thou shalt not steal," or "covet," to prosper them in dispossessing their neighbors of their men-servants and their maid-servants, their oxen, asses, and every other description of property. Such worship is idolatrous and vain, for it is written, In vain do ye worship me, teaching for doctrines the commandments of men. Like the too superstitious Athenians, modern idolaters all perform their religious service as though they believe that God needs something which can be supplied by them, and can be worshiped with men's hands. May God preserve his children in these dark and trying times from all evil, and make them valiant for the truth. His word says to them, "Little children, keep yourselves from idols."

MIDDLETOWN, N. Y., August 1, 1866.

## OBITUARY NOTICES.

**Mrs. Nancy Dark**, widow of Elder Samnel Dark, died at her home in Macomb, Ill., July 1st, 1916, aged 90 years and 8 months. She had been ill for three months of heart trouble and other ailments incident to old age. Her maiden name was Spencer, and she was born near Vincennes, Ind., Oct. 31st, 1825, the daughter of Richard and Jane Spencer. In girlhood she moved to Fulton County, Ill., and in 1854 she was united in marriage with Isaiah Morris. Two children survive of this union: Isaiah, who lives near Macomb, and Ophelia, at home. Mr. Morris died in 1864, and in 1866 she was married to Elder Dark, then a minister of the Old School Baptist order. One daughter, Mrs. Grace Minkler, was born to them, who survives. Elder Dark had eight children by his former wife when the subject of this sketch was married to him, and with her three children made a large family, which she raised as her own, and with great patience and fortitude she bore the heavy burden laid upon her, and with great grace she was enabled to raise them all to honorable manhood and womanhood, and truly it can be said of her, Her children arise up and call her blessed. They were all living near enough to be with her, and were most devoted to her all her life, and during her illness they were very kind and attentive, doing all in their power to alleviate her suffering, which was great at times, but she bore it all with great patience and resignation, saying she was willing and ready to go when her Savior called, and often told her daughter she must soon leave her, and for her to be resigned and not to grieve for her. She often during her illness repeated hymns, among her favorites being "A few more days on earth to spend" and "I am a stranger here below." During her last hours she was unconscious, and died peacefully, as if going to sleep. She was a Baptist over sixty years, her membership being with New Hope Church, in Warren Co., Ill. In all her long life with Elder Dark, who was an eminent minister of the gospel for over sixty years, and who died in his ninety-second year, she was a helpmeet to him in every sense, encouraging him and holding up his hands, bearing uncomplainingly the burdens and privations of a pioneer preacher's wife. Truly a mother in Israel is fallen. A more noble, humble, kind, sweet, christian woman I never knew. In all the walks of life she was a lovely character, and none knew her but to love her. She was unwavering in the faith of the Old School Baptists, and greatly enjoyed the visits of her brethren and sisters, and her house was ever open to the brethren, where she made all welcome. How we shall miss her dear face and kind words of welcome. She leaves to mourn, besides her three children, her eight stepchildren, whose names are: Andrew, Campbell, Mrs. Thompson, Mrs. Wilson, Mrs. Curtis, Mrs.

Reed, Mrs. Goff and Mrs. Huff, also many grandchildren, and the church, to which she was warmly attached.

On Sunday, July 2nd, Elder L. E. Frazee preached an able and comforting discourse to a large gathering of friends from these words: "For this corruptible must put on incorruption, and this mortal must put on immortality," &c., after which her remains were laid to rest in Oakwood Cemetery, at Macomb, to await the resurrection morn, when we firmly believe her body, with those of all the saints of God, shall be raised and changed and fashioned like unto the glorious body of our Lord Jesus Christ, and shall ever be with him, and be satisfied. May this hope ever sustain us to the end of our pilgrimage. May God bless all who mourn, and enable them to say, Not our will, but thine, be done.

SARAH E. RUNKLE.

**Mrs. Emma D. Lowell**, of South Gardiner, Maine, departed this life July 17th, 1916, aged 69 years and 9 months. Both she and her husband united with the church at Bowdoinham, Maine, Dec. 11th, 1870, and were baptized by Elder Hiram Campbell. The church at South Gardiner was organized August 18th, 1896, and having received letters of dismissal they were members of this newly organized church. Brother James Lowell, her husband, died some years ago. They were both of them true and faithful members of the church of Christ, glorifying their Redeemer in their bodies and in their spirits, which are his. On Sunday, July 10th, our sister assembled with the little company gathered together in Jesus' name in the city of Gardiner, and returned home late in the afternoon, but she had been home but a short time when she was stricken with a stroke of paralysis, so that she was helpless and unable to speak, and she remained in that condition until her soul departed from her frail, mortal, corruptible body to be with Christ, which is far better. Those who knew our dear sister in the faith of the gospel loved her because of her holding fast the name and truth of Jesus Christ our Savior, and for those incorruptible ornaments of God's grace, the hidden man of the heart, which adorned her walk and conversation in this present evil world. She loved the assemblies of the church, and because of God's grace in her she loved not in words only, but in deeds. It could never be said of her as of some who are pretenders of godliness, who assume to be the people of God, that, "With their mouth they shew much love, but their heart goeth after their covetousness."—Ezek. xxxiii. 31. She leaves a brother and sister, brother Sidney Peacock, of Cowell, Cal., and sister Achsa Dill, of Machias, Maine. They were both dear to her, and she to them, not only by the ties of natural kinship, but also in the bonds of the spiritual and heavenly kinship of the household of God.

At her funeral the writer preached from the words, "I will ransom them from the power of the grave," &c—Hosea xiii. 14. Her body was laid away in the grave, and there sleeping in the dust of the earth it rests in hope of its triumphant awaking to everlasting life and glory at the appearing of our Lord Jesus Christ from heaven at the last day, "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."

FREDERICK W. KEENE.

**Harriet L. Dykes** was born in Pike County, Ala., May 16th, 1846, and was united in marriage with J. A. Dykes, Jan. 18th, 1882 (brother in the flesh to the unworthy writer). Her maiden name was Harriet L. Sellers. To them were born three daughters, all of whom survive her: Mrs. Mary Dean, Mrs. Cora Coats and Mrs. James Darden. She, with her husband, moved to Wood County, Texas, in the year 1884, and in 1891 she united with Hopewell Old School Baptist Church, and was baptized by the pastor, Elder J. E. Carter, now deceased. She remained a consistent member of that church until her death, which occurred at the home of her son-in-law, Mr. Henry Coats, at Winnsboro, Texas, October 5th, 1915, after much suffering of cancer of the breast, for which she was operated on a short time before her death, which operation proved to be of but little benefit to her. A few days before she died she was stricken with partial paralysis, and was not conscious of her suffering for the last several days of her life. All that loving hands and earthly physicians could do proved unavailing, but the great Physician that raised Lazarus from the tomb appeared with healing in his wings and took her immortal spirit to that home not made with hands, eternal in the heavens, there to sing praises to him throughout all eternity. Sister Dykes bore her trials and afflictions of this world with great christian fortitude, ever appearing reconciled to her lot. As a wife she was devoted, kind and tender; as a mother she was loving and kind, always interested in the welfare of her children; as a neighbor she was ever ready to do all in her power to help those in distress; as a church member she was humble and obedient, and walked as becometh the children of the most high God.

The day following her death funeral services were held at the residence where she died, her pastor, Elder H. B. Jones, conducting the services. Elder Jones read some of the inspired word and spoke comfort and consolation to the bereaved relatives and friends, after which she was carried to the Lee Cemetery, where she was laid to rest by the side of her husband, who preceded her to the grave seven years, there to await the resurrection morn, when

we have the assurance that Christ will come the second time without sin unto salvation, to gather his elect to ever reign with him in glory. "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?" Then, dear children, relatives and friends, be comforted, for she shall arise triumphant with that blood-washed throng, through Him that loved them and gave himself for them.

O. B. DYKES.

**Thomas F. Routledge** died at his home in Muirkirk, Ont., June 12th, 1916. Brother Routledge was born August 29th, 1837, making his sojourn here 78 years, 9 months and 13 days. He had been in failing health for some time, being afflicted with heart disease, but was able to be around until a short time before his death, although he suffered greatly at times from shortness of breath. He never murmured nor complained, but bore his suffering with patience until the end came and the Lord took him to himself. Brother Routledge was received in the fellowship of the Covenanted Baptist Church of Canada, and baptized the fourth Sunday in June, by the late Elder Pollard, and lived a life of faithfulness and devotion to the church, and his walk before the Lord was attested with humility, love and fear. He was a man well respected by all who knew him, trustworthy and upright in his dealings with his fellow-men. His last hours were very pleasant, being filled with the goodness of God, and he felt the enduring mercies of God very precious to his soul.

His funeral was held from his late residence, conducted by the writer. Burial was in Duart Cemetery. May the dear Lord be with his widow and the dear children to comfort them in their sorrow.

J. B. SLAUSON.

## APPOINTMENTS.

DEAR BRETHREN:—Please publish the following appointments:

Roxbury, Sunday, Sept. 3rd, 11 a. m.; Union Grove, Sunday, Sept. 10th, 11 a. m.; Kingston, 150 Prospect St., Saturday, Sept. 16th, 8 p. m.; Ashokan, Sunday, Sept. 17th, 10:30 a. m. and 2 p. m.

GEORGE RUSTON.

## MEETINGS.

THERE will be a two days meeting at Cammal, Pa., the fourth Sunday in August and Saturday preceding. A hearty invitation is given to all who desire to come.

D. M. VAIL.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Providence Church, near Plauo, Appanoose Co., Iowa, in her sixty-second

annual session, on Wednesday after the fourth Sunday in August, 1916, and continue three days. Trains will be met at Plano. All are invited.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

THE Maine Old School Baptist Association will meet, if the Lord wills, with the church at Bowdoinham, Maine, on Friday before the second Monday in September (8th, 9th and 10th), 1916. Lovers of the truth are cordially invited.

GEO. R. TEDFORD.

THE ninety-ninth session of the West Tennessee Association will meet with Yellow Creek Church, Dickson Co., Tenn., two miles from Woodhaven, on the Clarksville Mineral R. R. Brethren will be met at Woodhaven with conveyance. Session to begin Saturday before the second Sunday in September, 1916.

A. L. STANSELL.

THE Roxbury Old School Baptist Association is appointed to be held with the Second Church of Roxbury, on Wednesday and Thursday following the second Sunday in September (13th and 14th), 1916. Trains will be met at Roxbury on Tuesday afternoon before the meeting, also Wednesday morning, the first day of the meeting. All who love to hear the truth proclaimed are invited to meet with us.

MARIETTA MEAD, Church Clerk.

THE Western Corresponding Association of Old School or Predestinarian Baptists of Missouri will meet with the church called Three Forks of Nodaway, in Nodaway County, Mo., on Friday, Saturday and Sunday, Sept. 15th, 16th and 17th, 1916. Brethren of our faith and order are invited, especially ministers. Trains will be met at Pickering and Clearmont.

C. C. MOORE, Moderator.

**E B E N E Z E R  
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I N  
N E W Y O R K C I T Y.**

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2:00 P. M.

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C H U R C H,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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. 84. MIDDLETOWN, N. Y., SEPTEMBER 15, 1916. NO. 18.

## CORRESPONDENCE.

### J A B E Z .

“AND Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.”—1 Chronicles iv. 9, 10.

It is nothing less than the sacred, gracious power of God that moves a sinner to worship God in spirit and in truth. That working of the mighty power of God, according to which we are made believers in Jesus Christ our Savior, is put forth in the soul in vital teaching. It is that teaching that lives in us, moves us in things pertaining to God, brings forth fruit in us, yes, moulds us to worship the Lord our God in spirit and in truth. Christ saith, “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

“And Jabez was more honorable than his brethren.” In the highest sense he was such because he was the workmanship of Jehovah’s grace, and thus in his

life and conversation he showed forth the praises of the Lord. He was one whom the King of kings delighted to honor. He was an Israelite indeed, and of such God saith, “Since thou wast precious in my sight, thou hast been honorable, and I have loved thee.”—Isaiah xliii. 4. He honored God, for he called upon the God of Israel; and this was all of God’s grace.

“And his mother called his name Jabez, saying, Because I bare him with sorrow.” In sorrow she brought him forth, and doubtless there were other sorrows than her travail in childbirth that she had. “I bare him with sorrow.” All the family of God, in times appointed of our heavenly Father, have their sorrows, even such griefs as are peculiar to the household of God, and Jabez, a child of sorrow, in his prayer gives us intimations of these sorrows. Child of God, are you sorrowful? It will be well in your grieved soul to think of him, the incarnate Son of God, who preeminently was a man of sorrows and acquainted with grief. “Surely he hath borne our griefs and carried our sorrows.” There are no griefs and sorrows, though ever so bitter and deep, that the members of Christ’s body experience, but Christ our Head

knows, and fellowship and succor and strong consolation are found with him for all that believe in him. He is our great and merciful High Priest upon his throne; let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

"Jabez called on the God of Israel." It is a sacred miracle of the grace of God that vile transgressors of the law of God should be moved to call upon the name of the Lord. It is written, "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. In calling upon God there is a looking beyond all human aid. There are conditions that quickened sinners are brought into in which they prove that vain is the help of man. All our resources come short to minister comfort, strength and salvation to poor, perishing sinners. Heady, self-sufficient professors of Christ's name may sneer at the called of God being called "ready to perish," (Isaiah xxvii. 13,) poor and of a contrite spirit, trembling at the word of the Lord, (Isaiah lxvi. 2,) nevertheless the children of God all, at times, feel themselves to be just such wretched, needy ones before the Lord, with whom they have to do. How gracious then are the operations of the Holy Spirit that move us to feel after God; we that were enemies, far off from God, alienated from the life of God, through the ignorance that is in us because of the blindness of our hearts; yet when God calls such a sinner by his grace he comes into that poor sinner's thoughts, he opens up to us little by little his name, and we think upon his name, we are drawn to the Lord, wretched and guilty, hell-deserving though we be; we flee for refuge to the name of the Lord, so graciously

and comfortingly declared unto poor, lost sinners by Jesus the Savior. We believe that God is, and in our very hearts we believe he is just and holy, almighty, gracious, merciful. O that he would be merciful to me, take pity upon me; O that he would be my friend and save me. "Jabez called on the God of Israel." The Israelites were a signally favored people. They were the adopted nation of God, to whom belonged the glory, the covenants, the giving of the law, the service of God and the promises. To them were committed the oracles of God, and of them, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen. Jabez prayed to the Lord. A poet has said:

"Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."

Communion with God is a true indication of the spiritual health of the child of God. If there is very little intercourse with God, if there are no sighs and longings, cries and praises in the soul unto God, then we are in a languishing, low condition indeed. No matter how a person may be talking or preaching about this and that doctrine, and no matter how constant may be the attendance at the assemblies of the church, if communion with God languishes what health can there be in the soul toward Christ? And that professor of Christ's name who has had no heart to heart communion with the Lord, and thus in his heart has nothing to do with God, how can he know God, and Jesus Christ the Savior? and where are the evidences that he is known of God? This is the

language of the new covenant: "I will give them a heart to know me."—Jer. xxiv. 7. And they shall all know me, from the least unto the greatest of them, signifies that they shall have a vital knowledge of the God of their salvation, even unto the blessedness of crying, Abba, Father. O, it is so essential that we poor sinners should thus know the Lord our God, for so much we need his help, compassion and forgiveness every day. Hypocrites and carnal professors have no such needs, and they know not God. "Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed." This is a sweet, comprehensive prayer, suitable to all conditions that a child of God may be in. This is the heart crying out unto God. There is such a God-wrought fervency in it. Contemplate the exclamation, "Oh" (not O). It is the wish, the yearning of the heart. And the word "indeed," which means, in very truth. That the blessing of the Lord may be upon me, that it may be my possession, my meat and my drink, my life for evermore. Though a sinner should gain the whole world and lacked the blessing of God he would lack everything, for all things without this blessing of the Lord fade and perish, and end in utter vanity. Look at a sinner, a vile transgressor; he is under the curse of the law, he is alienated from the life of God through the ignorance that is in him because of the blindness of his heart, the wrath of God abideth upon him. Such is the testimony of the Scriptures concerning a sinner. How can the blessing of God come upon such a creature? This blessedness cometh upon us through Jesus Christ, our Lord and Savior, our everlasting covenant Head, in whom God blessed us with all spiritual blessings in heavenly places. Christ, the Fountain

of all our blessings, is our Redeemer King enthroned upon the holy hill of Zion, and there the Lord commanded the blessing, even life for evermore. So in this comprehensive, fervent prayer, "Oh that thou wouldest bless me indeed," is the heart's entreaty of a sinner called by God's grace that such blessings as God hath treasured up in Christ for his loved ones may be bestowed upon wretched, sinful, hell-deserving me. O that forgiveness, peace and reconciliation may be mine. "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." The child of God in ways without number finds the need of God's blessing. This is peculiarly felt in times of temptation, and when the way is felt to be in desert places, and when afflictions, persecutions, false tongues would do us mischief. Then how needful and much desired is the blessing of our heavenly Father, that we may be upheld and walk humbly in faith and love with our God. "Oh that thou wouldest bless me indeed." Let thy doctrine drop as the rain and distil as the dew upon me, a poor sinner; let there be a plentiful rain to refresh my weary soul; let there be showers of blessing. (Ezek. xxxiv. 26.) Then I shall be fruitful and glorify thee in my body and spirit, which are thine. Then I will fear no evil, and say of all my foes, Let them curse, but bless thou me, O my God. That prayer of Jacob's is importunate and vehement indeed. We are told he wept and made supplication, (Hosea xii. 4,) and thus he cried, "I will not let thee go except thou bless me."—Gen. xxxii. 26. The blessing of the God of Israel is sought for by needy

sinner as the pearl of great price. The blessing of the Lord maketh us rich, and he addeth no sorrow with it.

Oh that thou wouldest enlarge my coast. This could not mean that he desired of God a more extensive ownership of land than fell to his lot when Joshua divided the land among the tribes of Israel, for according to the laws of Moses regarding the ownership of land there could only under exceptional circumstances be any increased possession of land, by purchase or otherwise, and then in the year of jubilee it returned again to the original owner, or his heirs. But I think that, in the temporal aspect of his petition, it arose out of the circumstances and times in which he lived. Jabez felt to be straitened in his present circumstances, and sought the blessing of God that he would enlarge his coast, that the Lord would give him an entrance into and actual possession of his allotment in the promised land—the lot of his inheritance, which was his from God as an Israelite; and the next clause appears to sustain this thought: "That thine hand might be with me." There were Canaanites in the land, and the tribes of Jacob had to drive them out in order to have peaceable possession of their allotted inheritance. Read the whole first chapter of Judges. Here are a few verses of it: "Now, after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold, I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him."

We see in these verses a picture of brotherly helpfulness. The people of God are members one of another, and the church of Christ is unto the edifying of itself in love. You will see in this chapter in Judges the difficulties that then were to be encountered when the tribes of Israel sought the enlargement of their coasts, and some, for a time, failed to fully and peaceably possess the lot of their inheritance. Jabez appealed unto the God of Israel to enlarge his coast: Let thine hand be with me. Listen to the song sung in after days by Israel: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them."—Psalms xlv. 1-3. The spiritual Israel of God often find in the spirit Jabez's prayer in their hearts: Oh that thou wouldest enlarge my coast, and that thy hand might be with me. We would go on and on to enter into the unsearchable riches of Christ. For all the land of promise, of our inheritance by faith, and of our ultimate eternal glory hereafter, is in and with our Head, the Lord Jesus Christ, the incarnate Son of God. "That I may know him."—Phil. iii. 10. "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 is the riches of the glory of his inheritance in the saints."

There are many professors of Christ's name who possess only a map of the land of Israel, and this suffices them. They can talk about the land of promise like a scholar who has studied his geography. Up there are the forests and mountains of Lebanon; here are mountains dropping new wine, there are the valleys, brooks and streams, olive yards and vineyards, villages and cities, fortresses and palaces. But they have never been there; they have never entered the land, not a step by faith have they taken therein. Their feet have not stood within thy gates, O Jerusalem. Thither the tribes of Israel go up, the tribes of the Lord, to give thanks at the remembrances of his holiness; of all this they have no experience. But the bare statements of what the holy Scriptures declare concerning the things of Christ alone do not suffice the quickened sinner; neither can a child of God be satisfied to wander through the land as a foreigner, an alien from the commonwealth of Israel, but he longs to have his portion therein, to blessedly realize, This is the land of my inheritance. He longs to eat freely of the fruits of the land, the bread and honey, milk and wine of Christ's gospel. He yearns to have, he feels he must have more than the map, the mere geography of the land of promise, that the gospel of Christ may be known not in word only, but in power, and in the Holy Ghost and in much assurance. Carnal professors of Christ's name appropriate all the good things of the gospel; they find no opposition to their doing so, and need no assistance to enlarge their coasts unto the uttermost bounds of salvation, sonship and eternal glory. Such exploits are very easy matters with those who are not of God, but with the children of God it is otherwise; they find they have need to be often looking unto their God in prayer. Oh that thou wouldest enlarge my coast, that thy hand might be with me. It is a strait gate into the path of life, and it is only through much tribulation that the child of God enters and possesses the kingdom. We read the Canaanites would dwell in that land. (Judges i. 27.) Giants, the sons of Anak, were there, with their cities built up to heaven, and much fighting had to be endured to dispossess them. The Canaanites are not in the precious things of Christ, but they are in our flesh, and they are ever our enemies, opposing and hindering the enlargement of our coast. Through fire and water we are brought into a wealthy place, and it is amidst the buffetings of Satan that the power of Christ shall rest upon us. The Holy Spirit of promise in his new covenant ministrations gives unto the heirs of promise earnestness of their inheritance, unto which they are predestinated, according to the purpose of him who worketh all things after the counsel of his own will. These foretastes are so blessed that our souls reach after more and more to know what is the height and depth and length and breadth of Jehovah's love in Christ Jesus our Lord. There are times when the heart is enlarged, (Psalms exix. 32,) and the hand of the Lord is with us to mortify our members which are upon earth; to crucify the flesh with the affections and the lusts. This crucifying of the Canaanites is no mere pastime, but it is only by much prayer, by much grace being given us; it is amidst sighs and moans and wrestlings and many fervent cries to the Lord for his hand to be with us that the corruptions of our flesh, our unbelief, the opposition of the devil, are overcome. At all such times we are having our coast enlarged. We are growing up into him in all things,

learning how suitable, precious and glorious he is unto us vile sinners. We follow on to know the Lord, whose going forth is prepared as the morning, and he, in our faith's enlarged vision of the characters he sustains unto his people, comes unto us as the latter and former rain upon the earth, (Hosea vi. 3,) and thus we poor sinners thrive amidst the goodness of the Lord our God.

Oh that thou wouldest keep me from evil, that it may not grieve me. Christ taught his disciples to pray after this manner: "Lead us not into temptation, but deliver us from evil." And in his prayer to the holy Father he thus intercedes in behalf of his own: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." All that is evil is a grief to the quickened sinner. In this the children of God are manifest. Being born again of incorruptible seed, by the word of God, which liveth and abideth forever; made partakers of the divine nature, and having the Spirit of Christ; God has written his law in their heart, and thus they delight in the law of God after the inward man, and we would never, never do that which is evil in the sight of God, our heavenly Father. This is very explicitly taught in Romans vii. 19: "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." The Holy Spirit gives to the quickened sinner a tender conscience, and all the uprisings of evil within grieve him. He often sighs and mourns, and loathing himself he cries unto his God to be kept from all that is evil in the eyes of him who is of purer eyes than to behold evil,

and who cannot look on iniquity. (Hab. i. 3.) O, sin is ever abhorrent to such as are born of God, therefore it is no marvel that when they feel the dreadful working of the law of sin in their members they cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

"And God granted him that which he requested." Jesus told his disciples that "men ought always to pray, and not to faint." What a sacred privilege is thine, O child of God, to pour out your heart unto the Lord. Here lies our safety in living in much communion with our merciful, gracious God. O to walk humbly with our God. He will sustain and revive us in our pilgrimage, and, dear children of God, we find nothing so blessedly keeps us from evil as to have the crucified Savior revealed in our hearts. O to be looking unto Jesus! One look of love from the Lamb of God, one sin-pardoning word from his lips to a poor sinner plagued with evil, and the power of evil is broken, it shall not have dominion over us, for we are under the grace of Christ, our King, our Friend and Savior.

"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."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

TILBURY, Ont., Aug. 2, 1916.

DEAR BROTHER KER:—I can truly say that I was sorry for you in the deep trial you have been made to pass through in the loss of one so dear as your companion. How short-lived was your happiness in her companionship; in it all you have my sympathy. I hope the dear

Lord will give you grace to be reconciled to his all-wise will, and that it may be among the "all things" that work together for good. But blind unbelief is sure to err and scan God's work in vain; he is his own interpreter, and will make it plain. The day after you lost your dear one I lost my dear brother in Manitoba. Though I knew he was sick, I was not able to go to him, the distance was too great for my strength, as I have not been well for some time, though up and around, but when the telegram came it was a great shock. I believe I can truly say I felt sustaining grace given me in the hour of need, and a desire to be reconciled to his holy will. I have passed through many such trials in my time. Since then I have lost a nephew, on the 10th of last month, in a hospital in England. He died of an abscess on the brain. He went with the construction corps, but was unable to go to the war zone with the rest of the company. That awful war! the dear Lord alone knows where and when it will end. It is no doubt to fulfill God's purpose, though it is so terrible to think of.

I have some letters that were sent me some years ago; I felt them good then, and when reading them over they are as good as when written, at least to me. I hope you, too, may find some comfort in reading them, and if you think best you may publish them. You knew both the writers, brother Case, of London, and sister Eliza McDonald. They have finished their course and kept the faith, depending on His word, and are at rest in Jesus, I believe. My son and his wife join me in love and sympathy to yourself and family in your sore bereavement.

I am your sister in hope beyond this vale of sin and sorrow,

SARAH A. McCOLL.

AUGHRIM, Ont., January, 1907.

DEAR SISTER McCOLL:—Desiring that this will find you and yours well, I write to say that Lizzie is well, but that I am not very well. I have not been so well this winter, it has been such bad weather for my complaint, but I managed to keep about until January 1st, when I had to give up, and I have been laid up since. If good weather would come I think I would soon get better, but how good it is to know and feel that weather, health and all are in the hand of that One who is too wise to err and too good to be unkind. As far as concerns this world, I have nothing to live for, feeling that at its best all is vanity here below. We enjoy, as we hope, the love of God in bringing us from darkness to light, and from the power of Satan unto God, in giving us to love and adore his great mercy in giving us a good hope through grace, giving us love, communion and fellowship with his saints and with his Son Jesus Christ, sweetness, light and comfort in his word, so that we are made to glory in his name, feeling that he that spared not his own Son, but delivered him up for us all, shall also freely give us all things. Dear sister, all the above things I have written in the midst of doubts, fears and questionings, such as, How do I know? Can it be possible that a poor, wretched sinner knows anything in truth about the above wonderful things? So that, dear sister, at best we are reduced to hope, and often hope against hope, and we read that if we hope for that we see not, then do we with patience wait for it, and, like one of old, I have often to feel and say, To whom can I go? thou hast the words of eternal life, and as far as this short life or time state is concerned, we seem to enjoy the above blessings but for a moment, and that for the rest of our

lives we have been forsaken and left to ourselves, whereas the dear Lord declares, For a small moment I have forsaken thee, but with everlasting kindness will I have mercy upon thee, so that, my dear sister, this time of sorrow, sin, doubts and fears with our God is but as a moment out of that eternity of time, or space, or life, that is with him, and which is from everlasting to everlasting. The revelation and experience of Paul made him reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; then, dear sister, may you and I be favored to gird up the loins of our minds, be sober and hope unto the end, knowing that death, that puts an end to life, shall put an end to sin, and O how sweet to contemplate; then shall we see and hear and know all we desired to here below, and find sweet employ in that eternal world of joy.

Forgive the rambling nature of this letter. If you find any comfort of love, any stirring up of your pure mind, then to God be all the praise.

I have been expecting to hear from you since the Lobo meeting, but have not, so I thought I would write. Elders Wyman, Sawin and Vail have been in Canada and served the church. We have had Elder Sawin out here, and he had dinner with us, and we enjoyed his visit. We hope to hear from you soon. Dear sister Bessie Bateman has gone to her longed for home.

Yours in hope,

R. CASE.

LONDON, Ont., July 19, 1909.

DEAR SISTER MCCOLL:—With love and best wishes to you all from us both, I write to say that Lizzie was up this p. m. to see Mrs. Graham; she is doing well, and Lizzie fell in love with her. She said that you were sick, so I am trying to

write you now, for I know that it is in affliction that poor sinners need comfort and support, and if the dear Lord will give me a word of comfort to you then to him shall be all the praise. It was said by one of old, and by many before and since, It is good that I was afflicted. David did not and could not say that it was good while he was in that affliction, but after he was delivered out of that affliction and tasted the loving-kindness, longsuffering and faithfulness of his God, then, and only then, could he say it was good that he was afflicted, for before it he went astray; then he could take the cup of salvation and ascribe praise unto his God, and O what sweet work this is, for the poor, weary and heavy laden child of God to bless and praise the triumphant God; it is then we gladly obey the command of our heavenly Friend and King when he says unto us, Come unto me, all ye that labor and are heavy laden, and I will give you rest, and how often have you and I tasted of that rest, rest from ourselves, from our sins, from our burden, our guilt, rest from under the curse of the law and rest in Jesus. O how sweet that truth, rest in Jesus, rest in his everlasting love, when we cared not for ourselves, rest in his finished work of redemption, rest in that glorious truth that he was raised from the dead by the power of God, now no more to die, and he has given proof to very many that he did rise from the dead, and that he is alive for evermore, by giving many poor sinners to know that they are, or were, without hope and without God in the world, manifesting himself unto them as their God, their righteousness, their portion for evermore, and he has said, Because I live ye shall live also. O how good to feel:



"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love,  
And when hoary hairs shall their temples adorn :  
Like lambs they shall still in my bosom be borne."

"That soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes ;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

The above is better than what I may write ; may the truth and comfort of it be to us all while in this vale of tears. May you soon be well in health again and be at the October meeting, is our prayer, if it is the will of God. Remember your unworthy brother when it is well with you.

Your brother and sister,

R. & L. CASE.

APPIN, Ont., Feb. 27, 1913.

DEAR MRS. MCCOLL:—I was very glad to receive your good letter. I remember once you said to me, "The church will be a wall of fire round about you." At that time I could not grasp the meaning. I thought you were so much older that you could not understand the temptations that come to those who are younger in years, and I could not see how being in the church would make it any easier to resist those temptations. On Sunday morning of the meeting I was thinking should God grant me strength to ever go to the church, how could I go back and meet my old associates, and how could I refuse to go places, when the words came, "All these things shall be added unto thee." Then I thought of the communion service, and I felt, How can I ever dare take part in that? And the words were in my mind, Except ye eat my flesh and drink my blood, &c., and again, As often as ye do this do it in remembrance of me; and then again the words came, And all these things shall be added unto thee, and O, I have felt that surely it is all wonderful, for things

that it had been impossible for me to resist now seem so easy, and I feel to say, Strength in the Lord Jehovah, is eternal as his years. I know of myself I am weak and helpless, and apt to fall by the way, but I think of those golden candlesticks, pure gold, without any alloy, and how they held the little candles so they could not fall one way or the other, that pure love of God that holds his children so they are made to say, I will not eat meat for my life if it causeth my brother to offend. Again, Christ said, I will write my law in their heart, and his law is, Love one another, and when he puts that love in the hearts of his people then all is peace. I had never seen it that way until the Saturday afternoon of the meeting, then I felt to say, as did John, I saw a city. I could not see that I had any part in it, but the words came to my mind, Take thy shoes from off thy feet, for the place where thou standest is holy ground. Again,

"How glorious Zion's courts appear,  
The city of our God ;  
His throne he hath established here,  
Here fixed his blest abode."

I had never seen the church in such beauty, and I felt again the beauty of the words, These are they that have come up out of great tribulation, and have washed their robes in the blood of the Lamb. As I was going out of the meetinghouse on Sunday morning, and the church was staying in, the words came, There shall ye taste unmingled joy and dwell in perfect peace, yet at that time I did not think of going to the church, but there has been much beauty in the words, When the fullness of the time had come. How often I had gone to the meetings with such a longing in my heart, and would come away feeling just the same, a longing, aching void. I would hear the members say that surely it had been a feast, but on

Monday of the meeting I felt I could say, "My cup runneth over." I felt I had surely been made to lie down in green pastures and been led by the still waters. I shall never forget that night at Deacon Gillis'. It had seemed, as I think of it now, that I had been at the side of the pool, as the poor man with the infirmities, and had waited for some one to put me in when the water was troubled, so I had gone on hoping that as I would listen to the preaching of the word I might be cured. But when the words came, Arise and shine, for thy light has come, all the burden was gone. I felt indeed that not one stone was left on top of another, for surely I could say,

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

I was "all undone." But O I have thought of the children of Israel. Some one said that night that surely it was a night to be remembered. And I felt that indeed it was a night to be remembered, when the angel of the Lord passed over and saw the blood of the Lamb sprinkled on the door post; I felt indeed there was nothing in me, but I felt I could say, He brought me up out of the horrible pit and the miry clay and set my feet upon a rock; he established my goings; he put a new song in my mouth, even praise unto God. O, I felt if I could but praise him. He was the chiefest among ten thousand, and the church was surely the fairest among daughters. I felt if I could but lie at their feet. At one time I had a desire to be something of use or value in the church, but then I felt if I could only be the smallest little pebble among all the stones of the building. I knew they could go on without me, but I felt to say, Entreat me not to leave thee, or to return from following after thee, for whither thou goest there will I go, and whither

thou lodgest there will I lodge, for thy God shall be my God, and thy people my people. It seemed that all fear was wiped away, and that morning as Aunt Clara said to me, "I will go up with you," the thought came, I only want Jesus. I felt he was my strong tower, and, If Christ be for us, who can be against us? When I was received sweet joy filled my heart. I could but feel, "With believers enrolled, with believers to live and to die," and now the words are in my mind:

"To an inheritance divine  
He taught my heart to rise,  
'Tis uncorrupted, undefiled,  
Unfading in the skies."

I felt that truly strength in the Lord Jehovah is eternal as his years, and as I have received sweet letters of love and fellowship from the church I have felt that surely as thy days thy strength shall be, and as God provided his Israel of old with manna each day, so he will provide that heavenly manna for his Israel now, and the words are very sweet, "God will provide." But only when we are given that faith of God are we made willing to trust him for all things. The words have been very sweet to me, In six trials I will be with thee, and in the seventh I will not forsake thee.

O no, I did not mind in the least your speaking of preparing for the baptism. I felt glad to know you thought of it. To-day I had a very sweet letter from Elder Lester. He spoke of the baptism, and said he would be glad to take part in the ordinance if it should be the will of God and of the church. As far as I am concerned, I have no choice, just whoever the church desires as moderator at that meeting.

We have Aunt Clara and Aunt Tish with us just now. We are very glad to have them, and I feel loath to leave them to come to the store. At first it seemed

very hard to come and mingle with the people; not that I thought that I was any better than others, O no, but it seemed I could not get my mind on my work, and I would think of the church, and felt to say,

"There my best friends, my kindred dwell,  
There Christ my Savior reigns."

But lately I have been made more willing to do whatever comes in my way in the store work, and the words have come to my mind with much assurance,

"The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."

I hope you will pardon me for writing so much, but I have felt to say that although I try so hard to praise his name I fall far short, and, The half has never been told. O that he might keep me and guide me, and all his children, if I be indeed one. Look with an eye of charity on all I have written. Love to all.

I am yours in hope,

ELIZA McDONALD.

APPIN, Ont., May 14, 1914.

DEAR SISTER MCCOLL:—I have been so anxious about you ever since the meetings that to-night I felt I must drop you a line. We were very sorry that you were taken sick and had to leave the meeting, but sincerely hope you were soon feeling better, and by this time quite yourself. It is hard to have to be sick, but when blessed with His presence it lightens the burden. I know that he is everywhere present, but we cannot always feel that his everlasting arms are underneath, and his banner of love floating over us. But may he seem very near to you, as in days past, and as he has promised never to leave nor forsake his people, may you even down to old age feel his sovereign, eternal, unchangeable love. O the love of God that passes understanding. Just to lie passive in his

hands, and know no will but his. But I cannot say what I would like to, and anyway I just felt so anxious I wanted to know if you were better. I hope, if it is the Lord's will, that he will grant you health and strength, and that you may be able to attend the meetings again. You have been like a mother in Israel to me, and when you were absent Sunday afternoon and Monday morning I greatly missed you. I knew you would be sorry you could not be at the rest of the meeting, but I am glad the Lord is not confined to time or place, for he can make even a dying bed feel soft as downy pillows are. He can wipe all tears from our eyes, and make us to feel that these light (otherwise grievous) afflictions work for us a far more exceeding weight of glory. And O that blessed hope that enters within the vale, for we know that when this earthly tabernacle is dissolved we have a building not made with hands, eternal in the heavens. And truly,

"A hope so great and so divine

May trials well endure,

And purge the soul for sense and sin,

As God himself is pure."

But if for this life only we have hope we are of all men most miserable. Yet we know it is not for the things of this world we hope, but there is an inward longing to be like Christ, and we are made to say, I shall be satisfied, when I awake, with thy likeness. Here there is a continual warfare, the flesh lusting against the Spirit and the Spirit against the flesh, so often I fear I will fall by the hand of the mighty enemy. I feel my feet have well-nigh slipped, but I long that he might lead me and guide me and keep me, that I may be kept so that I may never bring shame or reproach to his cause.

Well, I am writing far too much, for I cannot write anything that will be of any comfort. Would it be too much to ask

Tom or Chris to drop me a card telling how you are, if you are not able to write? Mother kept pretty well while we were away, but has not been quite as well as usual to-day. She is very sorry you were taken sick, but hopes to hear soon that you are quite well again. Give our warmest love to all the rest, and to your own dear self.

Yours most unworthily,

ELIZA McDONALD.

TORONTO, Ont., Aug. 8, 1916.

DEAR BRETHERN EDITORS:—I am inclosing a letter I received from Mrs. Pultz nearly three years ago. I consider it good matter for the SIGNS, but will leave it at your disposal. Love to you and all the household of faith.

Your unworthy sister,

(MRS.) W. C. YOUNG.

WHEELING, W. Va. Oct. 15, 1913.

MY PRECIOUS SISTER:—I think I am making this attempt to write to you to-day because I do not know what to do with myself. I often think of you; I doubt if there is a day goes by that you and sister McKinney are not in my mind. This is not saying that I do not think of all the dear ones with whom I have corresponded, but somehow I feel that she and you appeal to me as those needing more than the usual share of sympathy. I do not know that I am able to sympathize with you as I desire, from the fact that all my efforts are vain. I have a struggling desire to feel and to be truly sincere in all I say or do, but alas, I am (I almost feel to say) dead to everything. Usually when I try to pray a drowsiness comes over my mind and holds it down, especially in the nighttime, but creature things will hold my eyes waking. O dear sister, I am so weary, I wish I might lay

my tired head on your dear shoulder and weep. O that the dear Lord would loose my bands and let the poor captive go free. I am willing to suffer pain and death if only he would reveal his love to me. My health is worse than usual. This I consider is his rod and his stripes. Often I think I cannot live through the day. I I feel (I think) willing to go any time he sees fit, if indeed he thinks on me at all. Often when trying to commune with him I feel that it could not be possible that he would take any account of me, yet I continue to struggle for a nearness to him. Many times I am faintly reminded that my righteousness does not matter. I cannot doubt that the righteousness of the dear Son of God is sufficient. I do not doubt this in the very least, but I want the truth of it to come into my heart with power and in loving assurance. I was going to ask, Why this dimness? but I dare not. How well my conscience knows that I have procured this to myself. True, I have no love for the things of this life, they are constant weariness to me. The conversation about worldly matters will soon cause my strength to run down to such a low ebb that I am often obliged to lie down and take something to stimulate my heart into action. I want to be alone in a quiet place where I can have time to think on spiritual things and to try to approach the throne of grace, but alas, as soon as my strength is a little revived, my mind, instead of pursuing spiritual things, is secretly wandering in forbidden paths, paths that would lead from the narrow way in which I so much desire to walk. Of late I have had a great desire to read the Bible, but I cannot seem to read to any profit. This morning before I arose I thought of our Savior's sweet and tender talk to the disciples in the fourteenth chapter of John: "Let not

your heart be troubled: ye believe in God, believe also in me." I repeated as much of it as I could remember, and promised myself that I would read it to-day, but it is now toward evening and this is the first I have thought of it since. I had so hoped that the dear Master would suffer me to find him precious in this chapter. When I first thought of it this morning I had a dim conception of how tenderly and lovingly he addressed them in this place, but after that my poor, foolish mind went roving back over the times that I had met with the dear saints, and I found that I was searching to see if I could see anything in myself at these times worthy of their love or admiration. I think I am glad to say that I was sent back from this quest with shame and confusion of face, and was made to call on the Lord to have mercy on me. I think I am having an overwhelming view of my frailties and my folly; I feel so sick of self and sin. You see, dear sister, I can only think and write about myself. Yesterday I was trying to understand why it was that my mind was so constantly on myself, when an answer came to this effect: Because you are yourself; self is centered in self; so I began to think that death only could sever me from this self that so annoys and distresses me. Then I have thought of what part of me should shortly leave this vale, and I began to be alarmed when I considered that the mind was my being, the flesh is only the vessel that contains my mind, or being, and I said, Is it possible that my whole being, with the exception of the flesh, shall return to God who gave it? But I remember that we shall be changed, so the mind of the flesh must be changed. As I often feel to be on the brink of the grave, I am often wondering about the change. I have so longed for a brighter evidence as

the time draws near; I want dying grace; seeing my health so bad makes me feel that I need it now, yet I am very sure that I do not deserve it. I can ask nothing for my sake, but I can, or rather I desire, to plead it, for His holy name's sake, and for his promise to be with us even down to the end. Some months ago I was comforted with a felt assurance in these words: "His mercy endureth for ever." O how glad I was of this, his mercy would never cease. If he had ever been merciful to us we could rest assured that this same mercy would forever endure. Another word was very comforting to me: I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more forever. I have never felt at any time that his mercy was because of my righteousness, but many, many times I feel to say he is merciful to my unrighteousness.

I was much interested in your last letter in the SIGNS, also that of brother Burch, after reading what he said about throwing away our reserve, and pouring forth the words of love and gladness of heart, which are so strengthening to those who are heartsore and weary. I need not repeat his words further, but surely my heart responded to this so strongly that I wanted to write to him at once. We are told to quench not the Spirit, but how often our natural weakness causes us to disobey this command. I wonder if it is that enemy of divine life that so often stops us by telling us that we are only doing the things we would for self-praise, or to bring ourselves into prominence among the children of God. I am quite sure that I am held back many times by this accusation. Now I will draw to a close. I believe I had intended to tell you something about our temporal welfare, but it seems to be of such little con-

sequence, for, though the Lord keeps me so poor and empty in spiritual things, he continues to provide a way for me to escape any great hardships. Our son and his wife are here with us; she has been very kind to do all in her power for me; when I have those bad spells she attends to the household affairs. I had been better through the early part of the summer; I made a trip to Donora, Pa., in April, and attended a two days meeting; then I went again the last of June, and enjoyed another precious season with them. After I returned home there came a feeling that this was to be my last meeting. My health began to fail, and I was wondering how I could go along with even the light part of the work, when this son and his wife were brought into such a condition that they had to come home to us. In thinking of it I often wanted to sing, "God moves in a mysterious way, his wonders to perform." Annie (his wife) is usually healthy and strong, but to-day she is prostrated with a sick headache. In this I had another display of God's mercy, for he so revived my strength that I was able to minister to her wants, and he also put it into our son's heart to help me greatly with the work. I want so much to feel thankful for this undeserved mercy. Failing altogether in this, I am hoping that our blessed Lord becomes our thankfulness as well as our righteousness. Dear sister, I do hope that all that we so earnestly desire to do and cannot, because of the weakness of the flesh, is imputed to us by the "King of Righteousness."

If you can find the time to write I would be glad to hear from you once more. I sincerely hope you are strengthened to bear all burdens, but I would rather you could have the blessed assurance that they are borne for you by our blessed Lord.

It is so sweet if we can have the assurance that it is his strength that supports us under every trial.

Dear sister, I did not get my letter mailed yesterday, so will add a few more words. I see by the SIGNS that you have made another move. I can imagine how trying this is on both mind and body. I do hope and pray that you may be benefited by this move, and we hope it is the Lord who directs your steps. If we could only fully realize that he knoweth our thoughts afar off, and that it is his power and wisdom that guide us to the end of our lives. How we fear to take a step that he has not ordered, and our continual cry is to know his will. Dear sister, as to moving out of reach of his blessed gospel, (that is, hearing it preached) you cannot do it; he is all of the gospel of salvation by grace, and he is all of love. He says, I will never leave thee nor forsake thee, and, Lo, I am with you always, even to the end. O that he may keep you close in his embrace, is my poor prayer.

Ever your loving sister,

FLORENCE PULTZ.

DECATUR, Texas, August 7, 1916.

DEAR BRETHREN EDITORS:—I feel ashamed of myself for not thanking you for sending me the dear old SIGNS OF THE TIMES, and never letting you know whether I was still living, but it has been a great comfort to me, for I have not heard the truth preached in six years or more, so I look for the SIGNS, and it has come regularly; I have not missed a number, and the Lord has blessed me with sight to read it, but I am nearly deaf, so I cannot hear preaching, and I am so nervous I can hardly write so one can read it, but if you will bear with my weakness I will make the attempt to

write about a few things which my mind has been burdened with before I am called hence, from whence no traveler ever returns. I am nearly seventy-two years of age, and so feeble that I do not expect to live much longer. One thing I wish to write about is creation. Now, if I understand the Scriptures, there is but one Creator, and that is God, and he created all things that ever did exist or ever will exist. I have a dear brother whom I esteem for the truth's sake, and he says sin is not included in the "all things," for he says sin is not a thing. If sin is not a thing, how will we get any comfort from this Scripture where it says, All things work together for good to them that love the Lord? and where can we get any comfort from this Scripture, where he says 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? Dear brethren, it seems to me that creation is one thing and formation another. It is written, In the beginning God created the heaven and the earth; then he formed things after they were created, for he says, The earth was without form, and void. I feel assured that God in his infinite wisdom before time commenced saw clear through the vista of time and beheld everything that ever has been or ever will be, and that he created everything that his wisdom beheld, and that all things will be made manifest at the appointed time just as the Lord intended it should, and by the transgression sin entered the world, or was made manifest. There is a time to everything under the sun, and they will all take place at their appointed time. The Lord of glory was made manifest in the flesh at the appointed time to redeem his people from their sins, and I believe he saved

them, for we hear the angel saying to the virgin Mary, Thou shalt bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. The world says the angel lied, and they are going around over the country telling the people to turn from their sins and be saved. Again, the world says Jesus was mistaken when he said to his Father, I have finished the work thou gavest me to do, and this is the work thou gavest me to do, that of all thou hast given me I should lose nothing, but should raise it up again at the last day. Paul said, Jesus came to save sinners, of whom I am chief, and Christ told the Father he had finished the work he had given him to do. Then we feel assured that all the heirs of promise were saved when Christ hung suspended between the heavens and the earth and gave up the ghost, and said, It is finished. Then he made a full and complete atonement for all that ever will be saved; none can be added or none taken from that number, for that number embraced the church, the bride, the Lamb's wife, and their names were written in the book of life before the foundation of the world. We see the world with all its institutions of learning, and their money sending missionaries over the world to try to do what the Lord said he had already done, but vain are their works, for there never has been, nor ever will be, a soul saved since the crucifixion of Christ. O wonder of wonders, can it be that a poor sinner like I feel myself to be was embraced in that glorious covenant of redemption? If I knew I were, doubts and fears would flee away, but I cannot say I know I have passed from death unto life because I love the brethren. I can only say I hope I have passed from death unto life because I hope I love the brethren, for if I

knew I had passed from death unto life it seems that doubts and fears would flee away. I cannot say I know I love the brethren, I can only say I hope I do. This Scripture causes me to tremble and fear, because it does not comfort me as I hear others claiming it does them, for they can say they know, and I can only say, I hope.

Dear editors, I hope you will bear with my weakness for bothering you with this letter, but I thought I ought to let you know that I am still getting the SIGNS, which is a great comfort to me to know that the Lord has a few witnesses to declare the truth as it is taught in the holy Scriptures. I wish I could pay for the paper, but my son is taking care of me, for I am too feeble to work, and it takes what money I can get to buy medicine and pay the doctors, so if I am a burden to you in sending the SIGNS to me without pay I will not blame you in the least if you stop it, for I know it costs a great deal to publish it.

Brother Ker, I wish you or brother Lefferts would write an editorial on creation.

Farewell. I hope the Lord will be with you in the defence of the truth in the future as he has been in the past.

M. B. F. JONES.

DUQUOIN, Illinois.

DEAR BROTHERS:—On Friday, April 23rd, I left my home at 2 p. m. for Smithland, Ky., via Cairo, Ill., reaching Smithland Saturday evening by boat about five o'clock, where I stayed all night. On Friday morning we crossed the Cumberland River, and drove some ten or twelve miles into the country to the home of brother S. H. Berry, where I united in marriage Miss Elvira Berry and Mr. C. M. Harriss. Miss Berry is the eldest daugh-

ter of brother and sister Berry. Mr. Harriss is the eldest son of brother and sister J. P. Harriss, of Duquoin, Ill. After the marriage ceremony was performed at 10 o'clock the writer tried to preach at 11 o'clock from 2 Thess. i. 8-10, and again at 5 o'clock from Luke v. 31, 32, and was made to believe that those who were present went away much comforted. I was very much impressed with the holy zeal and godly character of those I met, and especially old brother Berry himself, who is in his seventy-second year, but he can yet sing with as clear a voice as a man of thirty. May God strengthen him in his declining years, and enable him to look steadfastly unto heaven, and patiently await for the appearing of the One who hath ascended up into heaven, even the Son of man. May God bless the SIGNS, and strengthen its editors and readers in the fellowship of the truth, is the prayer of your humble brother,

L. P. HARRISS.

ROANOKE, Texas, Jan. 6, 1915.

DEAR EDITORS:—As my subscription is due, I will now remit, as I do not feel I can do without the dear old SIGNS, for I receive much comfort in reading it.

Well, I will tell about our little meeting the first Sunday in this year. Elder E. A. Moreland and brother Preston Staggs visited us at our home, and Sunday morning when we got up it was raining, and rained all day, so we read the Bible and talked and sang until about 2:30 o'clock, when we prevailed upon Elder Moreland to preach for us, and we had a good meeting. There were five of us, and when the meeting closed we were all weeping like children. It may be a delusion, but I believe the Spirit of the Lord was manifest in our midst. I told the brethren I believed I could travel in



the strength of that feast for many days, and so it has been, fresh in my mind ever since. I believe that when we fail in having our meetings, though there be but few present, we always leave with sad hearts, so let us not forsake the assembling of ourselves together.

Brethren, one and all, write often, for those who are gifted to preach and write are a great comfort to the little ones. I believe it is the duty of God's ministers to preach to the comfort of his people, and let the world alone. Since I have had a hope, if ever I have had one, I know that the preached word never gives life, and it never changes unregenerated into regenerated sons and daughters of our heavenly Father, for that is God's work.

Well, dear editors, if you deem this worthy, publish it, if not, all will be well, for I speak as unto wise men, judge what I say.

Your brother, I hope,

C. Y. OSTEEEN.

HOPEWELL, N. J., Aug. 28, 1916.

DEAR BRETHREN AND FRIENDS:—  
Reading the good articles written by different brethren and sisters in all parts of the country, I was reminded that it is forty-seven years ago that six of the dear ones, with myself, were led into the water by Elder Hartwell; three of the number have passed on to a better home, we believe, and three of us are still living. I feel that my time here must be short, as I have just passed into my eighty-fifth year. I have been greatly blessed through those forty-seven years to be able to attend our meetings for so long a time, and miss but very few, and listen to the things that we contend for; not worldly things that decay, but things that have a sure foundation, that will stand until time is no more. If there ever was a time that

we should stand for them, and not waver, it is to-day, so much false doctrine in the world, and things to please the young. It seems to me that they know nothing about being born again or becoming as a little child, humble and showing the spirit of meekness. Are they taught of the Lord, or of and by men? We love to see men live moral and upright lives, but if I know anything about it they can never be saved by that means, or by anything they can do. We believe it is all with our dear Redeemer, without the help of man or any of his assistance. How glad we are to crown him Lord of all.

Elder Bogardus was with us yesterday, our pastor, Elder Vaughn, being absent, and he spoke from the forty-first chapter of Isaiah, seventeenth and eighteenth verses: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Isaac will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." I will be their God and they shall be my people. The mountains shall depart, and the hills be removed, but my lovingkindness I will not take from thee. How good it is to think on these things, to meditate on them both day and night. I have had many sweet meditations of these things these forty-seven years, and they are as sweet to-day as they were in my very first knowledge of them. Sometimes I think I know so little about spiritual things that I hesitate to make the attempt to write or say much about them. I do know one thing: that I love to meet with the brethren, and if I have any experience it is in these words: For we know that we have passed from death unto life, because we love the brethren.

God is love. We love him because he first loved us. Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, carried up into glory. Whosoever believeth that Jesus is the Christ is born of God. If we are not born of God we are none of his, we are yet in our sins. If we deny him he will deny us. If we deny him, yet he remaineth faithful, he will not deny himself. He is the God of truth, without iniquity, just and right is he, the only perfect man. None good, no, not one. I feel to say that I am vile, unclean, evil thoughts continually, saying wrong things, doing wrong things; there is not a day or an hour passes but what I do or say some wrong thing. I believe I can say that I am as prone to evil as the sparks are to fly upwards. When I would do good, evil is present; the flesh lusting against the Spirit, and the Spirit against the flesh. If ye love me keep my commandments. Greater love hath no man than this, that a man lay down his life for his friends. He died and rose again for our justification, that we might be saved. He came not to call the righteous, but sinners to repentance. Therefore being justified by faith, we have peace with God. That faith Abraham, Isaac and Jacob had. Faith is the substance of things hoped for, the evidence of things not seen; for if we see it why do we hope for it? How wonderful are all his works, his mysteries no man can fathom. The rain and the snow come down and water the earth and make it to bring forth and bud; so shall my word be, it shall accomplish that which I please, and prosper whereto I send it. I am the good Shepherd, my sheep hear my voice. I give them eternal life, and none shall perish. He will never leave nor

forsake one of his little ones, they are his. Oft it causes me anxious thought, am I his, or am I not? I feel to say as the woman said, If I may but touch the hem of his garment, or dwell under the shadow of his wings, but I feel to be so far away from him most of the time, so much taken up with worldly things, forgetting spiritual things; but I do love to crown him Lord of all. There are many false gods, but there is only one true God, who rules in the army of heaven and among the inhabitants of the earth. He must reign till he hath put all things under his feet; the last enemy that shall be destroyed is death. O death, where is thy sting? O grave, where is thy victory? All power is his. I have power to lay down my life, and have power to take it again. Wonderful power! The foolishness of God is wiser than the wisdom of man. The Lord is my Shepherd, I shall not want. Can I fall with such a prop that is sure and never fails? Men's works always fail, but God's work is from everlasting to everlasting. We need not fear if we are his chosen ones, we have his promise that not one shall be lost, and we can rest upon such a promise. Peter denied the Lord thrice, but in a short time he was praising him, and saying, Lord, thou knowest I love thee. I often think of Paul's life, and the troubles he had with unbelievers, but he said, By the grace of God I am what I am, and he was determined not to preach anything but Jesus Christ, and him crucified. He said, Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and I, brethren, when I came to you I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; and, I was with you in weakness, and in fear, and in much trem-

bling, and my speech and my preaching were not with enticing words of man's wisdom. Such testimony as Paul bore we can all indorse, and feel that it is the true testimony of God, and the only testimony that is worth more to us than all the world can give.

I have rambled about in this letter, but you may look it over, and if you think it is the true testimony you may publish it, if not, cast it one side, and all will be well with me.

Your unworthy brother,  
D. L. BLACKWELL.

### THE APPEARING OF JESUS.

"AND unto them that look for him shall he appear the second time, without sin, unto salvation."

When Jesus was born of the virgin, he came bearing the sins of his people, bearing our sins in his own body on the tree, said Peter. When Christ, who is our life, shall appear, then shall we also appear with him in glory, said Paul. John said, He is the Light that lighteth every man that cometh into the world. Every eye shall see him, and they shall look upon him whom they have pierced. Behold, he cometh with clouds. He was seen of Paul as of one born out of due time, one born in Zion. Behold, the King in his beauty, chief among ten thousand and the one altogether lovely. See him as their Daysman, Mediator, Advocate with the Father. If we have known Jesus we have known the Father also, and we love his appearing. His appearing is to revive and comfort, speak peace to our troubled souls. He is our peace. Behold the man! Never man spake like this man, his word is with power, he speaks and the winds and the waves obey him, even devils are subject to his command; evil spirits are driven out and enter into swine at his bidding, and when

we are clothed and in our right mind we want to be with him and sit at his feet. Many times we go, as did those of old, and say, Sirs, we would see Jesus. We want his appearing when we assemble ourselves together; we want to see him in the midst of the churches. His appearing speaks peace, as when he appeared unto his disciples. We want him to be master of ceremonies and sit at the gospel table and break the bread of life to each and every hungry soul. His presence abolishes death, hell and the power of the grave. His presence sheds sweet odors around, the perfumes or fragrance of heaven is the ointment poured forth upon him. Brethren are made to dwell together in unity by his presence, enmity, hatred and all evil surmising are swept away when he appears, and we are made to sit down in heavenly places in Christ, being bound together in the bundle of life. The appearing of Jesus destroys him that had the power of death, and delivers us who through fear of death are all our lifetime subject to bondage. Brethren, it doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.

J. M. FENTON.

PHILADELPHIA, Pa.

GRANBURY, Texas, Aug. 15, 1916.

DEAR KINDRED IN CHRIST:—I have often thought I would like to tell the dear saints what I hope the Lord has done for me, but when I would think of how sinful and unworthy I am in the sight of God I would blush and say I could never tell it, but to-night I find myself doing the very thing I thought I would not do. First, I was raised by strict Methodist parents; that is, my mother was, and my father belonged to the Methodists, but he

always said that what is to be will be and we cannot help it. When I was thirteen years old I joined the Methodists, where I was a member twenty years. I thought I was doing the right thing, until I was thirty-three years old, when I became dissatisfied and ceased going to the meetings and Sunday-school. I told my husband (and my parents, too) that I did not believe there was any good in the churches, that it seemed to me it was all mockery. I went on in that way a long time, the more I went to meeting the more I would say; so once I came home from a service and was giving some of my opinions when my father said, If I were you I would never attend meeting again; you do wrong by going. Well, a short time after that I got to where I believed I was going to die, I felt that I was the blackest sinner living, and could not think of a single good thing I had ever done. I got to where I could neither eat nor sleep, and my husband thought I was sick, and insisted that I should consult a doctor. I could not think of telling my troubles, and it seemed to me that I just wanted to get off somewhere and die alone, that it would be better for me, and my dear ones, too. I suffered that way for nearly a week, still not daring even to tell my husband, when one night I went to bed, but not to sleep, for I tossed and tried to pray nearly all night, when about four o'clock in the morning I felt that I was sinking down into the darkest place, and I cried out in great agony, My Lord, show me the way to heaven, and just then a beautiful light shone in the house, (yes, it lighted the house,) and I saw three lights about two inches wide pointing up, but I could not see the end of those lights. I can never tell what those three straight lights represented. I have thought much about it, and would love to understand it,

but I cannot. One thing I do know, that after that I felt very light, easy and so happy, and I have often told my dear family that if I ever had a foretaste of the good things to come that was my first experience, and I do hope it was the grace of God. My husband asked me if I were going back to the Methodists, and I said, No, I never expect to join any people, and again I did the very thing that I said I would not do. We moved to Texas, where we attended meetings held by the Primitive Baptists, and the first thing I knew I was a subject for baptism, and have been a member of that church four years. Though I am often cast down, and my cross seems heavier than I can bear, yet when I see a ray of light I am strengthened and pick up and trudge on, hoping some bright day that I shall be like Him, and then I will be satisfied. But I often wonder why the dear saints ever accepted such a poor, unworthy creature as I am. God bless the church and the doctrine, for if I know my poor, sinful heart I love them. When it is well with you all, remember me at the throne of grace.

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

(MRS.) J. E. BERRY.

WEISER, Idaho, June 22, 1916.

DEAR BROTHER KER:—Being kept in the house this morning, my wife having had a very bad night, and so very weak that she has to be waited on, now between spells I will write you a few lines. No one who believes the Bible would claim Paul was not a preacher, and one, too, that was called and qualified by the almighty God. Paul, in speaking of where he would go, to whom he would preach, most always said (in substance), If the Lord wills. He was considered

the apostle to the Gentiles, so that not only was regeneration irresistibly given to him, but his call, his qualification and his field of labor. He was not ashamed of the gospel, for it was the power of God, &c., and he knew in the day of God's power his people should be a willing people. When one is willing it seems to me this would cover a wonderful field. He is willing to know the truth, to shun sin, to know no God but the true one, and this knowledge is imparted to our understanding by the gospel. It is always the direct work of the Holy Ghost taking of the things of Jesus and shewing them unto us. Paul may plant (preach), and Apollos may water (preach), but God must give the increase. It does not matter how much or what variety the increase, God must give it, let it be an increase of understanding or in works. There is no room here for creature boasting, God is all; he works, and none can hinder. Whatsoever he desires he does, even to directing the steps of a righteous man. Praise the Lord for his goodness and mercy. As many as were ordained to eternal life believed, and it is the work of God that you believe on me (Jesus). A person may have life, and believe much, little or nothing, naturally speaking; a person may love spiritual life, and not know what it really cost, and never will know unless revealed by the Holy Ghost. The preached word may comfort others qualified to hear, but every one must be so qualified in order for them to receive the gospel, hence the preparation of the heart in man is of the Lord. If one is a fit subject for the church, and it is the Lord's will for him to come, will he come? "Lazarus, come forth." Did he come? He surely did, and not only did he come, but he came bound. Now loose him and let him go. The gospel has loosed this prepared one, and the

Lord adds him to the church. This is his work, for in this kingdom he has not given it to other hands, but does it himself. We are active in all the acts of obedience, for we are working out just what God has worked in us, and both the desire to do and the power to perform are the work of God, and we are after all unprofitable servants.

Yours in hope,

T. E. ATTEBERY.

MIDVALE, Idaho, Aug. 5, 1916.

DEAR EDITORS:—As my subscription for the dear old paper, the SIGNS OF THE TIMES, is about up, I am sending two dollars for another year, as I feel that I cannot do without it, for it is such a comfort to me, a poor worm of the dust. I much enjoy the editorials and also the many interesting and soul-cheering letters from the dear brethren and sisters scattered abroad in the land. I feel to thank God and praise his holy name for supplying us with two such able and efficient editors as Elders Ker and Leferts in rightly dividing the word of truth to the edification of the saints. To God be all the praise and glory.

Dear brother Ker, if you will allow one so unworthy as I to address you, I deeply sympathize with you in the sad loss of your dear companion, but hope the dear Lord will keep you by his sustaining grace, and enable you to say, Thy will be done in earth as it is in heaven. May the Lord's sweetest blessings rest upon you in this sad hour of bereavement, is the prayer of your little unworthy sister in hope of eternal life,

(MRS.) W. F. SEID.

[We fully appreciate the kind words of sister Seid, together with all such expressions of sympathy by many. It is good in this day of affliction to know we have the sympathy and best wishes of the Lord's dear people.—K.]

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1916.

Entered in the Middletown, N. Y., Post Office as  
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dressed, and money orders made payable, to  
J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.***JEHOVAH-JIREH.**

WHEN reading the Old Testament Scriptures it is pleasant to behold the dealings of the Lord with his chosen and blessed people; pleasant to be reminded of his loving-kindness and faithful care of them in all generations. How true the saying of Moses: Lord, thou hast been our dwelling-place in all generations. The mercy of the Lord has been in evidence since man transgressed his law; yea, even before man was formed of the dust of the ground the Lord's mercy was manifest in the creation and formation of everything needful for him while time shall last. But even this was not the beginning of the Lord's mercy, for spiritually all the elect were blessed in his choice of them unto salvation in Christ our Lord before the world began. The mercy of God endureth forever and forever, and his faithfulness is even unto the ends of the earth. Never has he failed one called by his name—he cannot deny himself. But how unfaithful and forgetful are all his children of him; how we all deny him in our lives, saying, "I know not the man." But as he knew in Peter's day all things, he is fully acquainted with us now, and as Peter received mercy and forgiveness, so do we.

When Peter told the Lord he knew all things, he had in mind his vow, his promise never to forsake, never to deny him; he would go to prison and to death with him, though he did none of these things. Yes, he knew the Lord remembered all he had said, and on the other hand, he knew just as well that the Lord knew he loved him, notwithstanding his denial and unfaithfulness. How good it is now to know that the Lord knoweth all things, and that he searcheth all things, yea, even the deep things of God. Peter, like all the Lord's people now, had the faith of Abraham, hence the things written with reference to Abraham were not written for him alone, but for us all, if we believe that Christ died and rose again. Such belief was counted to Abraham for righteousness; such faith is also counted for righteousness to all the family. Abraham is the father of the faithful, or, in other words, of all who have faith. The faith of Abraham was severely tried when the Lord commanded him to offer Isaac, his only son, as a burnt offering. In that son was hope for all nations of the earth, but Abraham believed God was able to raise him up from the dead and fulfill his promise in him. Isaac in a sense was not the promised seed, because in Christ are all nations blessed, and he according to the flesh was Abraham's seed, hence Isaac's offspring as well as Abraham's. The Savior said, Abraham desired to see my day, and he saw it and was glad. How little the poor old man knew how and through what sore distress that revelation should come. The desire of his heart, or prayer, was to see the day of Jesus Christ: day of salvation, redemption and justification; that day of rest from all labor; that day when seeking the building of God, which hath foundations, would cease; that day when his seed

should be as the stars of heaven gathered into the fold of God, when the kingdom of Christ should become greater than all other kingdoms. This vision had to come through the trial of his faith in the sacrifice of Isaac, his only son. Early in the morning Abraham, his son and two young men started on the journey to the mount which God would afterward shew him. Two days were ended before the mountain appeared where and when the sacrifice had to be made. Two days or dispensations passed before the mountain of God's holiness appeared where Christ was offered for the redemption of Abraham, Isaac and Jacob, together with all the promised seed. As Abraham, Isaac and the two young men drew near the place Abraham said to the young men, You abide here while I and the lad go yonder and worship and return unto you. Something seemed to say within Abraham, The son shall return with me. Here is seen the wonderful faith of the man of God, yes, faith that laid hold upon the truth that God was faithful to his promise, and if the life of the boy should be taken he would raise him up again and he should return with the father to the young men. When Isaac asked, saying, Father, here is the wood and here is the fire, but where is the lamb for a burnt offering? Abraham by faith answered, My son, God will provide himself a lamb for an offering. A slight glimpse of the day of Christ was then seen. They journeyed until they came to the place, and Abraham built the altar, bound Isaac and placed him on it, fully expecting to take his life. We read of no resistance upon the part of Isaac, nor was there any way of escape in sight at that critical moment. Isaac was a figure of the church bound

by the fetters of sin, without hope and without God in the world, absolutely no way of escape in and of herself, yet God had provided a Lamb for her deliverance. When Abraham raised the knife to take the life of Isaac the angel out of heaven said, Do the lad no harm, for now I know that thou fearest God. That was not a new thing to God, but was said that it might be recorded for the comfort of the tried and faithful. Abraham looked behind him, and saw a ram caught by the horns in the thicket, and he took the ram and offered it instead of Isaac. Through that sacrifice Isaac escaped, and Abraham then and there saw the day of Christ, salvation of the church, and was glad. Thus his prayer was answered, and Abraham called the name of the place Jehovah-jireh, which means, the Lord will provide.

O how little we know what we are asking when in our attempts to pray to God. We have sometimes thought if we could know how our prayers would be answered, through what great deeps we must pass, what fires we must endure, what heartaches and tears, that we would be most afraid to ask anything of God. We are glad he knows our frame, glad he knows all our needs, glad he will provide for all our needs through grace in Christ Jesus. If the children fail in asking, the blessings will not be less. If the cross be heavy, the strength shall be equal.

In conclusion we will say, if any have seen the Lamb of God, by faith, that they have seen the same as did Abraham, and now sit down in the kingdom of God with him.

K.

## A D A M .

PAUL says in Romans v. 14, that Adam "is the figure of him that was to come," meaning that Adam is the figure of Christ. The Scriptures of the Old Testament abound with many figures of Jesus Christ, but Adam is said by Paul to be not "a" figure, but "the" figure, as though Adam is the definitely, satisfactory figure of Christ, as though while many figures dimly show Christ forth, yet Adam particularly and more clearly shows the character of Christ as no other figure in the whole Bible does. Some thoughts about Adam being the figure of Christ we would like to present for our readers' consideration if they will bear with us for a few moments. The follower of reason is not satisfied to take the biblical account of the creation of man as being the truth. The rationalist accounts for man's presence in the world, not on the ground that he was specifically formed of the dust of the earth, apart from the other animals, but regards man to have been evolved out of some lower form of the animal kingdom, possibly descended from the apes. Reason rather believes this than the plain declaration of man's formation as written in the first part of the book of Genesis. Faith accepts unqualifiedly and without reserve the record of God's inspiration, and faith will never be able to persuade reason that reason is wrong until that one who is ensnared of his reason is rescued therefrom by the spiritual demonstration of God's truth within himself. "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." Faith no one can have until God imparts it to him, for faith is God's gift, and exercises one unto the belief of God's word. Faith exercises the one in whom it is im-

planted, and is not for the creature himself to exercise as he will. Therefore when this heaven-sent gift of faith is in lively exercise it brings the one in whom it is to believe that the worlds were framed by God's great word of might. Before the triumph of faith, reason succumbs in defeat. Faith does not establish itself by argument or rules of logic, it manifests itself in power that cannot be resisted. God needs no argument to establish his truth. Enough for him to say that thus and thus is so. When his word declares a certain thing true, faith accepts without demur and with willingness. Jesus did not need to argue nor to resort to reason to prove to Martha that he is the resurrection and the life. Enough for him to say to her, I am the resurrection and the life. When he thus said she knew it was so. His words demonstrated their truth within her by power, so that she was convinced he spoke the truth. The truth can be experimentally known only by the demonstration of the Spirit and of power, never by clear argument logically unfolded. Therefore the spiritual reader exercised by God-given faith who reads the record of the creation, and of man's formation as given by inspiration in Genesis, is abundantly satisfied therewith, and accepts it for truth without question. The reader who reads it in the light of human reason discards it as childish and silly. What better proof do we need that the wisdom of God is foolishness to the world?

"In the beginning God created the heaven and the earth." Creation of all things therefore was in the beginning, and was the beginning of God's material manifestation of his power. Formation took place after creation, but all that were formed as their order came, were created in the beginning. Formation simply



made manifest, or brought into evidence, all that consisted in the creation. Like the oak tree is a development only of what originally lay in the acorn, nothing more and nothing less, so formation brought out and made visible all that God created in the beginning. Thus, though man was not formed until the "sixth day," he had already been created. "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." God had said, "Let us make man in our image." Here is where we begin to see how that Adam is "the figure" of him that was to come. Right here is where so many Bible readers go astray, not being able to see how and in what manner Adam is the figure of Christ. So many have jumped to the conclusion that Adam, being made in the image of God, that God is therefore somebody who looks like man, only on a grander scale. Many intelligent people think of God as being somewhere off in space, possibly having his abode on some one of the other planets (maybe in the sun), and picture him with eyes, nose, mouth, hands, feet, just like men have, only grander. This is entirely imagination, as we see it, and nowhere near the truth. Adam was not made in the image of God in that he was made a miniature copy of God. That is not the thought at all. Let us see what the record says: "Let us make man in our image, after our likeness. \* \* \* So God created man in his own image, in the image of God created he him; male and female created he them." Right here, in the fact that in Adam God made both male and female, we see the figure of Christ. Just as the church is the bride of Christ, and was in him before the world began, so Eve was the companion of Adam, and was in Adam when he was formed from the dust of the ground, not having then any separate personality from him. Adam, the one individual, was made male and female; he and his bride were one in creation and formation. So Christ and his church are one. If you can tell when Christ began to be, then you can tell when the church began to be. If you concede that Christ is eternal, then you must concede that the church is and was eternally in him and of him. Now, further, while Adam was in this state, with Eve still in him, God put him under law. The law was given to Adam before Eve was taken from him. "And the Lord God 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." This is the law given to Adam with Eve still in him, she not yet having any separate personality from him. Is it any wonder then that when the woman afterward disobeyed this law that punishment devolved upon the man? Is it any wonder then that the law looked for satisfaction, not to the woman, but to the man to whom it was originally given? Just so, the law of God given to Christ in eternity with his church still in him, and not yet manifested apart from him, which law the church afterward broke when given being in the flesh, this broken law of divine justice demanded satisfaction, not at the hands of the woman (the church), but at the hands of the man (Jesus Christ). This affords the real basis as to why Christ ought to have suffered in the flesh all the demands of the law thus to save his church from the law's penalty. The commandment came to the man, the man must obey. The law of God was concerned with Christ and with the church

only as she was in him, therefore Christ must fulfill the law. None but the elect of God ever stood in this relationship to Christ, ever were bone of his bones and flesh of his flesh. Thus the law which Jesus came under when he was made of a woman, and which law Jesus fulfilled, this law never concerned any but Jesus and his bride in him, so that the purchase price paid can redeem none but those held captive by it and who were previously the property of the Redeemer. "The Lord God said, It is not good that the man should be alone, I will make an help meet for him." Now we come to where God is shortly to give Eve a visible entity apart from Adam, yet still bone of his bones and flesh of his flesh. So the time came in the purpose of God when God manifested his church in flesh and blood here in the world. The same church which was from eternity in Christ is now to be given a visible existence here in the world in the persons of men and women of Adam's race. Eve was still Adam, even after she was taken out of him; her nature was his and his life was hers. Just so, the church does not cease to be in Christ even though she is given an identity here in the world so that she looks to be apart from him. His life is still her life, she is still a partaker of his divine nature, bone of his bones and flesh of his flesh. Vitally, Christ and his church are never separated, not even when she is dead in trespasses and in sins. The Lord caused a deep sleep to fall upon Adam and a rib was taken from him. The Lord made that rib a woman. From the fact that woman was taken out of the side of Adam, we see that she is the partner of her husband, to share equally with him, not being inferior to him. So the church is the equal of Christ in all things given them of the Father. All that is

Christ's is the church's. She is with him an heir of God, and more than this, she is joint-heir with him: his equal in the estate of the Father. Eve was beguiled by the serpent and ate the fruit forbidden. She was deceived, the Scriptures tell us. When Adam followed Eve in the transgression, he was not deceived, he did it fully aware as to what the consequences of his sin would be. Here, again, we see Christ. When Christ came down from heaven and condescended to be made in human form to follow his bride in transgression, Christ was not deceived, but was fully aware of the suffering and death it meant for him to undergo in order to redeem his bride. Even if Adam had not himself eaten the forbidden fruit, he still would have been a sinner just the same, for Eve's sin was his sin. Eve was but Adam himself, after all, and when she ate he ate, for was she not bone of his bones and flesh of his flesh? Further, was not the law given to man in the first place, and not to the woman, except as she was in him? Then, it behooved Adam to follow Eve and be with her in the transgression, otherwise Adam could not have been the figure of Christ that was to come, and this was the great purpose that God had in Adam. Therefore the moment Eve ate, Adam had already sinned. Just so, when the church transgressed God's holy law, the penalty devolved upon Christ, divine justice looked to him to follow his bride in condemnation so as to redeem her. In all this there is not a shadow of substitution as we see it. Our courts of law here will not accept an innocent man in place of the guilty. The one that is guilty must pay the penalty. Infinitely more so, the court of God's divine justice will not put to death an innocent man for the sake of the guilty. Therefore, Paul says that

Christ was made sin for us, who knew no sin. That is, that while Christ did not know sin in his own person, was not a sinner himself, yet the law of God required that he pay the penalty and die to redeem his people, for they were his property, chosen in him before the world began, and, more than that, they were his flesh and his bones and had received the law in him just as Eve had received the law in Adam, so that Christ must come under condemnation with her and die to redeem her; not as a substitute, but as being made sin for her, as being the Head and Surety of his church, her life and her nature. This being so, when Eve sinned Adam sinned. The moment the church sinned, that moment Christ became responsible for her transgression. Finally, in the end of the figure, God said, "Behold, the man is become as one of us, to know good and evil." "As one of us." Which one of "us" had Adam become like? He had become, not like God the Father, nor yet like God the Holy Ghost, so he must have become like God the Son. He had at last fulfilled the image of Christ that was to come when he had followed Eve in the transgression and his eyes had been opened to know good and evil. It was said of Jesus that he should know to choose the good and refuse the evil. Adam had become the image of this. Thus, Adam's being the image of Christ, or of God, begins with his being made male and female, and ends with his being with his bride in condemnation, having the knowledge of good and evil. All this it takes to make up the figure of the Christ that was to come. No other figure in all Scripture shows the vital unity of Christ and his people as does this relationship of Adam and Eve, their formation transgression and ensuing condemnation.

L.

## OBITUARY NOTICES.

**Joab Philemon Stout**, son of the late Deacon Philemon and Louisa Brassfield Stout, died at his comfortable rural home in Ball township, Sangamon County, Ill., in the early morning of May 29th, 1916, aged about 56 years. He was born April 3rd, 1860, grew up to manhood and lived continuously on the old Stout homestead, which for three-quarters of a century or more was known to hundreds of Primitive Baptists as a most welcome and restful stopping-place. Sept. 15th, 1886, the subject of this notice was united in marriage with Ida F. Sawin, at the home of her parents, in Coles County, Ill., our aged and beloved brother, Elder S. H. Durand, performing the marriage service. To that union four children were born: John P., Frank L., Edith L. and George D., all of whom, with the grief-stricken mother, survive and deeply feel the irreparable loss they have sustained. He was a kind, thoughtful and sympathetic husband, always liberal in providing everything for the convenience and comfort of his family. As a father, too, he was always concerned about his children, whom he wished to see grow up and become respected and honorable citizens. In this his ardent desires and prayers had, so far, been happily granted. A father never was more devoted to his family; neither did a father ever set before his children a more wholesome example than he. Thus the unbroken family circle was a happy one. There the strong, protecting arm of honest manhood was felt. The father and mother love was an unforgettable inspiration. The head and light of the household suddenly went out. In the night watches he lay down to sleep, a restful and peaceful slumber from the tiresome toils and cares of the day. In the early morn he slept, but it was the sleep that knows no waking. He had answered the summons; his spirit had taken its flight. The shock came to us all as a bolt out of a clear sky. Our son, for such he was in very truth, had never made a public profession of religion, but he knew and loved the truth as it is in Jesus; he was surely taught it by the revelation of Jesus Christ. He was devotion itself to the cause of truth and welfare of the church organization at old Sugar Creek. His heart and his home were always open to its interests, and he did much to fill the vacancy caused by the death of his sainted father several years ago. He and his beloved companion kept "open house," where the faithful in Christ Jesus always found a hearty welcome. In our heart to heart talks years ago it was made apparent to the writer that he had passed from death unto life and was made a new creature in Christ Jesus. His unfitness, as he saw it, seemed always to stand in the way of his offering himself to the church, though always prompt in his attendance. His faith in Christ as the Savior of helpless sinners could not be

shaken. An humble and contrite heart was his God-given possession. In all talks on heaven and divine things self and self-righteousness were always cast aside. Christ and him crucified was the rock on which his hope rested. "Evil is always present with me," he would say, "so that I cannot do the things that I would." Hope seemed to vanish at times, but he could never give it up. Then at times the good news and glad tidings would fill his soul until his cup was made to run over.

The funeral service was held at Sugar Creek Church on the 31st day of May. A large attendance was present. Elder John L. Scott, of Springfield, Ill., preached a comforting discourse to the poor and needy, who look to the Lord in time of sorrow and distress. It was like unto the "oil of joy for mourning, and the garment of praise for the spirit of heaviness." The body was then laid at rest in the beautiful cemetery near by, where father, mother, brother and other loved ones rest.

This sketch would not be complete without the following, clipped from the editorial columns of the *State Register*, one of the leading dailies of Springfield, as indicating the manner of man he was among the people of the country in which he lived:

"A close friend of Joab P. Stout, in speaking of his sudden death yesterday, said: 'He was a man who lived an ideal life. He was an inspiration to any young man. He never drank or smoked, and I never heard him so much as utter a bad word. I do not know of any man who lived more according to the Scriptures than he did.' No higher tribute could be paid to any man. Death took Joab P. Stout without warning. He had never known what sickness was; he radiated good health and good cheer wherever he was. Mr. Stout was a large land owner. He was the son of the late Philemon Stout, one of the pioneers of Sangamon County. Joab Stout was the type of man that a community needs. He was big in ideas, and big in body and mind. He worked because he loved the refreshment of it, and accomplished because he put his heart into his work. His death will be a distinct loss to Sangamon County."

May God bless the dear, loving and patient mother under this sore bereavement, and gently lead the devoted children in straight paths and honorable ways, so beautifully exemplified by the father.

JOHN G. SAWIN.

**Mrs. Emma McDonald**, wife and companion of Elder A. M. McDonald, was born in Smith County, Texas, near Tyler, May 17th, 1861, and departed this life July 27th. At the age of fourteen her grandmother moved to Hill County, Texas, her father and mother being dead, and at the age of seventeen she was married to A. M. McDonald. To that union eleven children were born, nine of whom survive her. She embraced a strong hope in her Savior in early life, and

joined the Missionary Baptists, but soon afterward, seeing her mistake, offered herself to the Old School or Primitive Baptists, and was received by an experience of grace, and baptized in the year 1895. She lived a very zealous life for her Master, and was a devoted wife and companion to her husband and a loving mother to her children. The last fourteen years of her life she suffered greatly, especially the last three years. During that time she fell and dislocated her hip, and on the 28th of last June her mind became affected, from which she never recovered. During all this time she was steadfast, unmovable in the doctrine of God her Savior, salvation by grace. May the Lord be pleased to comfort the sad and mourning family, especially her aged companion. The writer has been acquainted with the subject of this sketch for the past ten years or more, and knows of a truth that she bore her suffering with patience. We quietly laid her to rest on the 28th. We sang at the house, "Why do we mourn departing friends?" and as the remains were lowered into the grave we sang, "And must this body die?"

Written by a friend.

J. G. SIMS.

**Gilbert S. Hymes** died at his home near Meadowville, W. Va., July 2nd, 1916. He was born Nov. 7th, 1840, making his stay on earth 73 years, 7 months and 25 days. He was married to Susan M. Fitzwater Jan. 4th, 1866, and to that union were born three children, one son and two daughters. His son preceded him in death nearly thirty years, and his wife, who was very near and dear to him, died nine years ago. Mr. Hymes had been in failing health for five years, having suffered a stroke of paralysis at that time, which greatly impaired his health, after which Bright's disease set in, causing him to suffer terribly at times. The last two years he became much worse, and for eighteen months was confined to his room, and most of that time was as helpless as a little child. All that could be done for a kind and loving father was done by his two daughters, who lived with him. Mr. Hymes was a kind and devoted husband and father. He was known as an honest, upright man in all his dealings, and was highly respected by all who knew him. He was not a member of the Old School Baptist Church, but was a firm believer in the doctrine of salvation by grace, and had a sweet hope, but his poor opinion of himself kept him out of the church. He was a friend to the cause, and attended the meetings whenever he could, even after he was very feeble. His home was a pleasant resting-place for the brethren and friends. It was my privilege to visit him frequently, and always found a hearty welcome. He was all to the church that one could be except the ordinances and a voice in her business, and I believe he is now joined unto that heavenly band, that congregation which never breaks up. He had been a subscriber

to the SIGNS many years, and often expressed his satisfaction in reading it.

Elder J. B. Cross and the writer conducted the funeral service at his late home July 3rd. By request of his two daughters we sang hymns No. 668, 807, 1246 and 1250. His body was then conveyed to the family cemetery, where Elder D. W. Upton held short services, after which his body was laid in the grave by the side of his wife to await the resurrection. We trust that the God of grace will minister comfort to the bereaved daughters and to all his loved ones.

Written by request.

J. S. MURPHY.

**Ananias Ayers** entered into rest on the morning of July 24th, after a painful illness of several months. Brother Ayers was born in Hector, near Burdett, N. Y., 61 years ago, and had always lived in or near Burdett. He was baptized in early life by Elder Durand in the fellowship of the Old School Baptist Church of Burdett, and was a staunch defender of the faith of that branch of Zion for more than forty years. He leaves a wife, Ida, to mourn her loss. The funeral services were by his request conducted by Henry H. Thomas, of Vineland, N. J., uncle to Mrs. Ayers, and consisted in accordance with brother Ayers' wish of the reading of the ninetieth Psalm, some verses from a book of poems, "Songs in the Night," by James B. Durand, a prayer, and the singing of his favorite hymn, "Abide with me."

**Catharine C. Meredith**, widow of Deacon Jacob B. Meredith, departed this life Jan. 12th, 1916, at the home of her son-in-law, Arthur W. Rounds, Newark, Del. She was born July 25th, 1833, daughter of Alexander and Catharine (Cooper) Frasher, deceased members of Cow Marsh Church, Kent Co., Del. She was married Feb. 26th, 1861. Five children survive: Samuel J., of Weems, Va., Lucy M. Rounds, of Newark, Del., Alex. F. and Sarah Cabbage, of Felton, Del., and Martha G. Wilson, of Houston, Del. Three preceded her. One brother, Alex. C. Frasher, remains of a large family. She manifested a deep interest in the church, but a sense of unworthiness prevented her joining the visible body. When writing to a daughter, after she had attended an association in 1909, she said in substance: What a pretty sight to behold believers assembled to worship the Lord. She was self-sacrificing. After a nervous breakdown she devoted much of her time in caring for the sick, thereby endearing herself to many because of her kindness and goodness. She possessed wonderful ambition, and the infirmities of age and the relentless changes of time met with resistance even after she looked forward to the end with a feeling of relief. Our only comfort is that "on heaven's fair and peaceful shore all at last is well."

Her funeral was conducted by Elder B. E. Cabbage

at Cow Marsh meetinghouse; interment in the adjoining cemetery, where so many of her loved ones have been put that it seemed about as sad to stay as to go. How powerless we mortals are to lift the burden of age or assuage affliction!

LUCY M. ROUNDS.

## CHANGE OF ADDRESS.

ELDER W. E. BRUSH has changed his address from Greenfield, Tenn., to 123 Oak St., McKenzie, Tenn.

## M E E T I N G S .

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Sunday and Saturday before in September (16th and 17th), 1916. Those coming by rail to Stamford will be met on Friday before on the 11 o'clock a. m. train. We extend an invitation to all lovers of the truth to meet with us, especially brethren in the ministry.

GEORGE E. MEAD, Church Clerk.

THERE will be an all day meeting at the Ebenezer Old School Baptist Church, Baltimore, Md., the third Sunday in September (17th), 1916. A hearty welcome will be given to all who desire to come.

E. A. J.

THE Cow Marsh Church, near Petersburg, Del., will hold the regular yearly meeting on the fourth Sunday in September and Saturday afternoon before. Trains will be met from both north and south on Saturday morning at Viola station, on Delaware Division R. R. A cordial invitation is given to all of our faith desiring to attend the meeting.

B. E. CUBBAGE, Pastor.

THE Lexington Association is appointed to be held with the Gilboa Church, in the village of Gilboa, Wednesday and Thursday after the first Sunday in October (4th and 5th), 1916. Trains will be met at Grand Gorge Wednesday night and Thursday morning.

JOHN CLARK.

THE Juniata Association is appointed to be held with the Fairview Church, Needmore, Fulton Co., Pa., on Friday, Saturday and Sunday, Oct. 6th, 7th and 8th, 1916. Those coming by rail will come on Thursday before the meeting to Hancock, Md., on the Western Maryland Railway, or to Hancock, W. Va., on the Baltimore and Ohio R. R. Those coming on the B. & O. R. R. will walk across the bridge to the Maryland side, where all visitors will be met. Any contemplating coming to this meeting by rail will please notify beforehand brother Jefferson Mel-

lott, Needmore, Pa., or brother Dennis Mellott, Plum Run, Pa. All lovers of the truth, and especially ministering brethren of our faith and order, are invited to be with us at this meeting.

JOSHUA MELLOTT, Church Clerk.

AN all day meeting will be held with the Snow Hill Church, at Snow Hill, Md., on the second Sunday in October, (8th), 1916. All lovers of the truth are cordially invited. Elder H. C. Ker is expected to be with us.

B. F. COULTER, Pastor.

THE Corresponding Meeting of Virginia, to be held with the Bethlehem Old School Baptist Church, of Prince William Co., Va., is appointed to commence October 11th and to continue three days. Ministers and brethren and all lovers of truth of our faith and order are invited to meet with us and are welcome to our homes. Those coming by way of Washington, D. C., Tuesday evening, will take train at Union station at 3:45 p. m., which will be met at Manassas at 5:05 p. m.

H. M. JOHNSON, Church Clerk.

THE Olive and Hnrley Church, of the Roxbury Association, has appointed her annual two days meeting to be held at Ashokan, N. Y., Saturday and Sunday, October 14th and 15th, 1916. Trains from Oneonta will be met Friday p. m., and trains leaving Kingston will be met Saturday a. m. All who are seeking the truth are cordially invited to meet with us at that time.

JOHN J. SECOR, Church Clerk.

THE Salisbury Association is appointed to meet with the Nassaongo Church, near Salisbury, Md., on Wednesday, Thursday and Friday, October 18th, 19th and 20th, 1916. All lovers of the truth, especially brethren in the ministry, are cordially invited to meet with us. The brethren will meet all the friends coming to the meeting on Tuesday afternoon before the association. The trains will arrive about the same time, coming north and south about 1:49 Tuesday afternoon. I think the train coming from Claiborne, on the B. C., is due about 12:05 p. m. If any should come they will be met. Old Point Express leaves Broad St. station at 10 o'clock Tuesday morning, coming south. Philadelphia Express leaves Norfolk at 9 o'clock, coming north, on the same date. Boat leaves Baltimore 6:30 Tuesday morning.

W. E. BAILEY, Church Clerk.

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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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. 84. MIDDLETOWN, N. Y., OCTOBER 1, 1916. NO. 19.

## P O E T R Y .

### FEAR NOT, FOR I AM WITH THEE.

FEAR not, for I am with thee,  
Fear not the way to tread ;  
Though gates of brass confront thee,  
And skies are dark o'erhead.  
No gates shall stand before thee,  
I'm with you all the way ;  
Clouds I'll make a light to thee,  
My presence be thy day.

Chorus :

Then fear not, fear not,  
For I'm with you all the way.  
Go onward, forward in my strength,  
Unto the perfect day.

Though Jordan's waves shall roll high,  
And threaten thy frail life ;  
While Egypt's army draws nigh,  
Thy heart with fear is rife ;  
Seas I'm holding in my hand,  
I bid the waves be still ;  
Harmless shall be Egypt's band,  
Obedient to my will.

Chorus :

Then fear not, &c.

Though thorns may pierce thee often,  
A down life's crooked way,  
I'm there, thy grief to soften,  
I'll wipe thy tears away.  
The way I've trod before thee,  
Alone when none was near ;  
My strength's sufficient for thee ;  
Go forward, do not fear.

Chorus :

Then fear not, &c.

NELLIE H. ARNOLD.

### “THY WILL BE DONE.”

CANST thou not say it, child,  
'Neath darkened sun,  
When thou art bent with grief,  
And love is done ?

Didst tendrils round thy heart  
So closely cling,  
They bruised and tore the flesh—  
A living thing ?

Dost pathway all adown  
Look dark to thee ?  
Canst thou not upward look,  
And trust in me ?

Though I must crush thee sore,  
And heart shall quail,  
Dost know my love for thee  
Shall never fail ?

Dost know I look beyond,  
And see the end,  
And knowest all the way  
Thy steps must bend ?

Thy treasure is in heaven,  
Safe and secure,  
Whilst thou art still of earth,  
And must endure.

And thou shalt learn in time  
My will was best ;  
'Twas only for thy good,  
And thou wert blest.

And thou shalt hold my hand  
While earth's hopes fade,  
And learn no perfect joy  
For earth was made.

NELLIE H. ARNOLD.

## CORRESPONDENCE.

## 2 CORINTHIANS III. 2, 3.

"YE are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart."

The subject referred to by the apostle as contained in this "epistle of Christ" is strictly spiritual. He distinguishes those things that are distinctly experimental from those which are natural, calling attention to the material things used in preparing his epistle, as ink, pen, tables of stone, or other material on which writing is done; also the labor used in writing or reading the experiences and exercises of the mind in the ministrations of the apostle. These spiritual things thus presented as the epistle of Christ, and ministered by the apostle, may be "known and read of all men," by all the men of God, who have been born of God, and who are therefore capable of receiving spiritual instruction and comfort. Some may come who read only the letter, and know nothing of the spiritual life and power. The apostle is here very sweetly careful to discriminate for the comfort of living souls. There must be a manifestation of this spiritual writing in the heart. "Written in our hearts," the apostle says, and wherever there is a possibility of being deceived the negative is clearly given. "Not with ink," "not on tables of stone." The reason that this writing is not with ink is not because the ink will fade some day; the reason that the writing of spiritual things is not on tables of stone, or of any other material, is not because tables of stone or any other substance are liable to be broken even with writing of God upon them, but because the writing, or with any earthly

substance, or by the voice, even of an angel, can never convey to any one the knowledge of spiritual things, nor even true spiritual thoughts. Your thoughts are not my thoughts, the Lord says. If we have the Lord's thoughts it must be at the time of needing them, and we must wait upon him for them, and we must have them to-day for to-day.

"Not with ink." Not in any natural way, nor by any natural means. This has been much upon my mind of late. This is where my special thinking and anxiety have been most acute. Why have I been so dull and cold concerning spiritual things so long? Why have I been so unable to get any strong hold with my mind upon portions of Scripture which have formerly engaged my mind with divine power? Why has my mind been so wayward when I have tried to direct it in meditations upon spiritual things? Why so listless at times, and inattentive when preaching was going on, by myself or others? No, the ink never did convey the knowledge of spiritual things, nor yet the voice, however eloquent, nor did any earthly thing receive, convey or hold the knowledge of divine things of the gospel. The writing by which the saints receive the knowledge and power of the things of God is the writing of the Holy Spirit of the living God. He is the "ready writer," whose words always come to the hungry and thirsty soul with power and delight. Those who have this divine life "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." From the time that the new birth is experienced all communications between Christ and his people are by the Spirit of the living God upon the fleshy tables of the heart. Those tables represent what can never change, fail, grow old or die.

"Ye are our epistle," says the apostle, but would quickly add, "Forasmuch as ye are manifestly declared to be the epistle of Christ."

Those men who can read this "epistle of Christ" in the fleshy hearts of other men must first have read it in their own hearts. It is the same in every heart, and is read of all the men of God, in every clime, in every age, in every tongue. Those who read the writing often misinterpret the language of it, and misapply the mystery in which it is expressed, setting it down as against themselves, and in favor of others. The mystery was hid from past ages and generations, but is now made manifest to the saints in all its glory, which is "Christ in you the hope of glory." Those to whom have been given the riches of the glory of this mystery are one with each other in this glorious mystery, as the dear Savior is one with the Father.

I have been made to see sometimes that I had been looking to the flesh for comfort; that I had been seeking in the letter the mystery of joy and comfort that was never there. A few times in my mortal pilgrimage I have seen a table set before me in the wilderness, where I often dwell. In times of sorrow and affliction, when my tongue seemed failing me for thirst, I have tried to find that table again, and have failed. I have seen upon that table all of the most precious things I have seen and experienced, all the sweet promises of the dear Savior to the poor and needy, but could not find any that appeared as belonging to me. By such sad trials I have learned that the living truths cannot be kept in the memory; that the literal word cannot be laid up by us for to-morrow; that each day we must wait upon the Lord for what we need that day. Our supply for to-day may appear to us bitter and coarse,

and most unpalatable, but will come to us, and we shall receive it, though it may be "with groanings which cannot be uttered." We cannot arrange for ourselves in this matter what our portion shall be, nor in what form it shall come, for we know not what we should pray for as we ought. Our only help and hope and strength and confidence are in the Lord.

But how wonderful these epistles of the apostles are, which by the ministration of the apostle become both the epistles of the churches to him and of him to them. What clear ministrations are given in epistles concerning the proper place of all the things of the law, and the full meaning of them, and how they are all passed away; and concerning the great and sweet things of the gospel, with the order and doctrine and ordinances, and with gifts which are given unto the church, for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ. (Eph. iv. 12, 13.)

How wonderful these epistles are! They are not for the purpose of commending the apostles to some body, to introduce them, and give them assurance that they are true men. They do not need that. No one can be introduced in that way, or told by the church what to do. In this respect, as in all others, the teaching and commanding are all by the Lord, and unto him shall every one look for life, for the evidence of life, and for everything pertaining to the church. These are the epistles of the churches to Paul. Paul also claims them as his epistles to the churches, written by inspiration of the Holy Spirit, and with divine authority to organize the churches and set them in order. But they are known,

above all, as they are manifestly the epistles of Christ.

What we want just at this time, just at any time, is the felt power of the word of God, the word of the dear Savior to us now; not the letter merely, but the Spirit. How often have I tried to set my thoughts in order in such a way as that the spiritual power of the word would come to me, and I would feel as though I were some way to blame when I failed, as though the cause of my failure were in me. But when there has come to me some feeling of spiritual life and power, it has not been because of my efforts, but unexpectedly, and in a new way, and always to my surprise and joy.

The apostle has told us the same thing. Not, he says, that we are sufficient of ourselves to think anything as of ourselves. When we do think anything that is true and right and orderly, "our sufficiency is of God." The apostle presented nothing upon the authority of his own name. All that he presents to be observed, believed and obeyed by the churches is as the "epistles of Christ." He does all in the name of Christ. The dear Savior does all the thinking, all the writing. His is the power and the glory. We wait upon him.

"Not of the letter, but of the Spirit." No, not writing telling us what to do, but a declaration that the work is already done. Not a word or epistle written in the fleshly tables of a proud and deceitful heart, but written in the fleshly tables of a new and tender and humble and loving heart. Not in a heart self-satisfied and self-seeking, seeking only a legal righteousness, but a heart that has been "feeble and sore broken," and which now is sweetly and everlastingly built up in Jesus Christ.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 7, 1916.

ISAIAH LX. 22.

"A LITTLE one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." "When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Thus was fulfilled the prophecy as the Lord had spoken by the mouth of the prophet hundreds of years before, that Jesus should be born in Bethlehem; and this little one was wrapped in swaddling clothes and laid in a manger, because there was no room in the inn. "Where two or three are gathered together in my name, there am I in the midst." Thus this little one in his advent on earth became a thousand, for there is no way for one to become a thousand except by annexing naughts, and there were no doubt two or three of these wise men from the east, whom God had made wise unto salvation, for we are naught, and Jesus is all and in all. God hath chosen the things that are naught, to bring to naught the things that are, that no flesh should glory in his presence, but as it is written, He that glorieth, let him glory in the Lord. All that we have of the graces of the Spirit are treasured in our Lord and Savior Jesus Christ, and having him we have

all, for it is written, I will dwell in them and walk in them, and not forsake them. A small one shall become a strong nation. This small one, despised and rejected of men, for he made himself of no reputation, yet shall he and his chosen people become a strong nation. The stone cut out of the mountain without hands, and smote the great image that the king saw in his dream, and broke it in pieces and ground it to powder, and it was carried as chaff by the wind, this stone became a great mountain, so that it filled the whole earth. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Daniel ii. 44, 45. On the day of Pentecost, when the apostles were endued with power from on high, when the Holy Ghost moved them to speak of the wonderful works of God, there were devout men of about fourteen different tongues, and they were astonished to hear in their own tongue the wonderful work of God (not the wonderful works of men), and the Lord added to the church daily such as should be saved; and so it will continue through the ages, until the last lively stone is added to the church of God through the quickening power of his Holy Spirit. None will enter the new Jerusalem except those who are born again, not of corruptible seed, but of in-

corruptible seed, by the word of God, which liveth and abideth forever.

"I the Lord will hasten it in his time." Jesus knew all the way, and the suffering that he must endure to pay the debt of his bride, and to forever destroy the works of the devil. The Romans and wicked Jews could not take his life until his hour had come, for he had power to lay his life down and power to take it again. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: 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." "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Jesus reigns on high, and will continue to build his church until the last heir of immortal glory is brought in, crying, Grace, grace unto it.

Dear brethren, dispose of this as you think best.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky.

TOUCHET, Washington.

DEAR BRETHREN:—I am trying to express myself to you, for no other purpose than to show you how my heart goes out to the God of all grace for the great provisions he has made to refresh the tried ones who have no abiding city here, but seek a city whose builder is God. Brethren, I never get the SIGNS and begin to read but what a feeling rises up in my

heart to write and say amen, if nothing else. How wonderful are all thy ways, O God. This last, the August 15th number of the SIGNS, is so full of the good things of the kingdom that I want to pick up a few of the fragments and send them to my brethren through the same medium. It is impossible to speak of all your God-given communications, but just a few of the gleanings as they come to me. First, I want to notice brother Denison's experience. I do much enjoy hearing the brethren relate their travel of mind along the road of grace, for, dear ones, we as travelers from time to eternity often come into darkness so great we can go no farther forward, and have to go back and review our first evidences; so when the dear brethren begin to unveil some of the monuments along the way my soul stands trembling while it sings the honors of our God. Well do I remember the time and place, though nearly forty years have passed, and over two thousand miles lie between me and the memorable time and place, where I fell to the ground and truly never expected to rise again, and surely never would if dear Jesus had not revealed to me how wonderfully he bore my sins in his own body on the cross, and with this knowledge a love that is unspeakable and full of glory, as brother Attebery expresses in regard to the good meeting which is so fresh in my memory yet. Then how sweet and pleasant is that little room which brother Rittenhouse so beautifully unveils, where the man of God can and does rest. Then how wonderful and plain does sister Ekelberry show the fruits of the divine work of regeneration; it lifts the burden of condemnation from the soul, and causes the sweetest rest that soul ever experienced, and with that there was a desire to follow

the dear Lord, the same monument that the apostle Paul so vividly brought to view: Lord, what wilt thou have me do? The command is to follow me (Jesus) in the way; not a way, as the world has it. Our carnal nature tries to make us believe we can follow him as well out of the church as in it, but, dear ones, this is a sad mistake, there is but the one way, and Jesus is that way; he is in the way, and if you follow him you must go home to your friends. If one way was as good for God's children to go as another Jonah never would have went into the sea. Then comes brother Sloan's able and comforting letter on the effectual work of grace. We have some gleanings from brother Griffith's experience which carried my mind back to a memorable time in my own experience. He notes the day he was baptized as being the most pleasant camping-place he has found on the journey. Well do I remember that notable place in my journey. I united with the church, and my baptism was deferred until the next month, and during the time Satan got a hold on me which seemed just unbearable; he fully convinced me I was deceived, and had deceived the church, which was worse than death to one so young and tender as my childish heart at that time. Now as I was deceived, and had caused the church to express such confidence in me as a fit subject for such a solemn and sacred ordinance, what would I do? Satan at once suggested the only thing to do was to go to the church and frankly tell them I was deceived, and by that I had deceived them, and ask them to just recall what was done, and that would make matters all right, and I at once accepted the suggestion, as I knew nothing better. So my mind was fixed to tell the church when the proper time came, but the

proper time never came, for they met and had their usual service and attended to the business of the church as usual, but not a word could I say, neither could I even act, and the Elder announced that they would go to the creek and attend to the ordinance of baptism, and, with the full knowledge that I was not fit to be baptized, I could not say no. I walked to the water feeling like a poor condemned criminal going to be executed, with no power to stay the hand of justice, and when Elder Copeland took me by the hand, and said, "Let us follow our Master," here mortal power fails to describe my feelings. But how wonderful are thy ways, O God; when he (Elder Copeland) laid me beneath the liquid wave and raised me it was certainly in newness of life, for the first scene that came to my vision was the most glorious I had ever beheld; the glory of God as it shines in the face of Jesus Christ certainly shone in the faces of those dear brethren who stood at the water's edge with outstretched hands and hearts to meet us as we came out, and if this was not the gift of the Holy Ghost I am yet a stranger to know what it is, for there was a joy that is unspeakable, and I was permitted to ride on this ocean of love for many days. It certainly was the mount of transfiguration to me, and there I, too, felt as the disciples: it was such a heavenly place I wanted to abide in that lovely state, but, to my surprise, all at once the grand vision was gone, and a cloud of gloom and despondency overshadowed my mind, and there the enemy again brought up the host of darkness against my soul, and while he was sending his darts of doubts thick and heavy, and just as I was about to surrender, a voice spoke out of these deep tribulations, and said, It is Jesus, hear ye him. Here, brethren, are some

of the first lessons I learned in the school of Christ, if so it be his work, and now for forty years in this school I have learned that on these two principles hang or rest all the rest of the problems that the student of this school has to learn. First, the awful consequences of sin; second, the great victory of the atoning blood of Jesus over sin, with all its consequences, and from these two points the pilgrim must start in his survey of the way. Starting at the first, it leads to a perfect knowledge of self, and when fully known there can be no confidence put in the flesh or man. Starting from the second, it gives a perfect knowledge of the fullness of the Godhead in Jesus our Lord. In the first is tribulation, but in the second there is joy and peace in the Holy Ghost.

Dear editors, I only wanted to express my mind in regard to the comforting letters of both editors and correspondents of the dear old SIGNS OF THE TIMES, but you will see I was led off on a few things I hope I have learned in the way, and have already made my letter too lengthy, so do as your judgment decides in disposing of it, but say to all those who write for the SIGNS that August 15th number was doubly good to me.

Yours in hope,

J. T. BARNES.

NEW YORK, N. Y., Aug. 24, 1916.

DEAR BRETHREN:—I am inclosing a letter which I believe will be read by my brethren with interest. I have the permission of the writer to send it.

Your brother, I hope,

GEORGE RUSTON.

ROXBURY, N. Y., Aug. 2, 1916.

DEAR ELDER RUSTON:—I received your very kind and encouraging letter, which was a great comfort to me, and I

very much appreciate the interest you have in me, a poor, unworthy one. I have had a desire to write you since Elder Vail held meeting at the Mead sisters' home in Roxbury, two weeks ago. For some time I had been impressed to ask for a place in the church the next time you came to Roxbury, but it seems to have been ordered otherwise. As I could say but very little to the church that day, I have felt constrained to write you some of what I hope have been the dealings of the Lord with me. When I was about twelve years of age I first began to be exercised in mind concerning my future state. I thought, If I should die in my sins what a terrible fate would be mine. The people with whom I lived were Old School Baptists, and I generally attended meeting with them. I always loved to be in the company of these dear people and hear them talk of the blessed truths of the gospel. I felt to be such a sinner that I was not fit to be in their company, and I was very careful that they should not notice my interest in their conversation on the Scriptures, for I felt they could see what a sinner I was. How I longed for that hope in the blessed Savior I heard others tell of, but I thought that could never be my happy lot, as I felt justly condemned. I loved to read the SIGNS, which my people had taken for a number of years. I would read the experiences of the dear people of God with much comfort, for some of them seemed to express my feelings so well. I would try to live and do as nearly right as I could, but I soon found that not one good deed could I do to merit eternal life, that all of my good works were as filthy rags in the sight of the Lord, and my cry was then and is now, God, be merciful to me, a sinner. As I grew older and went out in young com-

pany these feelings would leave me for a time, only to return, and I would find no pleasure in their gaieties. When about eighteen I attended meeting and heard Elders Hewitt and Hubbell preach. It seemed as though every word was meant for me, and there seemed to be much beauty in the preaching and singing, and when the hymn, "As on the cross the Savior hung," was sung, I found I was singing with the rest until my heart seemed melted with love. As the people shook hands with me at the close of the meeting the tears ran down my face and I could not speak for the joy I felt. When I reached home something made me feel that I had greatly deceived the people I loved so well. I thought that if I could only know this was the work of the Lord I would be satisfied. Then the words, Where the Lord begins a good work he will perform it until the day of Jesus Christ, gave me comfort. After my marriage I lived quite a distance from where Baptist meetings were held, and owing to many household cares I could seldom attend. I often felt a loneliness that I cannot express; sometimes I would go to other meetings, but found no comfort in them. The words, "If ye love me, keep my commandments," often came to me with much force, and at times I felt a great desire to unite with the church, but I had such a feeling of unworthiness, and I still feel the same, unfit and unclean. For some time this hymn has been on my mind:

"People of the living God,  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort nowhere found."

I have felt to ask a place with this blessed people, but I would not for the world deceive the church or be a stumbling to the cause. I desire to be ever humble and



submissive to the will of God, and my prayer is,

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

I am made to wonder how the church can have any fellowship for me, and sometimes I have felt that I could almost give up. But we know we have passed from death unto life because we love the brethren, and surely I love this blessed people and the doctrine they advocate. Of this I am sure, if I am ever saved it is by God's redeeming love and grace. I wish there might be others to receive the ordinance of baptism with me, but that I must leave in the hands of the Lord.

I have written this imperfect letter, trusting you will pardon all mistakes. Arnold was pleased to receive your letter and will reply soon. He sends you his kind regards. I trust Mrs. Ruston and the little ones are well. This leaves my family well as usual. I am looking forward to your coming in September, with much fear and trembling.

With love and best wishes to you and Mrs. Ruston, I am very unworthily yours,  
(MRS.) SNIFFIN K. BELLOWS.

DUNKIN, Texas, Feb. 23, 1916.

DEAR BRETHREN EDITORS:—I have had a strong desire ever since I received the first copy of the good old SIGNS to write you a few lines and try and express my feelings of gratitude toward you, but find I am unable to express my thankfulness for the kindness you have shown me in sending me the paper, which is of so much comfort to a poor, hungry, mourning soul like me. It is all the preaching I get, and is as bread to the hungry and drink to the thirsty, to all who are brought forth from the bonds of iniquity by the sure mercy of Elijah's God, who works

all things after the counsel of his own will, fulfilling the deep designs which he purposed in his only begotten Son. He predestinated the finished work of the redemption of his people before the foundation of the world. They were chosen in his beloved Son, the whole Savior, he not having to look to poor, puny creatures of his own creation, which is the idea the world holds, whose trust is in an arm of flesh; but, beloved of the Lord, listen to the admonition given unto you who are called according to his own purpose and grace given you in Christ Jesus: “Cursed be man that trusteth in man, and maketh flesh his arm.” They all have a form of godliness, but deny the power thereof. The dear Lord talked plainly to the people while here on this sinful earth, saying unto certain of them, Unto you it is given to know the mysteries of the kingdom of God, but unto them it is not given. I think he was talking to a people under the covenant of grace, in whose hearts his true light had shined, and is yet to shine, or rather be made manifest in their dark and benighted souls, giving them the knowledge of the truth as it is in him, for in him was light, and the light was the life of men. “The light shineth in darkness; and the darkness comprehended it not.” Not all the powers of this world can prevent that true light shining within any individual upon earth when God is pleased to command it to shine, neither can all the powers of earth combined compel it to shine in any soul, for that is the true light which lighteth every man that cometh into the world. The world was made by Him, and the world knew him not as the Savior, nor do they yet know him in that glorious sense, only as he reveals himself as their all-sufficient Savior. Their feet he says he will lift out of the miry clay, which clay is their old

rebellious nature, and he, the Savior of sinners, says he will lift their feet out of that miry clay and place them upon a rock, and put a new song in their mouth, even praise unto our God. Beloved, who to-day in the wide world can sing that song of praise to the mighty God of love and grace but the Old Predestinarian Baptists? Who but they can give a reason of their hope? They glory in Christ upon the earth, as he says they will do. 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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Beloved in the Lord, what a gracious God is ours, who brings us from the bonds of iniquity and darkness into his marvelous light, giving the light of the knowledge of the glory of God in the face of Jesus Christ. That light which is revealed is truth which the world knoweth not of. John says a man can receive nothing except it be given him from heaven; and another of old says that every good and perfect gift comes down from the Father of lights, in whom there is no variableness, neither shadow of turning; and I know, dear children of the most high God, that the Lord and Savior Jesus Christ has a people here upon the earth, a chosen and peculiar people, a royal priesthood, who stand alone from all the world, giving honor and praise unto the Lord and who glory in his name. There is not a shadow of doubt in my mind of the plan of eternal salvation; it is sure, sealed by the blood of the pure and holy Lamb of God. Behold the Lamb of God, that taketh away the sins of the world. I know they are saved with an everlasting salvation, but here come my doubts and

fears: Am I one among that happy number blessed eternally, one so poor, weak, blind and helpless as I? I realize my nothingness more and more each day of my unprofitable life. My desire is to serve the Lord, but sin is mixed with all I do.

Dear brethren and sisters, remember me in your petitions. While we are strangers in the flesh, I do humbly hope we are not in the Spirit, and that I may be included in the everlasting covenant of grace. I, like Ruth of old, can say, Entreat me not to leave thee, nor to return from following after thee; let thy people be my people, and thy God be my God.

I must close, for I have already written too much, and taken up your valuable time. I did not intend to write so much, but just wanted to extend my thanks to you for your kind remembrance of me in sending the SIGNS, and to tell the dear brethren and sisters how sweet and solid is the comfort given in their writings. I have never met any of you, but O how I have been comforted by your God-given messages. Write on, dear ones, for you know not the many poor downcast souls you feed. The Lord says, Comfort ye one another, and again, Comfort ye, comfort ye my people, saith your God. Cry unto Jerusalem that her warfare is accomplished, that she hath received double from the Lord's hand for all her sins.

Pardon me, dear brethren, for this long, rambling letter. O if I could write as the other writers can I would want to write all the time, but I am a poor, weak worm of the dust, and unless the Spirit directs me I can do nothing. I hope what I have written is not dishonoring to God my Savior.

Your little sister, I humbly hope,

JENNIE LOYD.

## LUKE VIII. 25.

"WHAT manner of man is this! for he commandeth even the winds and water, and they obey him."

He is the "wonderful" Man that holy men of old prophesied should come. If he had not been wonderful, prophecy would not have spoken of him in the most exalted terms of any language found among men. He is wonderful in that no creature can attain to anything that pertains to his kingdom. He is a creature, and he is not a creature. What a contradiction of terms! A seeming impossibility. Most wonderful is this for mortals to consider. He is man and he is God. "Let all the angels of God worship him." If angels worship him men ought to consider it a high privilege to be permitted to worship at his feet. He is God. He was made flesh. He was not made "a flesh" that he might visit Adam's seed and confer with him, but he was made of Adam's flesh, in being born of a woman. Great mystery: God who made all things condescends to be born of a woman. O what meekness.

"Angels who search all space around,  
The like of such (an one) can ne'er be found."

He stands at the head, highest up, either in heaven or on earth.

"What manner of man is this! for he commandeth even the winds and water, and they obey him." In saying that this man is God is not saying too much, for "he that hath seen me hath seen the Father," and, "I am in the Father, and the Father in me."—John xiv. 9, 10. He is also a creature, for, he is the firstborn of every creature. God's children are creatures and partakers of flesh and blood. The mighty One from heaven partook of the same flesh and blood. Being thus incarnated, he is the bread from heaven, the bread of life. None can live spiritually without eating that bread, and that bread is his flesh, his bones and his blood.

To every one quickened by his Spirit this whole bread is sweet and most precious, lacking in nothing to satisfy the most fastidious in the kingdom of grace. Bread in the ordinary meaning is to sustain life, but this bread from heaven has a life-giving power. He that eateth this bread shall never die. On the other hand, we may say of a truth, He that eateth not of this bread shall die in his sins. He manifests himself unto his people and not unto the world. (John xiv.) Why? If a man love me, he will keep my words. He who keeps the words of the Lord Jesus has in him "the substance of things hoped for," and he cannot swerve from the true line of grace set up in his heart by the Spirit. He must love the Lord, though a sinner, may backslide as Peter did, yet the Lord is full of mercy for all such that love the appearing of Jesus, their Savior. Jesus is the Father's Word, all things are done by the word of God. The winds and water obey his command, shall not all created things obey as well? He holds the sea in the hollow of his hand, he weighs the hills and mountains in a balance, he takes up the isles as a very little thing, he holds the winds in his fists, and no hurricane can rush over the earth until he please. Being the God of providence to sustain this natural earth and world, he is much more, if there be any difference, the God of all grace to and for all his people, or else they could not live to praise his holy name. The Word is guided and guarded so that it goes effectually to none but the elect of God. It is the prating of a fool to say that God can be mistaken in men, that he cannot know who the elect shall be until he tries them. God through Christ would not be supreme if he did not know his people before he manifested himself unto them.

Editors of the SIGNS, use this, or not, as you may see fit.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Aug. 12, 1916.

NOVEMBER 13, 1898.

DEAR BROTHER WHITE:—Your little missive of the 9th was received. You say "money is strength." Yes, strong to build and strong to destroy. The concentration of the wealth of the nation in the hands of the few has made magnificent the palaces and power of the Belshazzars, Cæsars and Alexanders of the world, and the reaction has tumbled their kingdoms into chaos and ruin: the legitimate fruit of the worship of the golden god. The curse of idolatry at its unholy shrine has already begun its cancerous rottenness in the vitals of our nation, young as it is, and the road has already turned downward after the fashion of the Babylons gone before. "Money is strength." The lesson is hard to learn. History writes it in brightness on one page; turn the page and the next is wailing and blood. The power it has conferred turns to curses on the heads and hearts of the children. History is simply repetition, but the same power makes it. The "love of money" and destruction wait upon it. Supreme selfishness is the dominating trait of the god of gold in its influence on all the race, creating hell and peopling it with devils, and no amount of lifting up Jesus in the polished preaching learned in the college will "draw all men" or any man from the power of gold, the god men worship. They call that lifting up the Son of man, even as Moses lifted up the serpent in the wilderness: preaching repent, accept the offer of salvation presented by God in his dying Son, meet God half-way, he has done his part, all he can do, now you do yours, he

is waiting. Join the church, my church, says the preacher, and bring forth fruits meet for repentance and salvation in the form of the minted coins, so that the church may have the power to reach the uttermost parts of the earth and the isles of the sea, saving all men by the lifting up of—Jesus? No, the money devoted to the purpose of salvation by those who fear hell enough to devote their gold to aid the church in extending her power beyond that of any other church, and so purchase to themselves a good degree of reward in the kingdom of heaven, for have they not assisted with their money in turning many to righteousness, and does that not hide a multitude of sins, their own sins? And when they come to the end, to make sure of a higher seat in heaven than the other fellow, may even devote a million or two to found a college to teach the doctrines and tricks of the church to those who want a profession equal or better than law or medicine, and so lift up their Jesus as Moses lifted up the serpent, and their Jesus so lifted up will draw all men (or nearly all), for all men have their price, and well the educated priest knows all he has to do is to learn their price. It is a money standard, perhaps not in a direct way with all, but whatever it is, lift him up and he will draw. Christ said, "If I be lifted up," referring to the last act in the world's great tragedy, when in the body of flesh he was lifted up from earth on his cross of torture and death, and when, for sin, God condemned sin in his flesh, visibly. There was no perhaps in it, but I "will draw all men unto me" when I am lifted up on Calvary. I must be lifted up, it is my Father's will. When he was raised again the third day, the temple, the church of the redeemed, was builded again in his resurrection. The church complete in all

its members, parts, no spot or wrinkle, but all that the Father gave him shall come. No more teaching every man his neighbor and brother to know the Lord, but all shall know him. Moses lifted up the serpent at God's command for the healing of those bitten by the fiery serpents. You say they represent the penalty of the broken law, sin the transgression of the law, and the brazen serpent was the power of God for the healing of all, all who looked. How impossible for natural wisdom to know God, as impossible as to purchase (or redeem this carnality) with gold or good works. Bob Ingersoll is an example of an almost extinct type, honest enough to admit that by his natural reason he has no evidence of the truth of the Bible, and, in his intellect, he is a giant among men. Paul, the mighty man of God, chosen to a work which his nature resisted and rebelled against, says almost the same thing that the great infidel says: The world by wisdom knew not God. (But the Pharisee thought he knew him.) "Foolishness" to the intelligent, cultured, classic Greek, a stumbling-block to the Jews, though they were thoroughly taught in the law, and came from Abraham himself, with whom God's covenant was made, only to be understood through revelation of the Spirit made to a new spiritual existence or being, not the natural spirit revived or waked up to a sense of its lost and ruined condition as the preacher exhorts them to become by the power of their own will, through their own faith. No wonder Ingersoll in his honesty rejects it, for he has no spiritual knowledge, nor can have until the new creature in Christ is manifested, born in him. Thus, it is by the revelation of the Spirit, Holy Spirit, as you define it, the glorified Spirit of Christ, the Spirit of comfort and consolation.

You express it that way, but I wondered why you used both words. They seem to mean the same thing: "comfort," "consolation." But since I heard you say it that way I heard a preacher talking with one bereft of a loved child. He spoke "comfort" in that the child, by its early death, had escaped many snares and evils in this wicked world, and "consolation" in the prospect of an everlasting existence in a deathless, endless life of happiness with the spirit of the child when the mother should lay down the burden of life and follow the little one through the dark valley. He took both words and they did not mean the same. So then the "comfort" is here with us in this troublesome trial time, and the "consolation" is in the hope of life eternal. That preacher was blundering along and doing the best he could with what he had, but he did not comfort or console that broken heart, still he tried his best. Not a bit better than Ingersoll, for the preacher could not prove his proposition to the mother, childless, and she had no faith or hope, while Ingersoll could say, I do not know, I do not know whether death is a wall or a door; whether it is the spreading of pinions in flight or the folding of wings forever, but if there is another life, it will at least be no worse or harder than this, on that we can rely.

Good-night, and God bless you, brother.

FRANK MYERS.

DAYTON, Ohio, July 17, 1916.

DEAR BROTHER LEFFERTS:—If you will permit me to address you as a dear brother in the faith of God's elect. I have felt deeply impressed for some time to write you, but hesitate to do so, as we are strangers in the flesh, but I trust not in spirit. I feel that a heart to heart talk with you, dear brother, will be a great

source of pleasure to me, as I have felt so despondent and cast down in mind for some time, and am made to wonder if any one has such doubts and fears in regard to their being one among God's elect. We are taught by the Scriptures that we shall not have trials above that we are able to bear, and when I look back over my past life I wonder how I ever lived through the many sorrows of life; but God can enable us to go through trials that without his sustaining grace would sink us down and overcome us. Ten years ago was the greatest sorrow I have ever been called to pass through: the death of my dear, devoted husband; but how encouraging it is to us, dear brother, when we feel the sweet assurance that all is well with our loved ones, and that they are now basking in the sunlight of eternal day, and their hope of heaven crowned by the glad fruition of joys supernal, and are made partakers of the blessings of which it is declared that it hath not entered into the heart of man to conceive. When I am filled with doubts and fears my love for the dear Old Baptists is my only hope. Often I feel to be a stranger to the joys of pardoning mercy, There have been times, too, when listening to the voice of our dear, faithful minister, when declaring the sweet and precious doctrine of our Savior, that I have longed to feel willing to say with the apostle that I count all things but loss that I may gain Christ, yet this willingness has to be given us by our blessed Redeemer. Dear Elder Lefferts, I feel so unworthy and so ignorant of spiritual things, and that perhaps I savor too much of the things of this world, that I wonder how the dear Old Baptists can fellowship me, and feel that if they saw me as I see myself they surely could not, yet God in his great mercy has enabled me to hope, and

though at times it seems exceeding small, yet I have never entirely lost sight of it, and can truly say with the poet,

"His love in times past  
Forbids me to think,  
He will leave me at last  
In sorrow to sink."

I spend much of my time in the valley of humility and mourn an absent Lord. Like Martha, I am troubled about many things, so I have to say, Just as I am, though tossed about with many conflicts, many doubts, fightings within and fears without, O Lamb of God, I come. How very much I have to be thankful for, dear brother, and it is through the power of God that I have been kept and feel to praise him, and give him all honor which is due him, and to crown him Lord of all.

How my heart responds to your good editorials in the SIGNS. I have felt deeply impressed to write a letter of sympathy to Elder Ker, knowing of his sad bereavement, but feeling my great inability to write anything consoling have not done so. It seems that at times God's hand is laid heavily upon us, and as I have told you, dear brother, I, too, have felt the stroke, and can truly say, Alone, alone, and it seems hard to say, Thy will be done when our loved ones are called to the great beyond and we are bereft of those who were dearer than life to us. But we sorrow not as those who have no hope. Though we miss our dear ones everywhere, we feel that he that doeth all things well hath called them to that better inheritance, where the heirs of the kingdom shall meet and praise his holy name through all eternity. But O, can one so sinful as I claim a part in that blessed inheritance? How we love to praise his name for his loving-kindness to poor worms of the dust. Did God not have [mercy upon the poor thief on the cross when he said, This day shalt thou

be with me in paradise? O how can any one deny God's power to save? We are his subjects of grace, and his wisdom, his eye is ever alert, and he knows our every movement.

"How firm a foundation,  
Ye saints of the Lord,  
Is laid for your faith  
In his excellent word."

He bringeth the blind by a way they knew not, he leadeth them in paths they have not trod, and how sweet it is to meditate on these things night and day. The psalmist said, My meditation shall be sweet; I will be glad in the Lord. The joys of heaven which we feel that we sometimes experience are surely glimpses and foretastes of that which we shall know hereafter. The blood of Jesus Christ, which cleanseth us from all sin, prepares us to breathe the pure atmosphere of God's love. How unsearchable are the works of the Spirit in our hearts, and the strength that comes to us when Jesus speaks, the rest, the calmness we feel when we know that He walketh upon the sea, and that with his own dear hand he will stay the waves. O blessed, blessed Jesus, dear Savior of my soul.

I feel to say, dear brother Lefferts, that my writing you these very scattering thoughts is to tell you how much I enjoy your writings in the dear old SIGNS, and I sincerely believe your gift in writing so comfortingly to the saints scattered throughout the land is a gift to you from heaven, as was John's baptism, and, if I could so express it, that God has given grace for us. You are the earthen vessel which receives it, as the waterpots received the wine at the wedding feast. I have written as I usually do, too lengthily, and fear it will be of little comfort to any of God's little ones, and if it contains nothing of interest, dear brother, cast the mantle of charity over all, and consign

it to the wastebasket, and I will not feel hurt in the least.

Unworthily your sister; if saved at all, it will only be through the grace and mercy of Him who doeth all things well.

LIDA KELLER.

HERNDON, Va., Sept. 1, 1916.

DEAR BROTHER LEFFERTS:—I am going to send you a letter for your judgment as to whether it is fit for the SIGNS or not. It seems that when my health is at its worst that is when my mind is exercised on spiritual things, so to-night, and all day, it has been that way. The doctor is attending me now. I am not able to get around the house, or to stand on my feet, and he will not permit me to do so for at least two weeks yet. I sometimes feel that the good Lord has forsaken me and hid his face, then again, every pain and trouble is gone, it seems his smiling face is near, and I am lifted up. I feel to know it is his will I should suffer this way for some good purpose. I cannot write to-night. My heart is heavy from some cause, I cannot tell why.

I am going to send you a letter I wrote last February. It is the third one attempted. When I would think of sending it, something would say, No, it is only imagination with you, there is nothing real and no good in you, so I am going to ask you to read it, and see if it is fit for the paper. I feel you will overlook all my blunders, and correct mistakes. I do hope I will be able to come to meeting, as it is the most pleasure of my life, although I do not hear the preaching every time I come; but when I do, it comes with such power it surely does my poor heart good to be there. I feel sometimes when I am home and down in the

pit, how I would love to hear a few words of preaching.

I will stop now, hoping I have not troubled you too much, and ask to be remembered in your prayers.

With love to all,

LOTTIE A. DAVIS.

HERNDON, Va., Feb. 15, 1916.

DEAR BROTHER IN CHRIST:—It seems my mind at times is drawn to the SIGNS, to write a few of my thoughts, so to-night as all is quiet, it is drawn that way. If it is the Lord's will, I will try to write a few of my thoughts, if he will guide my mind and my pen. I cannot tell how much I enjoy the SIGNS OF THE TIMES; it is always a welcome visitor, and never fails to bring glad tidings of great joy to me. Often it revives that spark of burning love which we have for all the dear people of God. This, I think, is an evidence to all poor, trembling children that they have passed from death unto life. This is one great comfort to me, for I do know I have a peculiar love for all the Old Baptists which I never had before, and I know I did not do anything of myself to bring it about. Why do we love all the brethren with such burning love? It is because God first loved us. I feel to say of a truth, he has loved us with an everlasting love, and with loving-kindness has he drawn us. What more could his children ask than to be loved with an everlasting love? When I look a moment and see how sinful and unworthy I am of any of this love to me, I am made to doubt if I am one of those he has loved with an everlasting love. But when I consider how he has, I hope, led me and given me faith to believe and trust in his holy name, I feel like praising him. For myself, I feel very poor, depending entirely on the Lord for everything, both

natural and spiritual. I hope I can ever trust him, for he has promised to keep his people as the apple of his eye, and what a tender keeping that is. What a blessing it is to have the gift of faith to believe in such an all-wise and powerful God, who is not slack in all his promises. The truth as it is in Jesus is all that will do us any good, and I hope I am one that has been given that faith.

I do not want to crowd out better letters, which I love to read, but if you think this worth publishing, you may do so; if not, all will be right with me.

I am your very little sister, if one at all,  
LOTTIE A. DAVIS.

BALTIMORE, Md., June 11, 1916.

DEAR BROTHER KER:—I have felt impressed to-day to write you, on the anniversary of my baptism, which was on the second Sunday in June, five years ago; and I must confess that it has not all been a travel of peace and joy and ease, as I once thought it would be for a child of God, but has been a warfare, both within and without, sometimes feeling that I would be overwhelmed, or swamped. No doubt I would have been a castaway long ago if left to myself, but I hope that I have been upheld by the omnipotent power of God, who spoke the worlds into existence by his mighty power, and if it is that power that has kept me thus far I feel that there is no other power in heaven or earth to look to for salvation. I have had some sweet evidence lately of his power to make me lie down in peace, when I have such Scriptures come to me with force as these: Be not dismayed. I rule in the army of heaven and among the inhabitants of the earth. Be still and know that I am God. I will make the lamb and the lion lie down together in peace. The wrath of man shall praise



God, and the remainder of wrath he will restrain. Then I am made to feel these Scriptures have come to me with comfort and assurance that the Lord was in it, as though I was with the apostles and the tempest arose and we were about to be lost, and we had gone to the Lord, and said, Master, carest thou not that we perish? And he arose and rebuked the winds and the waves and said, Peace, be still, and there was a great calm. This has been some of my experience as I journeyed, and after feeling the assurance of our loving Savior, who has power over the winds and the seas, feel I will never doubt again, but do just the same. I suppose I might be called a doubting Thomas, but such is my disposition, and I cannot make one hair white or black, but if Christ has been formed in my heart the hope of glory I know that he is able to do all things, and that he works and none can hinder.

Dear brother, I have not written as I intended. I thought I would tell you how glad I was to meet you at our association, and how I enjoyed the preached word there. I thought you all preached with love and in the fear of God, showing that charity that Paul wrote about when he said, Though I speak with tongues of angels or men, and have not charity, I become as a tinkling cymbal or sounding brass; though I give all my goods to feed the poor, and have not charity, it profiteth nothing. Though I give my body to be burned, and have not charity, it profiteth me nothing. It appears to me that the apostle was speaking of love, for what the body did, or appeared to do, did not amount to anything if the love of God was not manifest in that very thing; though he preached Jesus Christ, and him crucified, but did not manifest that charity, or love, toward a brother that is com-

manded in the Scripture, it would be as sounding brass or a tinkling cymbal. John says, How can a man love God, whom he hath not seen, if he loveth not his brother, whom he hath seen? How can we love our brother if we are ever ready to hold him up to ridicule and scorn if he happens to differ with us? The apostle says, love covers a multitude of sins. I have thought much of late on these things. Jesus says, Pick the beam out of thine own eye, and then thou wilt be able to pick the mote out of thy brother's eye; and it appears to be my case, that I have been trying to pick the mote out of some one's eye while at the same time I did not behold the beam in my own eye, but I hope I have done so in love.

I will close this rambling letter, for I feel it is like the writer, very imperfect. I have penned the thoughts as they have occurred to me, but I do not want to weary you. If I could express what I see at times, like some of the brethren and sisters do, I feel that I would write much oftener. I ask an interest in the prayers of all God's people, that I may be kept by the power of God, through faith unto salvation, ready to be revealed in the last time. My wife joins me in love to the household of faith. Do with this as you think best, and all will be well with me.

Your little brother,

L. C. GODWIN.

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**EDITORIAL.**

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"AND when they saw it, they all murmured, saying,  
That he was gone to be guest with a man that is a  
sinner."

The publicans and harlots in the eyes of Pharisees were despised of all creatures among the Jews, hence they marveled and murmured whenever Jesus, who claimed to be the Son of God, dined with or had dealings of any kind with them. Simon, the proud Pharisee, felt fully convinced that Jesus was an impostor when he allowed the poor, sinful woman to touch him in washing his feet with her tears and wiping them with the hairs of her head. The Jews could not understand why or how a holy man, a clean Jew, could keep company with sinners. Hence Jesus was condemned for so doing, but in visiting such characters, eating and drinking with them, was God's condescending grace made known. Paul tells us that Jesus came into the world to save sinners, of whom he was chief; yet he was not a publican nor in any sense a sinner in the eyes of the Jews, nor in the eyes of the law, but in his own feelings of soul he was more guilty than any other man, and presents himself an example of the saving grace of God, suggesting that if it were sufficient to save him it is equal to the sins of any other

man. He as a zealous and proud Pharisee condemned Jesus for the strange things he did and said; not only so, but he condemned and persecuted all them that called upon his name. No man among the Jews was more zealous of the traditions to the fathers than was he; no man kept the commandments of the law more perfectly than did he, yet in that condition of nature he knew not Jesus as the Christ, but had to be taught by divine revelation. When the knowledge came his eyes were opened to behold the plan of God in salvation, and his purpose in Jesus keeping company with publicans and harlots, eating and drinking with them. How wonderful it is that when the revelation of Jesus as the Savior of sinners comes, all our proud waves are stayed, all our mountains brought low, all our pools dried up and all our beauty by nature fades as the flower of the grass. As was said of Him, There shall be no comeliness in him that we should desire him. According to the flesh that was so, yet as a man he was faultless. So all quickened children of God see the same in themselves: no comeliness, no beauty, no glory, nothing to commend them to God, but everything to separate between them and God.

We have made mention of the above things to show why the Jews murmured because Jesus went with Zaccheus the publican. This man desired to see Jesus, but being little of stature knew he could not for the people, so ran before them, knowing that Jesus must pass that way, and climbed up into a sycamore tree. There he had a view of him that no other man had at that time. No doubt Zaccheus thought he would be unobserved, but the thought to climb the tree to see Jesus was not of himself; Jesus had planned the whole affair to demonstrate

the truth that he came "to seek and to save that which was lost." The record is that Jesus saw Zaccheus, though he thought himself concealed, and said, Zaccheus, make haste, and come down, for to-day I must abide in thy house. Perhaps, notwithstanding all the surprise of the Jews, no man was as much astonished as was Zaccheus. First that Jesus should see him at all; more than that to tell him to come down from the tree, because he must abide in his house that day. Why Jesus should abide in the house of a man who was a sinner, and yet claim to be the Son of God, was beyond the comprehension of those who rejected him. It seems to us that he had already taken up his abode in the heart of the rich publican, and because of that the great desire to see him. The mercy of God in Christ was made manifest in abiding in the house of the man hated by the world because of his sins, and this same thing made Jesus hateful to the people. Had he always kept company with the self-righteous Pharisees and scorned publicans and harlots as they did he would never have been hated by them, but such was not the purpose and plan of God. All can see therefore that Jesus was hated for the sins of God's elect.

The appearing of Jesus to sinners and his words to them always had a peculiar effect upon them. The poor woman condemned by the law and the people, who wanted to stone her to death, was commanded to "go and sin no more." The man at the pool was commanded in like manner, and we have no record that either was ever guilty of wrongdoing again. "My words are spirit and they are life"—a living law in the hearts of the redeemed of the Lord. The grace of God teaches all men that, denying un-

godly and worldly lusts, they should live soberly, righteously and godly in this present world. This lesson was taught Zaccheus in the appearing of Jesus to him, and in the assurance that Jesus would abide in his house. That dishonest and sinful publican by nature was made honest, merciful and upright by the grace of Christ Jesus. Immediately he said, "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Jesus answered, "This day is salvation come to this house." He was then dead to sin, and could no longer live therein. This is always the fruit of salvation; a man saved desires to depart from the snares of death, manifesting, as did Peter and John, that he has been with Jesus and learned of him. In this sense the children of God are not of the world, because he hath taken them, translated them out of the kingdom of darkness into the kingdom of his dear Son, and manifests them the royal priesthood, the holy nation, the peculiar people, zealous of good works.

The people of God in this age of the world are reckoned as the most unredeemable characters the world holds; not that they are guilty of wilful transgressions, either against the laws of our land or the laws of society, but because they love, preach and believe the doctrine of God, salvation by grace, just as it came to Zaccheus, without works. How often we all have heard it said, The world would be better off were every Old School Baptist dead. Yes, and they have by calculation of their own appointed the time when all would be gone, but still they live to tell the story of grace, and while the world stands there will be witnesses of God and his truth, and it is just as true that they shall be hated and

called sinners to the end. But if Jesus abides in their house, which he surely does, the victory is theirs through him. There is not one quickened child of God in all this great world who does not confess that in Jesus abiding in his house, or heart, that He has become the guest of a sinner.

K.

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JOHN XV. 25.

"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

Very frequently we find in the New Testament references to the Old Testament. Jesus came to fulfill all that the law and the prophets had foretold of him. The new dispensation of the gospel could not be manifested until all the old dispensation of the law, every jot and tittle of it, had been fulfilled. Here, in the words of our text, Jesus says that "their law," the Jewish or Mosaic law, declared that he, Jesus, should be hated without a cause by the Jews. In order that this declaration of "their law" should be fulfilled, as well as everything else in that law, it was necessary for Jesus to perform works among them that none other had ever done. His doing these works among them brought into evidence their hatred toward him, thus fulfilling the Scripture that had long before said that they should hate him. This Scripture thus fulfilled is to be found in Psalms xxxv. 19, and in Psalms lxix. 4. The former reads: "Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause." The latter reads: "They that hate me without a cause are more than the hairs of mine head." David, by inspiration, is writing in these Psalms of Jesus. Jesus, coming afterward, caused all to be done that had been foretold of him. This hatred of Jesus lay dormant

in the Jewish nation and needed something to provoke it into evidence. This provocation was Jesus' doing the works which no other man did. He did these works purposely to bring out the fact that the Jewish world hated him. We might, perhaps, wonder why it was necessary for this hatred to come into exercise; but certainly the Jews never would have crucified Jesus had they not hated him, and had Jesus not been crucified there never would have been salvation for any of God's elect. The Jews were no different in their nature from all the rest of mankind. Every one by nature hates the truth of God as it is in Jesus. The reason of this is because human nature was so fashioned in the very beginning of man's existence in the world, in such a way that it is impossible for human nature to be in love with God and godliness. The carnal mind is enmity against God. The things of God are not known by the natural man, neither can they be known by him, for spiritual things can be discerned only by the Spirit. Thus the works which Jesus did among the Jews in that day brought into exercise the hatred that already existed against him among them. Should Jesus come back again on earth as a man as he was then and again do those works, men to-day would hate him as men did then. There is no change in human nature since those days, and this nature is just as corrupt and just as opposed to Jesus as it ever was. Jesus had done many wonderful works in that Jewish nation: he had raised the dead, healed divers diseases, opened the eyes of the blind, unstopped the ears of the deaf, calmed tempests, fed multitudes, forgiven sins, preached his gospel to the poor. All these works had he done among them; they had seen these works; they had in consequence not believed him, but had

hated both him and his Father. No matter how wonderfully God may manifest his power in our environment, in the circumstances and conditions about us, this will never bring about saving belief in God. Not until God, by the operation of his Spirit within us, executes the work of our regeneration, will we believe in him unto the saving of our souls. They hated him without a cause, in that Jesus was holy, harmless and undefiled; there was no guile in him; not the shadow of a fault or of a flaw of any kind could be found in him. He was God's Lamb without blemish. No reason in him why they should hate him. Neither could they give any reason why they did hate him. When finally they accused him before Pilate, not being able to bring any true or just charge against him, they swore to lies and thus perjured themselves in order to accomplish his death. All this had to be just as it was in order to bring about the death of Christ and the salvation of his people, and this hatred of Jesus by the Jews was just as much a part of God's eternal purpose and plan as was anything else connected with Christ and his people. But predestination could not be given by the Jews as a cause why they hated him, for the Jews knew nothing about predestination, since they were blind to that as well as all other parts of God's counsel. Not knowing anything about it, it could not be a motive actuating them to hate him. Therefore, they hated him and knew not why they hated him. When finally asked to make their charges against Jesus, and to prove them, as we have said before, they resorted to lies to establish their case, showing they were all the time hating him without a cause, that is, without knowing why they hated him.

Requested by brother Walter Mordecai,  
of Vernon, Alabama.

### 1 JOHN II. 1.

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

John means not his little children according to the flesh, but his children in the Lord, those begotten in the gospel, those given him by the grace of God as the fruit of his ministry. These, being gospel subjects, are not under the old law, but under grace. Sin is transgression of law, and whatever law one is not under that law he cannot transgress. A person living in America cannot transgress some European law. Not living in Europe, he is not subject to the jurisdiction of any law there. The gospel subject cannot transgress any commandment of the law, for he is no longer under the law. Jesus, by his death, and resurrection from death, brings his elect out from under the law, so that they are no longer under its dominion. Not being under its dominion, they cannot disobey it. When John, therefore, says, "that ye sin not," he is not hoping they will not transgress the law which formerly they were under, but means that he does not want them to transgress or disobey the precepts of Jesus. He is not thinking of the Mosaic or legal dispensation at all, nor of the law of sin and death, but knowing the church is now under the dominion of King Jesus, and subject to his grace, he desires to see believers walking in conformity with the doctrine and the precepts of grace, the teachings of Jesus. He desires to see them walking in the order of the Lord's house blameless, holding fast their faith without wavering. "Sin," as used by John here, means a transgression of the faith and order and practice of the gospel church. To forsake the assembling of ourselves together is to sin wilfully after we have come to a knowledge of the truth, it is a trans-

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gression of church order and practice. John tells his "little children" not to do it. To be unequally yoked together with unbelievers at the Lord's table, or in any other department of the house of God, is a "sin" against grace. Do not do it. To keep company in church relationship with fornicators and idolaters is a "sin" against grace. Do not do that. In fact, any departure from the apostolic doctrine, faith and practice as laid down in the New Testament is a "sin" in the New Testament sense, and in the sense in which John here uses the word. The remarkable thing, however, about John's language here is, that instead of threatening the "little children" with dire things in case of their disobedience, he holds forth for their consolation the truth that they have an advocate with the Father, even Jesus Christ the righteous. The natural mind might reason that this is a poor way for John to write, that by telling them they have an advocate with the Father in case they do sin he might encourage them to care little whether they sinned or not, but every true believer in the Lord Jesus Christ is by grace made to hate sin so that it has no attraction for him, he cannot live in it, it is not his element. Every sin detected in him causes self-abhorrence and a desire to flee from it. Instead, therefore, of John's encouraging the brethren to sin, by telling them they have an advocate with the Father, he is handing out great comfort to them, for what a comfort it is to know that when we have sinned, however much we may have desired not to do it, that we have been cleansed from that and every other sin by the blood of Jesus. No sin ever committed by the elect but what is washed away in the blood of Jesus. Jesus not only took away all our sins that are past, but all present sins and

all sins yet to be committed by us in the future. Thus, John says that it is his wish that the children of his ministry may be found walking worthy of the high vocation whereunto they are called, that they may be found walking in all the ordinances of the Lord's house blameless; but in case any one "sins," or transgresses any precept of the gospel, he tells them for their support in adversity that they have an advocate with the Father, and that this advocate is none other than Jesus Christ the righteous, who washed away, not part, but all, their sins in his own blood.

Requested by brother Walter Mordecai,  
of Vernon, Alabama. L.

#### JOHN X. 16.

"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."

The elect of God, those chosen in Christ before the foundation of the world and predestinated unto the adoption of children, are to be found in every nation, kindred, tribe and tongue under heaven. The Jews thought that no nation would derive any benefit from the coming of the Messiah but they themselves. They thought no others but themselves were the children of Abraham, and therefore none but themselves were heirs of the promise made to Abraham. For this reason they called Abraham their father, and were very proud of their ability to trace their lineage by flesh and blood from Abraham. However, Jesus told them that flesh and blood should not inherit the kingdom of heaven, meaning that their ability to trace themselves in the flesh as descendants of Abraham would give them no right to the kingdom of God on that basis. In the words of the Scripture quoted above Jesus tells the Jews: "Other sheep I have, which

are not of this fold." He means that he has sheep among the Gentile nations outside the bounds of Jewry, which sheep were just as much given him of the Father before the world began as were his sheep among the Jews. These, also, he must bring. During the lifetime of Jesus here in the flesh he commanded the disciples to preach to Jews only, they were forbidden to go to the Gentiles; but after Jesus rose from the dead he told his disciples, All power in heaven and in earth is given unto me. Go ye therefore into all the world and preach the gospel unto every creature. By his death Jesus took away the handwriting of ordinances which was against the Gentiles, being contrary to them, and nailed them to his cross. Thus the wall of partition being abolished by the death and resurrection of Christ from between Jew and Gentile he makes of the twain (Jew and Gentile) one new man. Thus there is one fold and one shepherd. This is what was shown to Peter while he was upon the housetop when the sheet was let down knit at the four corners and containing all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. This vision showed him he, though a Jew, was not to despise anything that the Lord had cleansed, even though it be a dog of a Gentile. This prepared him to go to the house of the Gentile Cornelius, and when he saw the work that God had wrought in the house of Cornelius, Peter exclaimed, "Of a truth I perceive that God is no respecter of persons," that he has a people among the Gentiles as well as among the Jews. Those who came with Peter to the house of Cornelius, being Jews also, were astonished to see that on the Gentiles also was poured out the gift of the Holy Ghost. Therefore when Jesus said,

"Other sheep I have," he meant that he had people among the Gentiles; that is, among the nations outside of the Jews; that these were as much given him to redeem as were his elect among the Jews; that when he should redeem them there would no longer be any difference between Jews and Gentiles in the Spirit, but all would be one flock, or one fold, and Jesus would be the one Shepherd of them all. We here in America to-day are Gentiles, and belong to that "other sheep" which Jesus said he must also bring.

Requested by brother S. S. Miller, of Julian, Cal. L.

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### CIRCULAR LETTERS.

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(Written by Elder James W. Linn.)

*The Tygarts Valley River Association of Old School, or Primitive Baptists, now in session with the Mt. Olive Church, in Barbour Co., West Virginia, to the churches of which she is composed, and to all those of like precious faith, giveth christian greeting.*

DEAR BRETHREN:—It is our custom to greet the churches composing this association by a Circular Letter, written by one of its members; then therefore let us greet one another in the name of our Lord and Savior Jesus Christ with a portion of his word, and let this be our motive in meeting together, to inquire of each other's welfare in the Lord, as this is what we should meet for, to have the cause at heart for the welfare of each church, and each other, to live in peace and in fellowship and love. What is an association? It is where God's children meet and associate with each other in the Lord, to enjoy each other's company, and to hear and tell of our joys and our welfare in the Lord, and also to hear the

word of God explained, for there is nothing sweeter to a hungry child than to hear the gospel of the Son of God proclaimed, and to have the love of God shed abroad in their hearts by the Holy Ghost, and to hear of each other's welfare in the Lord. This is an association; we meet together and associate together, and who can condemn it, and say that this is not taught in the Scriptures? We assemble to worship God. Isaiah iv. 5: "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." God will defend his church when they assemble or associate together in his name, so we should be very careful not to come together in our own way or name. We should not neglect to assemble ourselves together, as the manner of some is, but so much the more as ye see the day approaching. "And when the day of Pentecost was fully come, they were all with one accord in one place." There they were associated together with one accord, not two or three accords, but with one accord. They associated together to hear and to speak of the wonderful things of God, and God's children came together from different parts and nations, and there was gladness among them. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts ii. 1, 41. "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."—Malachi iii. 16. God's children have associated together in all ages, and when they did it was for the worship of God and for the

welfare of one another; so let love continue and fellowship abound, and let us continue in the apostles' doctrine and fellowship, and then we are safe, and are not liable to go wrong. This brings our minds to an important question: What is this doctrine? and who has this doctrine? What is this doctrine? Well, it is the doctrine of Christ our Savior. Now let us investigate this doctrine for a few minutes, and see if we have it; let us examine what Peter spoke of on the day of Pentecost to the people, Acts ii. 36-39: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here is some of the apostles' doctrine. What is it then that they preached? Well, they preached Christ Jesus as the only Savior, the only name given under heaven whereby we must be saved, and they preached it to Israel. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Let them know it assuredly, and to know him is life eternal. Now let them know it, let them know that God hath made that same Jesus, whom ye have crucified, (not some other man or person, but the same Jesus whom ye have crucified) both Lord and Christ. All power, both in heaven and earth, is given into his hand, and he



is the only way by which any poor sinner can be saved. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest, What shall we do? They were pricked in their heart, this was the reason they made the inquiry, and this agrees with the word of God in Ezekiel xxxvi. 37: "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ. Repent and be baptized in the name of Jesus Christ, not in your name, not in the name of Peter, but in the name of Jesus Christ, for he is your Savior, the only name given under heaven whereby you must be saved. Be baptized in the name of Jesus Christ for the remission of sins. Be baptized for the remission of sins, and not in order to have them remitted in water baptism, but because they are already remitted by the blood of Jesus Christ, for the blood of Jesus Christ cleanseth us from all sin, and ye shall receive the gift of the Holy Ghost, not the Holy Ghost, but the gift of the Holy Ghost, the fruit of the Spirit, which is love, joy, peace and faith, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. You hath he quickened, who were dead in trespasses and sins. They were pricked in their heart, those Israelites were, not to make them Israelites, for they were the house of Israel, therefore let all the house of Israel know. Who, then, is the promise unto? Well, it is unto you Israelites, and unto your children, and to all that are afar off, even as many as the Lord our God shall call. Even as many, no more, no less, even as many as the Lord our God shall call. So then the Lord our God must do the calling, who

hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; so it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For I will have mercy on whom I will have mercy, and whom I will I harden. So the promise is to the house of Israel, and to their children, and to all that are afar off, even as many as the Lord our God shall call. How does he call them, if the promise is only to them, only to a part of the human family? Paul said, God, who separated me from my mother's womb, and called me by his grace. Then they are called by his grace, and not by their works, not by works of righteousness which we have done, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Then this grace is given to us, but in Christ Jesus before the world began; not after we repent and turn away from sin, and are baptized in water in order to get into Christ; O no, no, but according as he hath chosen us in him. When did he choose us? Before the foundation of the world. What did he choose us for? That we should be holy and without blame before him in love. This is the doctrine the apostles preached, so are we continuing in their doctrine, which is the doctrine of God our Savior. Did they have any missionary boards sending out men to convert the heathen? O no, they went out and preached the gospel as they were sent by God, and directed by the Holy Ghost, and when God called them to the work and place they went, and where they were forbidden to go by the Holy Ghost they did not go. (Acts xvi. 6.) They were forbidden of the Holy Ghost to preach the word in Asia. "After they

were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." So you see the Holy Ghost would not allow these apostles to go to certain places to preach the gospel. Why? They were not included in the promise, for the promise is unto you, and to your children, and unto them that are afar off, even as many as the Lord our God shall call, and as many as were ordained to eternal life they are the only ones that are glad to hear the gospel, and they are the ones that we are sent to preach unto, so those who are not ordained unto eternal life, they never will hear the gospel and be saved. So we see that God knows best where to call and send his servants to preach his gospel, and do we think God would leave this work in the hands then of men, even when the apostles were forbidden to go to these two places? God knows where his work of grace is in their hearts, because this is God's work and not man's, for it is God that worketh in you to will and to do of his good pleasure. All thy children shall be taught of the Lord. I will bring them with weeping, and with supplication will I lead them. I will say to the north, Keep not back, and to the south, Give up, bring my sons and daughters from afar (to them that are afar off), even as many as are called by my name, even as many as our Lord God shall call. So see, here they are, they shall come, a great company of them. Here, on the day of Pentecost, there were about three thousand souls

that were pricked in their heart, and their cry arose from life, because life was in them. They did not cry in order to get life, but their cry was an evident fact that they had life, were quickened into life by Jesus Christ our Lord, for the promise is unto "you" and "to your children." Let us see what the promise is. God promised Abraham that he would bless his seed in all nations, and, "In Isaac shall thy seed be called." Now they are the children of the promise, as Isaac was, so are we, and Isaac came into this world by promise; he did not have to perform certain conditions in order to get to be the promised child, nor in order to get eternal life, for, "I give unto them eternal life," for I will write my law in their heart, and they shall be my people, and I will be their God, and they shall not teach their brother, saying, Know ye the Lord, for they all shall be taught of the Lord. Peter did not teach them to know the Lord, but he was filled by the Holy Ghost, and he saw the work of God in them, and therefore he could say, For the promise is unto you, and unto all that are afar off, even as many as the Lord our God shall call. "And I will pour upon the house of David [the children of promise], and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced." So see them right here before Peter, inquiring what they must do, after they had killed the Son of God. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." They did it by wicked hands, yet being delivered by the determinate counsel and foreknowledge of God, but our God is a God of purpose, a sovereign, and there is none above him, no law over him, no evil in

him. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust."

In conclusion, we want to say that Scripture must be fulfilled which speaks on this wise in Zech. xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced." No wonder Peter could speak to them as he did when he said unto them, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," and, "They shall look upon me whom they have pierced," for there they were, and the deed was done, and Peter, being filled of the Holy Ghost, could see what had been spoken about Christ and these people, and therefore it was the Holy Ghost in Peter revealing this unto him, and he spoke with power, not with the power of Peter, but with the power of God. Then again, Jesus Christ stood as a lamb slain from the foundation of the world, and they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. No wonder Peter could speak so clearly and so boldly about this matter. Let the house of Israel know this, because Peter knew that God's promises were sure and secure, and that Christ had said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it," so nothing could prevent this from coming to pass. Christ must be crucified, and they shall (not may) look on him whom they have pierced, and they shall mourn for him; so you see that when God pricked them in their heart, then it was they be-

gan to mourn, to repent and be baptized every one of them in the name of Jesus Christ for the remission of sins; repent and be baptized in his name, for repentance is in him, for he is the giver of repentance as the only way of salvation, for he is exalted a Prince and a Savior to give repentance unto Israel, so let the house of Israel know this and the forgiveness of sins. So repentance is in his name, and we must be baptized also in his name, and not in the name of the water. We do not preach that repentance is in the name of the creature at all, but we preach that repentance is in Christ Jesus' name, in him, like the apostle Peter did, and let us continue in the apostles' doctrine and fellowship. They assembled together, they associated together in the name of Christ Jesus, so let us not forsake the assembling of ourselves together, as the manner of some is, but so much the more as we see the day approaching. Christ gave them repentance, so they were pricked in their heart, then they that gladly received his word were baptized. Who were baptized? Those who were pricked in their heart. Who were pricked in their heart? The house of Israel. Who are the house of Israel? Well, they are the children of promise, of whom God said, a seed should serve him. Who, then, is this seed, and where did it originate? Matt. xiii. 37, 38: "He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom." So they are the children of God, and he works in them to will and to do of his good pleasure. By the obedience of one man (Christ) many were made righteous. They were made righteous, not by the obedience of many, but by one man's obedience many were made righteous; so it is by Christ's

obedience, and not by our obedience, that we are made righteous. As the Lord has said that their righteousness is of him, so all obedience that God will ever accept must come by Christ, must be his obedience. Because we are disobedient we have broken the law, and if guilty of one point we are guilty of the whole, and the Scriptures say, The soul that sinneth, it shall die. By the deeds of the law no flesh can be justified in his sight, and we are guilty before him, and are condemned to die, and are corrupt from the crown of our head to the sole of our feet, no soundness in us, nothing good in us, then how can we do good works? Then what can be plainer than this: It is not by works of righteousness which we have done, but by him; he will justify the ungodly, and not the righteous; his obedience was for them that they may be justified, that they will be justified from all things? So the ungodly receive this justification. God's people were ungodly sinners, even to the slaying of the Son of God, and Christ's obedience to the law freed them from the law. Christ's death and resurrection freed them from condemnation, and they are made righteous by his obedience, and are saved by his blood, which cleanseth them from all sin. So you see this is the doctrine of the apostles, and Christ Jesus our Lord. Now to him be all the glory and praise, forever and ever. Fare ye well in the Lord.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

#### MINUTES.

OF late years the amount sent us by some of the Associations for printing their Minutes has been gradually decreasing, until now some of them hardly send enough to cover the cost of production, and as everything used in printing has been greatly increased in price this makes it very hard for us. Brethren, please bear this in mind, and in making up contributions for printing Minutes do what you can for us.

## MARRIAGES.

By Elder H. H. Lefferts, Sept. 6th, 1916, at his home, Leesburg, Va., Welby T. Gray, of Bluemont, Va., and Miss Ruth Starkey, of North Fork, Va.

By the same, Sept. 6th, 1916, at his home, Leesburg, Va., Beverley Suddouth and Miss Nannie Jenkins, both of Loudoun County, Va.

By the same, Sept. 12th, 1916, at 643 Keefer Place, N. W., Washington, D. C., Edward M. Hood, of Leesburg, Va., and Miss Phoebe E. Hough, of Paeonian Springs, Va.

By Elder J. B. Slauson, Sept. 6th, 1916, at the home of the bride, in Bothwell, Ontario, Charles Hugh Bethel, of Gary, Ind., and Martha Ann McLean, of Bothwell, Ontario.

By Elder J. B. Slauson, Sept. 20th, 1916, at his residence, 118 Forest Ave., St. Thomas, Ont., Frank McLean and Minerva McDougall, both of Melbourne, Ont.

By Elder J. M. Fenton, on Tuesday, Sept. 12th, 1916, at the home of the bride, Ivyland, Bucks Co., Pa., William H. Schopfel and Anna Hobensack.

By Elder A. B. Francis, Sept. 9th, 1916, Clarence O. Adkins and Sadie B. Holloway, both of Wicomico County, Md.

## OBITUARY NOTICES.

**John W. Magee**, our esteemed brother in a precious hope, departed this life at his home in St. Joseph, Mo., August 25th, 1915, aged 74 years and 8 months. He was born on a farm near Mattoon, Coles Co., Ill., Jan. 1st, 1841. His father, Basil W. Magee, emigrated to Platte County, Mo., in 1849, where brother John grew to manhood, and in 1865 was married to Miss Anna Mardock. Of that union were born two daughters, Lena and May, both of whom grew to womanhood, but preceded their father to the grave. In 1872 brother Magee and wife, after relating a good hope through grace, were received in the fellowship of Unity Primitive Baptist Church, and were baptized by the late Elder R. M. Thomas. Both remained firm in the faith of God's elect to the end, sister Magee dying eight years ago. Elder C. C. Moore, pastor of Unity Church, was called, and comforted the mourning friends with the certain promises of mercy in Christ alone through his precious blood. The mortal remains of our beloved brother Magee were laid to rest beside those of his kindred in the family plot in the cemetery at Platte City, Mo. He leaves three sisters: Mrs. Mary A. Wortham, of Montclair, N. J., Mrs. Anna Wheat, of Camden Point, Mo., and Mrs. Frank Hall, of Lewiston, N. Y.; also two brothers: Harvey Magee, of Pasadena, Cal., and Lewis W. Magee, of Kansas, to mourn his departure. Brother Magee was a man of mild and gen-

tle manner, sturdy and upright in character. He remained firm in the belief of the sovereignty of God to the end, refusing to be led from the old paths followed by saints of God since the apostolic days. He was a nephew of the late Elder James M. True, of Kansas, Ill.

ALSO,

**William Bloomfield**, my beloved cousin, was called from this life Nov. 13th, 1915, at his home near Oklahoma City, Okla., aged 78 years. He was born in Crawfordsville, Ind., August 18th, 1837, son of Isaac and Mary Hahn Bloomfield. When five years old he emigrated with his parents to Knox County, Ill., where he grew to manhood. At the age of eighteen he was given a hope in the atoning blood of Jesus, and related his hope to the Henderson Primitive Baptist Church, in which faith he unswervingly remained until his death. In 1864 he was united in marriage with Miss Euphemia Reed, and to that union were born two sons, Frank and Warren, and three daughters, Ella, Nora and Wilmetta. In 1884 he emigrated with his family to Nodaway County, Mo., where he remained until the opening of Oklahoma territory, in 1900, to which place he moved to spend the remainder of his days. While a resident of Missouri he took part in the constitution of West Union Primitive Baptist Church. When the old and stable doctrines and practices of the church were assailed he remained firm as a rock, refusing to compromise in doctrine or order with false leaders. He was a noble husband, a kind father, a generous neighbor and an esteemed citizen.

His body was brought to the home of his son, in Parnell, Mo., and interred beside that of his wife, who preceded him to the grave twenty years. Elder M. E. Young, of Indianola, Iowa, delivered a comforting discourse to the sorrowing children, relatives and friends. He leaves one brother, Joseph H. Bloomfield, of Galesburgh, Ill., the last surviving member of his immediate family. Six grandsons acted as pall-bearers at the funeral.

I loved him dearly. We were much together in late years, and stood shoulder to shoulder in the upheavals through which the Primitive Baptists of northwest Missouri have past in the last twenty-five years.

ALSO,

**Mary Loveridge Hahn** was born in Somersetshire, near Taunton, England, in 1834, and died at the home of her son, Moses A. Hahn, Jr., in Maryville, Mo., July 13, 1916, of paralysis. She was the daughter of Elder Michael Loveridge, an ordained minister of the Strict Baptist Church of England, who emigrated to America in 1836, residing some years in Knox County, Ill. While residing there his daughter Mary, grown to womanhood, was married to my cousin, Moses Hahn, in 1851. They soon thereafter united with old Henderson Baptist Church. In 1880 they came to Missouri, settling in Nodaway County,

Cousin Moses died twenty years ago. Since then Cousin Mary had made her home with her children, of whom ten are now living. These, together with thirty-nine grandchildren, thirty-six great-grandchildren and one great-great-grandchild, are left to mourn their loss. Few homes among the Primitive Baptists in America have entertained more of God's humble poor than did these dear cousins now gone to rest. This they loved to do, because they loved the brethren.

A. W. BLOOMFIELD.

ST. JOSEPH, Mo.

**Mrs. Lucinda Grant**, of Springvale, Maine, departed this life Sept. 3rd, 1916, aged 63 years. Upon a profession of her faith in the Lord Jesus our sister was received in the fellowship of the church at North Berwick, Maine, May 26th, 1877, and was baptized by Elder William Quint. Her husband, Olando Grant, was received and baptized at the same time. He departed to be with Christ in the month of May, 1885. On Sept. 26th, 1893, she was united in marriage to brother Horatio Grant, who, with her children by her first husband, survive her to mourn their loss. Our sister for many years was subject to much sickness, from various causes, and no one during all those years could have had a more faithful and kind friend to wait upon her and minister to her comfort than her husband was unto her. The last year of her life was one continued sickness, most of the time being confined to her bed, and day and night her suffering was great; but our gracious Lord, whose mercies are unceasing, sustained her, and many were the consolations of Christ that were her portion. "Underneath are the everlasting arms." In all the twenty-three years that I have known her she ever confessed herself to be a poor sinner, whose only hope was in the riches of God's sovereign grace and the atoning, cleansing blood of Christ, the Lamb of God. During the last three months of her life her sufferings were very great. I visited her a number of times, to talk to her of the sure mercies of our gracious covenant God and Savior. She repeatedly, in a few words, expressed her hope and comfort to be in Jesus' blood and righteousness, and she longed thus to die and be removed from her sufferings, and to be with Jesus in heaven, when it should please the Lord to take her away from this world of sin, sufferings and afflictions.

On the day of her burial her husband, our dear brother Horatio Grant, requested me to preach from the words, "For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 53. Her body was taken to the family burying place and there laid in the dust of the earth in hope of the resurrection of life at the last day, when the dead in Christ shall be raised incorruptible, and we shall be changed.

May the Lord be the rock and comfort of our brother, and of all the bereaved family.

FREDERICK W. KEENE.

**Mrs. Annie Hume Risler**, wife of John T. Risler, of Hunterdon County, N. J., was born in Fauquier County, Va., August 7th, 1844, and died at the residence of her son-in-law, Frank Hogeland, in Bucks County, Pa., August 14th, 1916, aged 72 years and 7 days. She was baptized by the writer in 1869, in the fellowship of the Old School Baptists at Upper Broad Run, Fauquier Co., Va. In the year 1872 she went to New Jersey to live, and on June 21st, 1875, she was married to John T. Risler. In 1883 she joined the church at Kingwood (Looktown), Hunterdon Co., N. J., by letter, and continued her membership there until her decease. Her only child, Mrs. Isabel Hogeland, died in November, 1914, after which she and her husband left their farm in New Jersey and went to live with their son-in-law. She was taken sick in January last with that dread disease, cancer, from which she suffered severely until her release by death. She was a very useful and faithful Baptist, and will be greatly missed by the little church at Kingwood. Her home was a "Baptist hotel," and many of those who have visited Kingwood in the last forty years will remember her for her kind hospitality and cheerful manner of dispensing it. She was my sister in the flesh and my childhood's playmate, always gentle and loving, and those of the family who are left will greatly miss her. She was one of a family of thirteen, of whom but four are left, two brothers and two sisters. She leaves a disconsolate husband, a son-in-law, who has been as a son to her, and four grandchildren, with the church, to mourn the loss of one greatly beloved, but we sorrow not as those who have no hope.

Her pastor, Elder J. M. Fenton, conducted the funeral services at the home, speaking comfortingly to the sorrowing ones, after which the mortal remains were laid in the cemetery of the Southampton Church to await the last trump to sound.

A. B. FRANCIS.

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

Mrs. J. L. Culpepper, Texas, \$3.00; Elder J. M. Fenton, Pa., \$2.00.

### SPECIAL NOTICE.

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### MEETINGS.

The Lexington Association is appointed to be held with the Gilboa Church, in the village of Gilboa, Wednesday and Thursday after the first Sunday in October (4th and 5th), 1916. Trains will be met at Grand Gorge Wednesday night and Thursday morning.

JOHN CLARK.

The Juniata Association is appointed to be held with the Fairview Church, Needmore, Fulton Co., Pa., on Friday, Saturday and Sunday, Oct. 6th, 7th and 8th, 1916. Those coming by rail will come on Thursday before the meeting to Hancock, Md., on the Western Maryland Railway, or to Hancock, W. Va., on the Baltimore and Ohio R. R. Those coming on the B. & O. R. R. will walk across the bridge to the Maryland side, where all visitors will be met. Any contemplating coming to this meeting by rail will please notify beforehand brother Jefferson Mellott, Needmore, Pa., or brother Dennis Mellott, Plum Run, Pa. All lovers of the truth, and especially ministering brethren of our faith and order, are invited to be with us at this meeting.

JOSHUA MELLOTT, Church Clerk.

An all day meeting will be held with the Snow Hill Church, at Snow Hill, Md., on the second Sunday in October, (8th), 1916. All lovers of the truth are cordially invited. Elder H. C. Ker is expected to be with us.

B. F. COULTER, Pastor.

The Corresponding Meeting of Virginia, to be held with the Bethlehem Old School Baptist Church, of Prince William Co., Va., is appointed to commence October 11th and to continue three days. Ministers and brethren and all lovers of truth of our faith and order are invited to meet with us and are welcome to our homes. Those coming by way of Washington, D. C., Tuesday evening, will take train at Union station at 3:45 p. m., which will be met at Manassas at 5:05 p. m.

H. M. JOHNSON, Church Clerk.

The Welsh Tract Church, Newark, Del., has appointed a yearly meeting for Saturday and Sunday, October 14th and 15th, to begin at 10:30 a. m. Saturday. Those coming from Baltimore and Philadelphia will come via B. & O. to Newark. Train leaves Philadelphia at 7:45 a. m. Saturday. Ministers and brethren are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

The Olive and Hurley Church, of the Roxbury Association, has appointed her annual two days meeting to be held at Ashokan, N. Y., Saturday and Sunday, October 14th and 15th, 1916. Trains from Que-



THE  
 "SIGNS OF THE TIMES,"  
 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., OCTOBER 15, 1916. NO. 20.

## CORRESPONDENCE.

VETO, Ala., Sept. 16, 1916.

DEAR READERS OF THE SIGNS:—You may remember that when I last wrote, I stated that I would some time write my experience. Although I cannot express in words its value, my hope is a support and beacon to my soul. This hope points to the eternal shore, where all sorrows cease and happiness reigns for evermore. I am what I am by the grace of God, and why I am an Old Baptist is my understanding of the Scriptures that their faith in Christ's teachings suits my experience. From a child I thought to be Christlike (christian) was a sacred thing, and now I realize that it is a fearful thing to fall into the hands of the living God. Only caused from love in sincerity, for the substance of Christ himself in the soul is the very essence of religion. I do not remember my exact age when I first began to have serious thoughts about my helpless condition, but was in my teens. I was brought up in the nurture and admonition of the Lord. My parents were Old School Baptists, and our dear widowed mother in January, 1890, went to be forever with loved ones gone before. Her life was well spent in everything that

goes to make a beautiful christian character. God saw fit to call her home, her mission here was filled; she is gone, but not forgotten. The same can also be said about our dear brother, who departed this life May 28th, 1916. He looked peacefully at rest. I hope that when the hour of death draws near we may fall asleep to awaken in the beautiful home of the soul. In the year 1894 or 95 there were two preachers who talked to me and others, and said to us that they had been told we were good, moral girls, and they thought we ought to join the church. I said to them, I cannot, for I have never been regenerated. One said, Well, when any one lives a pure, moral life they sometimes do not realize a change. I said, I cannot depend on morality alone. He replied, Well, join us as a seeker. Then I told him I preferred to stay outside until I was satisfied about it. He talked on, so I told him if I ever realized that I had been born of the Spirit I intended to join the Old Baptists. He said they had about all died out. I told him I could not help that, I was one of them in belief, and if there was none but myself I was one. He said, Well, sister, I am glad to see you so firm. Then he

turned to a girl who was a member and asked her how she was enjoying religion. She replied, I do not know, for I joined when too young to understand how it is. Immediately the conversation ended. So general principles did not satisfy me, I longed for some real soul-assurance, and was willing to wait, for, as you can imagine, I was already aware that the mere name of being a church member was no guarantee of safety, and I did not know at that time if I ever would be a christian, for I did not want to climb up on self-righteousness. This same year, one night as I was trying to pray from a burdened mind that had possession of me, I will never forget my happy state when I felt the burden flee away. I felt happy and light, as if I could fly away, and the troubled waves of unrest gave way to blessed peace. I felt I could face death without fear, and with calmness of mind. I felt too happy to sleep scarcely that night, but did not tell any one about this, it was too sacred and so wonderfully sweet; I just began to realize it was so dear. My hope seemed the fairest, and I have often wished I could go through the experience again and feel again the brightness. Ever since that grand moment my burden has been less, my life less gloomy, with all the shadows that darken my way, for the little hope lingering is too dear to set aside. I love to think of it and believe such blessedness must live eternally; that once again I may have a like experience, as it dwells in my thoughts and dreams still. O if I could have always lived in that happy state; but no, I am glad my Savior did not leave me there alone. He says, Take up thy cross and follow me. Take my yoke upon you and learn of me, for I am meek and lowly in heart; my yoke is easy and my burden light, and it is so true

compared with a sinsick soul. Even when we get low down in the valley, Christ tells us, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. So after this experience in the year 1896, in May, I was present when an opportunity for membership was given with the Old Baptists. I sat with fear and trembling, not feeling worthy to be one among them, but a dear old mother, my pastor's mother, was noticing me, and came to me and asked if I wanted to unite with the church. I told her I did. Immediately the pastor came to me, and I told the church some of my experience and they received me, and I hope they will never have cause to regret it, for this is my home until life here is no more. The next morning, Sunday, I was baptized, buried with Christ by baptism into death, that as he was raised by the glory of the Father, even so should I walk in newness of life, but a continual warfare has waged against self. I will say right here, for the benefit of those who may read this, who are traveling along where I have been, that religion is no mere fancy, nor was it designed to make our pleasures less, but more perfect; for things we once loved we now hate after regeneration, and have no real pleasure in them, for our heart is centered on eternal interest, where we hope we are laying our treasures up, and having a desire to press forward toward the mark of the prize of the high calling in Christ Jesus, presenting our bodies a living sacrifice day by day, walking by faith. We all know that life must precede action, so when God quickens, we then believe, have faith and repent, and begin to hunger and thirst after righteousness. We are with Christ, and desire to follow his commands and examples. Search the Scriptures, for in them

ye think ye have eternal life, and they are they which testify of me (Jesus). The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. Now 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. The law was given by Moses, but grace and truth came by Jesus Christ. It is said, I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in 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 this cause he is Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the old testament they which are called might receive the promise of eternal inheritance. Think of yourselves, but in your patience possess ye your souls. So wait for your calling; if you feel the need of a Savior, you cannot get religion, but use the wisdom already given, and religion gets you. Christ has by his coming in the flesh purged your sins, and he will reveal this grace in his own time and way, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might

redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Now it was not by works of righteousness which we have done, but according to his mercy that he saved us, by the washing of regeneration and renewing of the Holy Ghost. So we walk by faith, not by sight; 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. 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. So after God quickens, and this light and wisdom shine in our hearts, we will then realize that salvation is of the Lord, and we become fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit. The Scriptures say your bodies are the temple, so God is building and christians are his workmanship, created in Christ Jesus unto good works, and you are confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. This is the work of God, that we believe on him whom he hath sent. Now worldly wisdom teaches historical belief, but the wisdom of God is spiritual belief, hence the necessity of regeneration. Paul declared that his preaching was not with excellency of speech or of human wisdom, but of the power of God, hence excelleth the wisdom of this world and human sense, so that the natural man cannot understand. Which things also we speak, not in the words which man's wis-

dom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. We have to be born of the Spirit, so remember the wisdom of this world is foolishness with God. Christ is not the author of confusion, but of peace, and he says, He that exalteth himself shall be abased, but he that humbleth himself shall be exalted. James says, Faith without works is dead. Look at Abraham's faith in offering his son, and it was counted unto him for righteousness, and he was indeed partaker of the afflictions of the gospel. Trust in the Lord, he will guide you into all truth. Read 2 Corinthians third, fourth, fifth, sixth and seventh chapters.

I fear I have written too lengthily, and will now leave these scattering remarks for the editors' disposal. May God enable them and all ministers of the gospel of Christ to stand firm, defending the truth for the upbuilding of the cause of Christ and peace in Zion.

Trusting in the mercy and grace of God, I am, I hope, one among his children.

(MRS.) A. W. HAZLEWOOD.

PLYMOUTH, Ill., Sept., 1916.

DEAR EDITORS:—I hope you will excuse me for intruding upon your time so often, but as I have a good letter from dear brother Weaver I would like to see it in the paper so all can read it for themselves, but do with it as you think best, for what I think or believe is only as I feel. I am so very ignorant of all things relative to Christ and his everlasting gospel that I tremble at his word, and feel to be still and know that he is God. But

I felt so revived at our meeting, last Saturday, Sunday and Monday, I would like to tell it to all the world if I had a steady hand that I could write of the sweet things I saw in this meeting. I cannot describe them unless the Lord guides my pen, if I had a thousand pens, but cannot write more now. I want the prayers of all God's children, and pray that each one may raise their voice in my behalf, as I feel that I am almost at my journey's end in this world. Dear editors, may God keep you as the apple of his eye to the end.

Love to all the flock.

(MRS.) S. G. FRAZEE.

COMMERCE, Mo., Aug. 27, 1916.

DEAR SISTER FRAZEE:—Your good letter, for which I had so anxiously waited, reached me by due course of mail, and now I am attempting to write you in answer. So many thoughts crowd into my mind I hardly know how to fitly express them. I have been passing through a very strange and profoundly serious state of mind for several months. I am feeling unusually concerned about the present signs, and the awful exhibition of God's providence upon the nations of the earth. Surely the Lord omnipotent is bringing to light in these times many of his purposes of old that have been hid from the wise and prudent through the ages that are past. The darkness of human traditions and superstition seems to be giving way, and the light of prophecy and divine revelation directing the minds of the Lord's "wise virgins" to behold the fulfillment of his exceeding great and precious promises. As I think of the world and its past history, the cruel and unrighteous reign of the Gentiles, fraught with the unspeakable horrors of war, poverty, heartaches and tears, it all appears

to me as an awfully black and hideous night preceding the glorious day of the Lord. Though my heart has been bleeding, and I have groaned under the mighty hand of Providence for nearly fifty years, I am now coming to hope that soon I shall be able to look up, and lift up mine eyes to see the Son of man coming in a cloud with power and great glory. While the world is now convulsed under the mighty sway of unhindered human forces, and the restless hand of commercial greed is driving peace from the earth, I can but rejoice when I remember that God has limited the reign of the Gentiles, and that in the eternal decree of Jehovah their "time" is about full. I have been vainly trying all these years to do the impossible: find out God. Surely his judgments are unsearchable, and his ways past finding out. Though his ways are in the heavens, in the seas and all deep places, yea, even in our own hearts and lives, they are all unknown to us save when to us he is pleased to reveal them. Possessing only a superficial view of God's providence in the affairs of the world, and guided only by the light of carnal reasoning, the unbelieving world is like the fool that hath said in his heart, There is no God. O how many times my own wretched, helpless soul would have said the same had not faith come to the rescue and delivered me from the thralldom of unbelief. The attitude of God's people does not always indicate faith in his promises, and submission to his will; often we are cast down and disquieted, and God must speak again and again in our hearts, saying, Be still, and know that I am God. O, if I could only be still. If I could only know that he is God, and always feel assured that all things work together for good. But I grow restless and impatient,

running here and there for refuge, and finding none, and when the storm of life grows furious and threatening, and all around me is giving way, I cry out in my consternation and great distress: Master, carest thou not that I perish? How canst thou lie asleep? Then faith reveals Jesus coming my way, walking upon the crest of the turbulent waves. Like zealous Peter, I attempt to go to him upon the water, and begin to sink, and cry out, Lord, save, I perish. Such is the lesson I have had to learn over and over again, the lesson of my helplessness and of God's great power to save. It does seem that when once we have learned this lesson we would never forget it, but we do, and must be taught it day by day. My dear old sister, if you have been called to walk in this peculiarly sorrowful way, then you can weep with me when I weep, and rejoice with me when I rejoice. If these are not some of the "works of the Lord Jesus" that I bear in my body, then I am deceived, and have never passed under the rod of my great heavenly Shepherd, and yet, if it had been left for me to direct my steps, my life's history would not be written in the sorrow, disappointment and tears that it is. O, wonderful God that he is; who can sweeten the bitterest cup, and make the hardest bed like downy pillows. Unto this God I am made to look for all blessings, and as life's sun sinks lower and lower I am made to realize more and more the constant need of his sustaining grace. Dear sister, as my mind is caught away to look upon the ever-widening field of spiritual thought I am overwhelmed with the wondrous scene that meets my view. My finite mind is too feeble to grasp it, and it cannot be spoken or written in the language of a mortal dying race. I have

had sufficient evidence, it seems, to convince even a "doubting Thomas," that Jesus is my Lord and my God, but I find myself still doubting, and fearing I have never known the Lord aright. Sometimes he comes to me and with the eye of faith I can see his pierced side, and the nail-prints in his hands, and while thus beholding and adoring him as King of kings and Lord of lords, I am caught up with him, and live with him in glory, far away from the storm clouds of this present life. But those signs of his resurrection do not continue with me, his holy presence fades from my view and I am found again at the empty sepulcher crying out like Mary of old, If you have taken my Lord away, tell me where you have laid him. While thus bereft of his presence, and the light of divine faith, all I can do is to go about mourning, seeking the Lord in the land of death. If I inquire of human reason, of philosophy or science, they all tell me it is a thing incredible that God should raise the dead, and the awful thought fastens itself in my mind: If the doctrine of the resurrection of the dead be a delusion, then my faith is vain, hope gone forever, and I am doomed to an inevitable and irrevocable death.

"But O the light, the blessed light,  
That dawns upon my awful night,  
Jesus comes to break the spell,  
And sweetly whispers, all is well.

I'm he that liveth and was dead,  
I am the bride's exalted head,  
I'll quickly come and take you home.  
Even so, Lord Jesus, come."

Now may the Lord bless you abundantly, my dear sister. Write me as long as it is possible.

Yours in sweet hope,

C. M. WEAVER.

FAYETTEVILLE, Ga., Sept. 15, 1916.

DEAR KINDRED IN CHRIST:—I desire from time to time to write to you, but am hindered from various reasons, but I fear the worst is coldness, carelessness, lack of love for the cause I hope I love. I have seated myself several times to write, but my mind seemed to be too far away from the things I thought would be interesting to God's dear people. I feel too unworthy this morning, but if Christ is my worthiness, my all, I am indeed a blessed character; far more than I deserve. I can but wonder at the mysteries which no one but God understands, and those to whom the Spirit reveals them. When I do anything that attracts men I feel honored in the flesh, which is sin, but when I can partly realize God's immensity, wisdom and power, I feel to be but an atom in his sight, worthy of immediate and everlasting destruction. I will never be able to fully comprehend him as he is, in this world. He has the same power over me, yea, even the globe on which we live, as over the least particle of dust, and I am not worthy of any more honor than it is, for it fulfills the purpose for which it was made; but do I? He knows, and I know, I do not live up to the pattern or example in the Scripture; then can I not say in truth that everything gives God more honor, in its attitude, than man?

Dear friends, I must write my thoughts, and the editors are at liberty to do as they please with them. The last few days have been a time of anxiety and prayer with me. I hope it is prayer. I have not been feeling well, and was fearful of being sick; my crop is not good, and thinking of christian duty, &c., I have tried to beg the Lord for grace to help me. It seemed that I had not the least confidence in the skill of man, medicine and self, and I felt that God was

able without help or medicine to restore my health more perfectly than all the wisdom and skill of the world, so I tried as much as I could to trust him. If it is his will for me to be sick there is no power that can hinder, and I have begged for faith to trust myself in his care, and to be resigned, for I believe Christ is a perfect and complete Savior.

A few weeks ago I read in the SIGNS a letter from brother Johnson, of Roswell, Ga., and seeing that he is mistaken as to who I am, I intended to write at once, but cannot write every time I want to. He wrote that he had heard me preach, and was pleased with what I preached. He heard Elder Geo. W. Jackson, of Lawrenceville, Ga. I am only thirty-five years of age, and have not held any office in church other than clerk, and am a poor one even for that place. I am in the Primitive Western Association, and Elder Jackson is in the Yellow River, and I think he is as sound as can be.

I have never been more disappointed than when I read Elder Lefferts' letter telling of his trip to Georgia. I wanted to go to Bald Rock in August, and if I had known he was to be there I would have spent the little money I had to have met him. I feel that his coming is a link between you of the SIGNS, and me. Elder R. L. Cook is one of my favorites, and if he and Elder Lefferts agree, so do I. If any of you ever come to Georgia again I want to know it.

I have received some good letters since I last wrote, and if the writers will be patient I will try to answer. If I answer a brother's letter through the SIGNS, pointing out his mistakes, and not using his name or address, and for the good of others, I cannot see that that is exposing him to the public. Brother Ker answered my letter, giving my name, to which I

did not object, for I am sure it was good for some one else as well as me, and if he wants to mention mistakes in this letter I have no objection. I believe we ought to try to live for each other and Christ, and not for self alone, for we are his, bought with his precious blood, and we owe him all our time.

A little one in hope,

GEO. W. JACKSON.

PHILADELPHIA, Pa., Sept. 5, 1916.

DEAR ELDER KER:—I am inclosing a letter from sister Kinney, a dear mother in Israel, and one near life's journey's end in this world. I would like to have it published in the SIGNS if it meets with your approval.

In best of bonds.

J. M. FENTON.

SCHOHARIE, N. Y., June 9, 1916.

DEAR BROTHER AND PASTOR:—As I am alone to-night, and thinking of the good preaching you have been hearing, I thought perhaps a little change in your food might be good for you, in showing you the difference in the gifts of one like me. I have thought of you often, and dreamed of talking with you. It seems a long time since you were here, so different from what it was when you came every month, and I often say, Why must it be so? I am never answered, but I do know my Father knows. O what a comfort to be made to know this, if nothing more. Then the thought comes, Who has given me to know this much? and I feel to say, I know I was not taught it by man.

Sunday afternoon.—I am still thinking of you, and wondering where you have been to-day. I think you have been about your Master's business, in feeding some of the flock, and while feeding others

I hope you have been fed with the same food. O what a storehouse, and what rich provisions it contains, prepared so there is nothing for the shepherd to do in the preparing the food but to hand it out, and so there can be no boasting. O what a God is ours, and what a thought that we can feel that he is our God, and how often we feel to say, Can it be possible that I am one of that number, when I see so little of his likeness in myself? Yes, there is that hope that is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Then our hope goes beyond this world. Yes, Paul says, If in this life only we have hope in Christ, we are of all men most miserable. O how sweet to look beyond this world of sin and sorrow to that within the veil. Dear brother, why should we wish the hours more slow? I often feel to say, Fly swift around, ye wheels of time, and bring the welcome day. What a rest He has prepared for his children, and while here we can at times rest in the bosom of his love. John says, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Wednesday evening.—I little thought when I commenced this letter that it would lie until now, but so it is, and you will know I am still thinking of you. I rather think your ears have burned today, as I had company, and we were talking of you. It has been another bright spot in my journey. O how highly favored am I in having my dear kindred with me so often. Last week three of the sisters called to see me, so do you wonder I feel that my Father is good? Now I am looking forward to our next meeting (O how long it seems between), and I hope sister Fenton will come. Please come so as to stay all day Sunday,

yes, until Monday morning; shall expect you on the morning train Saturday.

I hope you have felt your Elder Brother near you, that you have had his presence to comfort you, but remember that in the world you shall have tribulation, but he says, Be of good cheer, I have overcome the world. O just think, dear brother, let come what will, he has overcome it all.

Well, I must close, and go to bed. Remember me in love to all. Tell your dear sisters I have not forgotten them, and will write soon.

Good night. From your sister in hope,  
HELEN KINNEY.

SALISBURY, Md., Sept. 20, 1916.

DEAR BROTHER KER:—I have just read your editorial in September 15th SIGNS, and I would be glad to put in words, were I able, just what it means to me, but I cannot. I feel if I ever have needed to know the fullness of the truth of the meaning of the words, "Jehovah-jireh," it is now, especially so in my own personal case; in fact of the matter it seems to me that the real and true religion of Jesus Christ, if I know anything about it, is purely a personal matter with each one. We, the Old School Baptists, are often accused of being selfish. Probably there is a certain sense in which this may be true, but it is my sins that hurt me more than all the sins of others. I do not see the sins and shortcomings, faithlessness and rebellion in others that I see in myself; I do not see another's need as I see my own, and when a full realization of my sins is felt I can but pray for myself, and it comes to me more and more that it is a personal matter between each one and his God. As to prayer, I feel the truth of what you have here said, how little we know for what we are



asking. If we ask that we be made a better man, we know not what we will be called upon to pass through in order that we may be made to walk more careful before God, and how little we know when asking for increased wisdom and knowledge, the length and severity of the school of experience to which we must go in order that our knowledge concerning these wonderful things be enlarged.

But to return to the words "Jehovah-jireh," and my felt need that they are true to me. I feel the need to know that this is, not that God will ever be unfaithful or unkind, but I feel my faith is at a low ebb. I have lately experienced a sense of loneliness very keenly, and your editorial of some time ago, "Alone," is often brought vividly to my mind. While I do not know anything by experience of your personal experience, which seemed to be the cause of you writing as you did at that time, yet, if not claiming too much, I feel that in a certain sense it has been my lot recently to enter into fellowship with you in this feeling of loneliness. I have used the following words to express my lonely condition at present, and for some time back: Loneliness surrounds me, as it were, myriads of hellish fiends, that extend in every direction beyond the power of vision, dancing before me in demonical glee, whose itching fingers seek to gather me in and drag me farther and farther into the abyss of loneliness, but God reigns.

Elder Ker, I am not writing for publication, but simply writing to you because I felt to. I hope you will be at the Salisbury Association.

Your unworthy brother,

F. SELBY FISHER.

PHILADELPHIA, Pa., Sept. 24, 1916.

DEAR BRETHREN:—I feel impressed to talk a little while this evening with the readers of the dear old SIGNS. I have you all in my mind and in my heart; I think of you as having the mind of Christ, as formed into a bundle of love, love flowing from heart to heart and faith answering to faith. Unlike the love of men and women in the world, which becomes blurred and often blotted out by reason of reverses and offences, but a love which liveth and abideth forever in the hearts of the Lord's chosen. I love to think of each one of you as having one desire, and that to serve the Lord acceptably and with godly fear. "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." Ye are a "peculiar people," because all your possessions in righteousness are exclusive and peculiar to you, not being found in the world. Ye are a "chosen generation," the generation of Jesus Christ, chosen in him before the foundation of the world. Ye are "an holy nation," as in contrast to all earthly nations, standing alone and apart, illuminated by the brightness of the Sun of Righteousness; in the world, but not of it. Ye are "a royal priesthood," kings and priests unto God through Jesus Christ our Lord. Is it not in your hearts to say, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Self-righteousness is a snare and temptation to you, and while you are led by it in the lusts of your flesh you hate it with a perfect hatred, for Christ is your righteousness. You are meek and lowly of heart,

because your gracious Redeemer was meek and lowly, "a man of sorrows and acquainted with grief." Sometimes your harps are hung upon the willows, and being in a strange land you cannot sing the songs of Zion, while at other times you are lifted up and rejoice with joy unspeakable and full of glory. At times you groan and say, O, if I only knew for a certainty that I am a true follower of Jesus, born of God, but alas, if your hope was converted into certainty you cease to be a child; it is your precious hope that saves you and leads you on to a victorious end. The apostle John addresses you as "little children," reminding you that you are in your flesh idol worshippers, beseeching you to "keep yourselves from idols." Do you sometimes feel like Paul when you meet with the brethren, that you are determined to know nothing save Jesus Christ and him crucified? and yet you find yourself right in their midst talking fashions and crops. These things teach you your weakness and helplessness. Do you mourn your emptiness in spiritual things? This is an evidence that spiritual things are yours, otherwise you would not mourn. Do you sometimes wish you were like brother or sister so and so, they seem so much better than you? But do you know that the Lord has fitted you for a certain place in his temple, which no one else can fill, and you would not fit in the shoes of your brother or sister? You are made to be willing to be the Lord's anything, if only you are the Lord's. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." How great and wonderful is that mystery made known to us in a varied experience. The shuttle in the hands of our master weaver, filling in the threads of our life journey, both warp and woof, completing the garment, which sets forth in its lengthwise threads faith and hope and love, and in its cross lines depicting the conflict and the striving against the pride of life. "Fire and hail, snow and vapor, stormy wind," a perfect garment of the life and spiritual exercises of the children of our heavenly Father. Surely at times you become discouraged and say within yourselves, We will give it all up, is it worth this continual striving? Has any one ever been able to give it up? No, you are sweetly forced into the kingdom, and you press toward the mark for the prize of the high calling of God in Christ Jesus. The attaining unto salvation through grace is your highest ambition and your sweetest inspiration. Strive on, brethren, in hope of the day that is to follow. Write for the SIGNS, you ready writers. "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."

B. F. COULTER.

OTTAWA, Kansas, Sept. 5, 1916.

DEAR ELDER KER:—I am sending you two letters, thinking they might be as comforting to others as they have been to me, but if you think they are too personal to publish please return them to me.

Yours in sorrow,

ANNA MCKINNEY.

OSKALOOSA, Kansas, June 22, 1916.

MRS. ANNA MCKINNEY:—I try to write, then I sit here and hold my pen, hardly daring to use the precious appellation, dear sister in Christ, but often when I have read your letters in the SIGNS I have felt that surely you are my sister, and for years I have desired to write to you, and in that way try to form a closer acquaintance with you. Once as I lay on my sleepless pillow I kept thinking of you, and arose in the night and got material and wrote, but for some good and wise purpose I was kept from sending it. Now, in the hope that we are little children of one household, cared for by the same Father and mother (Jerusalem above, which is free, and is coming down from God out of heaven, and is the bride, the Lamb's wife, the mother of us all) and that we have the same fellowship with our Elder Brother, I hope that in our spiritual minds we are not entire strangers, for truly our fellowship is with the Father, and with his Son Jesus Christ, and daring to hope that I, with you, am a fellow-citizen with the saints and of the household of God, I venture to send you this short missive to let you know that our association will be held near you this fall, if it is the Lord's will, when, if I am permitted to attend, I would be glad to meet you, and I am sure all the brethren would be glad to form a closer acquaintance with you. I judge that you, like myself, are cumbered with many cares, and it is a heavy cross to the flesh to lay everything aside and go where the world can see no attraction at all, and think we ought not leave our worldly affairs to meet with just a few old-fashioned people who will not even have an organ or any instrumental music to make their meetings attractive and enticing to the people outside. They do not know

how we sing and make melody in our hearts to the Lord, though we may not open our mouths, or if we do our voices sound old and quavering, and they see no beauty that we should desire to be numbered with such feeble folks. But we have meat to eat and nourishment that they know not of, and do hunger for it, and feel that we surely would perish without it, and whether at home or abroad we can look with confidence and trust to our Father in heaven to give us each day our daily bread, and though we often long for more, our good and wise Father gives us just as much as is good for us, and no more.

I can make no further apology for this intrusion, and am not worthy to ask an answer, but must close, feeling as unworthy as I did before I made this attempt to write.

In hope of a better life, I remain sincerely,

MARY ELLISON.

OSKALOOSA, Kansas, August 17, 1916.

DEAR SISTER ANNA MCKINNEY:—Your letter dated more than a month ago is before me, and I will now make the attempt to answer, which I have wished to do all the time, but for some good and wise purpose I have been hindered in various ways, but chiefly through my realized weakness and inability to write a suitable answer to your letter, much of which appealed to me very closely, and I wonder, now that I am trying, will the dear Lord go before and open a door of utterance for me to speak comfortingly unto you? I have long felt that there is special sweetness in the words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be

able to comfort them which are in any trouble, by the same comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." So while we endure the same fight of afflictions, we can only comfort one another with the comfort the dear Lord gives us. Both the affliction and the comfort bring us into closer fellowship with one another and with the suffering of our dear Savior. In all our afflictions he was afflicted, and O what a comfort it is to think that now we have not an High Priest who cannot be touched with the feeling of our infirmities, but he was tempted in all points like as we are, and he is faithful, so that when we are tempted he will not let us fall. You say, Faith without works is dead, and how can I work when I have nothing to work with? My thoughts came surging thick and fast, and my sympathies were indeed enlisted with you, for do we not all find ourselves just that destitute? We have nothing in our hands to bring as an oblation to our dear Master. But how blessed it is that he does not require costly devotion from his poor and needy servants, for

"Vainly we offer each ample oblation,  
Vainly with gold would his favor secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

We have nothing to offer him but a broken heart and a contrite spirit, which we are often offering, even as we go about the performance of our daily duties. The kingdom of heaven is within you, and it cometh not with observation. The world knoweth us not, because it knew him not, but thinks because we do not join in some great work for Jesus, and try to help him, unto whom all power in heaven and on earth is given, to save souls, or get them into Christ (O how sickening such expressions are), that we are not christians.

We desire to worship none other than an all-powerful God. Surely it would not be very fervent, heartfelt worship that we could offer a poor, weak god, whom we have to be continually holding up, supporting and helping to do his will among the inhabitants of the earth, and then half the time have to acknowledge him disappointed at last. No, as you say, our safety lies in his sovereignty. "The God of the whole earth shall he be called." We often feel rebellious, "envious of the proud when we see the prosperity of the wicked," but we would not exchange with them.

Dear sister, the turmoils—what are called pleasures or good times, really disturb me to-night. A three days Old Settlers' reunion has been going on in this town, and to-night is what is called carnival night. Yesterday afternoon I went down to the grounds, thinking I might see old friends and neighbors whom I had not seen lately, but surely it seemed like the loneliest place I have been in for a long time, and I soon became so tired and weary that I returned to the house. I kept thinking of you, and others who have sent me such kind letters, and felt that I would much more enjoy being at home trying to acknowledge some of the tokens of the love of God, which he has so graciously put into the hearts of his dear people to send to poor, unworthy me. To-night I thought of going again, on account of the children, and my grandchildren, who are here, but I have been there before, and know what a pandemonium it is, and how reckless they get, and the automobiles are so thick, &c., that I did not go. I can well remember when I was as wild to go to such places as my children are now. I thought to-night I could sit here and quietly write, but the noise of their bed-

lam reaches me here, and I wish my dear ones were all safely in. My daughter is visiting her sister in Topeka. My boy works every day, and the evenings are his only time for play. What can we do for our children? It seems that they must have some recreation and be allowed to mingle with children of their own age. As I get older it seems that such noise and tumult get on my nerves; it is anything but genuine pleasure to me, but it will soon be over. Where I have to constantly try to guide, guard and direct my children is in trying to keep them out of the Sunday-schools and the many inventions of men, whereby they lie in wait to deceive. I feel that the Lord has greatly helped and favored me in that respect, and so far neither one of them has fallen into the snares of the strange woman, and now I do not believe they ever will. But her ways are movable, and if one device fails to entrap them something else is sought out, and we dare not relax our vigilance.

Dear sister, I must close, but I ask you not to speak of me as a gifted woman, it humbles me so. I feel sure that the more we become acquainted, either by writing or personally, if I am ever so favored as that, the more you will be disappointed in me, for I surely am only a poor, weak creature, dependent on a higher power for all my blessings, both natural and spiritual, and to-night I feel that he has almost left me to myself, so that I dread to offer you what I have written; but trusting in your charity to overlook my failings, I remain as ever, unworthily,

MARY ELLISON.

FOREST, Miss., Sept. 9, 1916.

DEAR EDITORS:—You will find inclosed a two dollar order for my renewal to the dear old SIGNS OF THE TIMES.

May the good Lord continue to bless you, dear editors, and all the writers. Sometimes when I read a letter from some dear sister or brother that makes my poor heart rejoice, I feel to hope that I, too, have been taught of the good Lord. I feel surely he has taught them to give all praise, honor and glory to him, the giver of every perfect gift. I hope I have realized all our help must come from him.

Dear brother Ker, I have longed to try to write you one word of comfort in the great sorrow that has come to you, but I feel too weak to say anything that would comfort one of God's dear children in such great distress. I can only ask you to trust in God, for he hath borne your sorrows, he can heal them all, and can heal and bind up your broken heart. I cannot sympathize with you in giving up your dear companion, but I have given up father, mother and child, and that seemed more than I could bear, but the good Lord has helped me to endure it all, though I am sorely afflicted. My dear companion is greatly afflicted, and I have a little child who is also afflicted, and it seems at times that my poor heart can hold no more. I read the poetry that was found in your wife's pocket-book, read it over and over again, and felt that the good Lord had given her knowledge of the separation. It seemed so true. May the good Lord give you sustaining grace, that you may know that he works all things together for good to them that love him.

Please remember me and mine in your prayers, is the desire of your unworthy sister, if one at all. I hope all will write often for the dear old SIGNS.

Your little sister, in hope of eternal life beyond the grave,

ELLA MASSEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1916.

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Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***NEHUSHTAN.**

"HE removed the high places, and brake the images, and cut down groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."—2 Kings xviii. 4.

Hezekiah's reign over Judah furnished a striking contrast to the reign of his father Ahaz before him. Ahaz had been a wicked king, a man evidently in whom the fear of the Lord was not. An instance of the truth that children do not always walk in the example of their fathers is Hezekiah, for whereas Ahaz delighted in heathen abominations and practices, his son Hezekiah upon succession to the throne at once manifested a great zeal for the house of the Lord and for the worship of God according to the divine direction given Moses. Among the first acts of King Hezekiah was the abolition of idolatry: he removed the high places of idol worship, destroying the images, cutting down the groves, and even brake in pieces the brazen serpent which Moses had made many years before to set upon a pole that time that God had sent fiery serpents among them. This brazen serpent, it seems, had been preserved by the Israelites perhaps as a memento or relic of that solemn incident in their journey through the wilderness.

This brazen serpent the people of Judah during Ahaz's sinful reign had been worshipping, even burning incense to it. Hezekiah destroyed this serpent of brass, calling it "Nehushtan," which means a piece of brass. Hezekiah meant that this piece of brass was no more than any other piece of brass after it had served the purpose for which God had commanded it to be made, therefore it was not to be worshiped nor held in esteem any longer, and to do so was to worship an idol: a god out of brass. It is probable that at least seven hundred years separated the time that Moses made the serpent of brass in the wilderness as Israel was encompassing the land of Edom, and the time that King Hezekiah of Judah finally destroyed that serpent of brass. At the time that God had commanded Moses to make it there had been a necessity for it, but that necessity had long since past, so that to longer cherish it as an object of adoration was no better than any other form of idolatry. The Israelites had spoken against God and against Moses, saying, "Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Owing to the coming of this woe among them, the people besought Moses to pray to the Lord to take these serpents from among them. Moses did so, and the Lord said to him, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." So Moses made a serpent of brass, not of fire, showing that Moses understood the Lord to mean "brazen" when he said "fiery." The Lord's words therefore are not al-

ways to be taken literally. This serpent Moses put upon a pole, and any man bitten by a serpent, and who beheld the serpent of brass, lived. It is our view that these fiery serpents represented the sting of death, which is sin. The brazen serpent upon a pole represented Jesus on the tree "made sin for us." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Now this brazen serpent had no healing power in and of itself, but the faith of those who looked upon it did the healing. By faith they were healed. The serpent of brass was merely a symbol of their faith, and pointed to the Savior who should come in the end of that Jewish world to be made sin for them, to take from death its sting and to deliver from the power of death those who all their lifetime had been subject to bondage. This faith, then, was the healing power that wrought in the ones bitten to behold the brazen serpent upon the pole, and the serpent of brass was simply a concomitant of that faith. It is easy, very easy, for us poor, finite creatures (and so, too, for the Israelites of old) to substitute the visible for the invisible, to worship that which we see and not the Power we cannot see. God himself is infinite, eternal and incomprehensible. No wonder then that we who are finite, of the dust and full of vanity, cannot arise to a proper conception of divinity so as to, out of our natural equipment, worship God as he ought to be worshiped: in spirit, not in matter; in truth, not in error. God says that his ways and his thoughts are as far above our ways and our thoughts as the heavens are higher than the earth. This being so, man is forever helplessly unable with any of his natural powers to think the thoughts of the infinite God and to harmonize himself with the ways of god-

liness. Nevertheless man is naturally a religious being, though not by nature inclined to that religion which is pure and undefiled in the sight of God. Man, every man, we think, worships something. All men have a natural idea or standard of what they consider excellent or worth having and worthy of their struggles and devotion. Of course, this ideal is as much carnal as any other part of the natural man, notwithstanding it is a god to him. Some worship money, some fame or honor among men; some worship intellectual superiority, some the power of will or the will to power. Some crave a moral righteousness, others a fancied righteousness that will win them the favor of God. All these are gods to the ones that pant after them. Thus civilization compasses its heathen in its complex structure as well as the African wilderness wild shelters its heathen in its jungle-tangled fastnesses, for the self-professed christian who worships an imaginary god of moral and intellectual worth is no more worshipping the true and living God in Spirit and in truth than is the dark skinned ignoramus who crooks his knee to an idol carved from tree trunks or rocks. The natural religion of man leads him always to worship or to seek a god that lies within his own conception of what a god ought to be, but the true worship of God instilled by God-given faith in a man leads that one to seek the God who all the time is above his comprehension, and whose ways are too mysterious to be fathomed. It is contrary to nature for man to worship something he cannot apprehend either with his senses, his intellect or his will. Only by the working of that Power higher than man can one ever rise to right thoughts of God. God must think his thoughts in us before we can think them back to him again. However, when one

has had a remarkable spiritual experience in connection with some visible object or place, one easily drifts gradually into always associating that place or object with the attendant spiritual experience, and proneness is to thoughtlessly substitute the place or object for the experience, and to place too much value upon the visible accompaniment of the experience instead of upon the experience itself. For example, the Israelites had a wonderful deliverance in connection with this serpent of brass, so wonderful that they always associated that deliverance with the serpent of brass, instead of with the incarnate Savior whom it prefigured and who was invisible to them. They lost sight of the substance in the shadow, worshiping the image instead of the Power behind the image. The serpent of brass was no more than any other piece of brass, as Hezekiah knew, so he destroyed it in disgust at his people's shallowness, saying, "Nehushtan," it is a piece of brass. "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Here is forbidden in the law of God the making of any image to be worshiped. Suffice it to say that our imaginations are capable of graving images on the tablets of the mind, and to worship even these mental conceptions is as much idolatry in the sight of God as to worship something external to us and tangible. Further, we are commanded not to make "any likeness of any thing that is in heaven above" to bow down unto or to serve. Therefore to picture God, or Christ, or the saints in heaven, to represent them, either in statuary, or on canvas, or in the stuff that dreams are made of, so as to worship them, is idolatry.

God, or Christ, or any of the heavenly host, cannot be pictured either with chisel, with brush or pencil, nor in our thoughts and imaginations, for how can He who is eternal, infinite, invisible and incomprehensible be transferred and transfixed in a medium that is material, finite and unstable? Thus it is that being so carnal and earth-bound as we are, and as the Judeans of old were also, whenever God reveals himself to us in any way, at a certain place and at a certain time, we invariably treasure in our recollection that time and that place which accompanied the revelation rather than the truth of God that was made manifest to us there. So did the Judeans of old degenerate unto the worship of the piece of brass instead of worshiping the Power signified by it. The bride in the Song of Solomon came unto the watchman seeking him whom her soul loved, but not until she passed a little beyond the watchman did she find him. God places his watchmen upon the walls of Zion, but we derive no comfort from the watchman until our faith looks beyond the visible man to the invisible Beloved behind him. Cornelius fell down at the feet of Peter and worshiped him, but Peter quickly commanded him, "Stand up; I myself also am a man." Here we see in Cornelius that ignorance which was in the Judeans of Hezekiah's day, that lack of knowledge which impelled him to worship the message-bearer instead of the Power behind. The same thing is instanced in Rev. xxii. 8, 9: "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." It is not to be wondered



at that John felt inclined to worship the angel which had shown him such wonderful things, nevertheless John's impulse was wrong, God alone is to be worshiped by his people, and no image must intrude between them and himself. John said to his brethren, My little children, keep yourselves from idols, and Paul said, My dearly beloved, flee from idolatry. Now, the crux of the whole subject is, how is idolatry cured? We have seen how we are every one carnally disposed to substitute the seen for the unseen and to worship the tangible. What is the cure? Hezekiah abolished the idolatry of the Judeans in his day. "Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." What a sublime summary of this man's reign inspiration here gives us. Hezekiah has been dead for centuries, but a greater than Hezekiah, our risen and victorious Lord and Savior Jesus Christ, is now among us by his Holy Spirit, though unseen to mortal capacities. Faith sees him always near. The risen Christ is the spiritual Hezekiah. As Hezekiah of old set his house in order, which house was Judah, so infinitely more has Christ set his house in order, whose house are we "if we hold fast the confidence and the rejoicing of the hope firm unto the end." Zerubbabel was the name of the captain of the Lord's host who led the children of Israel out of captivity in Babylon back to their own land again. The name "Zerubbabel" means destroyer of idolatry, or of confusion. Jesus is the real, the antitypical, destroyer of idol worship. He, by his Spirit operating in the believ-

er's heart, casts down every evil imagination and every thought that exalts itself against God. The only way not to be a heathen is to be by grace under the operation of the Spirit of Christ, which fulfills in us, "Thou shalt have no other gods before me." We do not believe that any one can of himself for even a single moment fix his faith's eye on divinity to the utter exclusion of all images and literal conceptions, they will intrude themselves in spite of all we can do. But whenever Jesus Christ exalts himself graciously in our hearts, we then are clothed and in our right mind at his feet, saved from our demented and distorted visions of him prior thereto. We then appear in glory with him, see him as he is, and are like him for a little while. These periods of spiritual lucidity and sanity, seldom though they are, are all that make this earth-wilderness blossom as the rose. L.

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#### STATEMENTS SENT.

WILL those to whom we have sent statements of their accounts try to respond, even if they can pay only part of their indebtedness? We at present need all due us, and although a little matter to each person, when there are many in arrears it means a great deal to us, as we have large bills to pay.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### JOB XIX. 25-27.

"FOR I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The book of Job is supposed to have been written by Moses, and is regarded as a most sublime and sacred poem, parabolically presenting the church of God in the person of Job, in all her various phases, in which her patience and integrity are subjected to the severest tests, and the end of the Lord, or design and purpose of God, in suffering Satan to afflict his chosen ones, is made to appear. "Ye have heard of the patience of Job, and have seen the end of the Lord."—James v. 11. Like all other parts of the holy Scriptures, this book of Job was written by inspiration of God, for as the inspired truth of God it is referred to and recognized by prophets and apostles. That there was a man that dwelt in the land of Uz, whose name was Job, is beyond all contradiction true, for God himself declares it, and that all that is written of him in this book is strictly true we have no doubt. But while such are our firm convictions, we still believe that, like David and others, what was written of Job was designed to allegorically apply to the church and people of God. As his name signifies patience, it is applicable not only to him as an individual, but is applicable to the patience of all the people of God. As Job's patience was sorely tried by afflictions, temptations, bereavements, physical and mental sufferings, by disappointment in those whom he had once regarded as his friends and confidential advisers, and by cruel

persecutions, so also have all the people of God been tried in all ages. A poor and afflicted people, who trust in the name of the Lord. For if any man will live godly in Christ Jesus, he shall suffer persecution. Satan thought, and many of his ministers have fallen into the same error, that Job was what in modern times is called an Arminian; that he served God for pay, and from selfish motives, and not from the power and vitality of the love of God implanted in his heart, and hence his challenge: "Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: but put forth thy hand now, and touch all that he hath, and he will curse thee to thy face."—Job i. 9-11. How many such dialogues as are described in this connection have transpired in the experience of the children of God, by the Spirit of the Lord in the saints, and the spirit of Satan in the flesh. How keenly do the saints of God from time to time writhe with pain from the envenomed suggestions of the devil, suggesting to them that their religion is only natural and selfish, and that their devotion and obedience to God spring not from the power of an endless life, but from the law of a carnal commandment. Now the end of the Lord, that is, the purpose of God in all the trials and afflictions of his people, is to prove the power of his sustaining grace, by the trial of their faith, and patience, and to show beyond all controversy that their righteousness is of the Lord, and that their faith, patience, submission and hope are fruits, not of their carnal nature reformed, but of his own Spirit implanted in them. Now carefully review the whole experience of

Job, and see if we do not find in it portrayed the general experience of all the children of God. Plunged in deep distress, stripped of his worldly subsistence, bereaved of his children, tortured with distressing, loathsome boils, surrounded with miserable comforters, who instead of condoling sympathy and words of comfort, reproach and taunt him, while he vainly appeals to them for pity, and to make his misery complete, the presence of his God is withdrawn, and in bitterness of spirit he cries out, O that I knew where I might find him. Under all this weight of sorrow and distress his faith in God shines out from his darkness like the bow of divine assurance painted in living colors on the lowering cloud, or as the rising sun in his radiant strength dissipating the lowering shades of unbelief. Faith triumphant over fear shouts the victorious victory, "I know that my Redeemer liveth." Although a sinner needing redemption, and without the least power of my own to make myself just with God, (Job ix. 1,) God has graciously provided for me a "Daysman," one who can lay his hand on both, who can secure all the honor of the throne of God, magnify and honor the divine law which I have transgressed, meet and cancel every demand of God's eternal justice, and yet deliver me from death, save me from hell, clothe me with the righteousness of God, and freely, effectually and forever justify me through the redemption that is in him. Such a Redeemer was seen clearly by the faith of the Son of God as exemplified in Job fifteen hundred and twenty years before the advent of our Lord Jesus Christ to our guilty world. This is the cheering language of faith, living faith, tried faith, and faith that overcometh the world. Dark, gloomy clouds may gather thickly around, tem-

pests may spend their mightiest storms, and bellowing thunders shake the skies, but the undaunted faith of God's elect will surely reassert its conquering power, and bear its humble possessor safely through the final "wreck of matter and the crash of worlds." Esteemed friends, as in the case of Job, may withhold their tender sympathy in the time of our severest trials, and even load us with their cruel reproach, but as the lightning's brilliant flash upon surrounding darkness, our faith will disclose to us the cheering knowledge that our Redeemer liveth. Through the dim vista of more than fifteen centuries intervening between the day of Job and the incarnation of the Son of God, like Abraham at a still more distant standpoint, he saw the day, rejoiced in it and was glad.

"He shall stand at the latter day upon the earth." This testimony of Christ was and is the spirit of prophecy. It was the Spirit of Christ in Job and in the prophets that in them did testify of his coming, of his sufferings and of the glory that should follow. So far as the first advent of the Redeemer is expressed in our text, it was fulfilled when the Word was made flesh and dwelt among us. From the assurance expressed by Job that he should see him, and his eyes should behold him in the latter day, we understand him to be speaking of the second coming of the Son of God, as it is testified by Paul, Hebrews ix. 28: "And unto them that look for him shall he appear the second time, without sin, unto salvation." When he shall come to raise the dead and judge the world at the last day. This application of the prediction seems in harmony with the assurance of the faith of Job that he should personally see him, and his eyes behold him, and in his flesh, even after his flesh should be

destroyed by worms, and his reins consumed within him. This seems to be in substance what Paul expressed to the Philippians, iii. 10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," &c. As the faith of all the saints looks for a blessed resurrection and happy immortality, so Job, after conceding the weakness and mortality of his flesh, and all his fleshly powers, admitting that my property may perish, my children die, my earthly joys may all be blasted, and my skin and my body become food for greedy worms, and my reins, or all my vital fleshly powers, possessions, affections and interests must fail, and decompose in the grave, this, even this shall not disturb the purpose of God or hinder the fulfillment of his promises. "I shall see for myself, and mine eyes shall behold, and not another." This faith was the same in the psalmist: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. The deep afflictions through which Job was passing were breaking down his mortal powers and consuming his life, and wearisome nights were appointed to him, still, like the psalmist, he could say, My flesh and my heart faileth, but God is the strength of my heart, and my portion forever. Although to the grave I bow down my head, and yield my flesh and say unto corruption, Thou art my father; to the worm, Thou art my mother and my sister, yet with the perfect assurance that I have a living Redeemer, who shall deliver me from death and bring me forth at last in triumph from the grave.

MIDDLETOWN, N. Y., January 15, 1867.

## CIRCULAR LETTERS.

(Written by Elder J. B. Slauson.)

*The Roxbury Old School Baptist Association, now in session with the Second Church of Roxbury, Sept. 13th and 14th, 1916.*

DEARLY BELOVED BRETHREN:—Another year has passed, and it has brought many changes to our little band of brethren, who are steadfast in the doctrine of God our Savior. Some who were privileged to meet with us at our last session have been called from the shores of time into that sweet rest that remains for the people of God. In writing this our annual epistle we hope to be guided by the unerring Spirit of our blessed Master, who leads us into all truth. The portion of his word which we will now call attention to is found in Hebrews iv. 9: "There remaineth therefore a rest to the people of God." The writer of the epistle to the Hebrews is here strongly setting forth the covenant of grace, and also showing the failure of the legal covenant. Under the legal covenant there was no promise of rest to Israel, the only promise that God made to Israel was in temporal blessings, and the foundation of this promise rested upon the faithful obedience of Israel walking in the statutes of the laws, to keep them; hence this was not a covenant of grace, neither was there any rest to be found under it, but continual labor, striving to keep the law of divine justice, but failing in every attempt. The law was holy, just and good, but man, who is carnal, sold under sin, could not fulfill a divine law, nor live up to its just demands; hence no rest, but continual labor. When God gave to Adam the law in the garden of Eden, embraced in the law was the penalty for its violation, and this penalty was visited, or executed, upon Adam

when he transgressed the law given him by divine authority. This transgression brought sin, for sin is the transgression of the law, and by sin came death. "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." So by the transgression of our forefather Adam, all, both elect and nonelect, become sinners, and under the penalty of the law of divine justice, which says, The soul that sins shall die. God in the ages of eternity decreed that a ransom for his people should be found, therefore Jesus stood in the eternal mind of God as a lamb slain from the foundation of the world, and when the fullness of time had rolled around God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. This law that Jesus was made under was the law of sin and death, in which all his people were held for its violation, both Jew and Gentile. Jesus came clothed with divine authority from the bosom of his Father, to fulfill the demands of this law in every jot and tittle, hence he came as the Redeemer of his people, and to establish his powerful kingdom in the hearts of his people. When Jesus paid the penalty of the law of divine justice on the cross, the law being satisfied, it had no more dominion over the people of God. This act of unequal mercy by the sovereign gift of God, in sending his only Son to be the propitiation for the sins of his people, has brought that peace and rest to the children of God in their souls' experience in feeling the forgiveness of their sins, therefore the rest remains for the people of God. Each child of God has six days of labor under the law, and when delivered from its penalties enters into that rest which remains for the people of God.

Jesus is the Sabbath of rest to his people, and while here we know only in part, and see in part, and can only know in part the fullness of that rest that remains for the Lord's dear people; so hope goes on as the anchor of our soul, and lays hold upon the blessed estate of the saints of God when they shall appear with him in glory and be like him, and see him as he is; then shall they be satisfied, when they awake, with His likeness.

ORVILLE WINCHELL, Moderator.

AMASA J. SLAUSON, Clerk.

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### CORRESPONDING LETTERS.

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*The Roxbury Old School Baptist Association, now in session with the Second Roxbury Church, at Roxbury, Delaware Co., N. Y., to the several associations with which she corresponds, sends christian greeting in the Lord.*

DEARLY BELOVED BRETHREN IN THE LORD:—It has pleased the Lord in his all-wise providence to privilege us once more to meet and hear the servants of the Lord proclaim the unsearchable riches of his grace as it is in Jesus, who died that poor, lost sinners might live; surely that is meat and drink to our poor hungry and thirsty souls, to hear his name exalted above every other name, and is the only name given under heaven among men whereby we must be saved.

"Jesus, the glorious head of grace,  
Knows every saint's peculiar case,  
What sorrows by their souls are borne,  
And how for sin they daily mourn."

In the Word we are told that blessed are they that hunger and thirst after righteousness, for they shall be filled, and so at this time we can say, I was an hungered, and he gave me food; I was athirst, and he gave me drink; so blessed be the name of the Lord.

We have appointed our next session to

be held, the Lord willing, with the Midletown and Andes Church, Union Grove, N. Y., on Wednesday and Thursday following the second Sunday in September, 1917, where we hope to meet the dear brethren again. Lord, guide us.

ORVILLE WINCHELL, Moderator.

AMASA J. SLAUSON, Clerk.

## NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse in Woburn, Mass., the fifth Sunday in October (29th). All are welcome.

L. B. FORD.

## OBITUARY NOTICES.

**Mrs. Rebecca Jane Greene**, wife of Andrew J. Greene, departed this life March 5th, 1916, at her home near Fleischmanns, N. Y., aged 74 years, 11 months and 7 days. She had been a devoted member of the Old School Baptist Church since she was sixteen years of age. She was the daughter of Burch Hinkley and Mary Travis, the youngest of ten children. She was a firm believer in salvation by grace, and her home was a place of welcome to ministers, brethren and sisters of the church. Three years ago last October she fell and broke her hip, and never walked afterward, but went around in a wheel-chair, and seemed quite reconciled and cheerful. Her Bible and the SIGNS were her companions. Her last sickness was bronchial pneumonia, of which she passed peacefully away. Her mind was sound until the last.

Her daughter, (MRS.) M. H. SHONT.

**Irwin Hough**, son of the late William H. and Hannah A. Hough, was born near Waterford, Loudoun Co., Va., May 13th, 1852, and died May 8th, 1916, at his home, Pæonian Springs, after a lingering illness of many months. Mr. Hough never made a profession of religion, but for some time before the end his mind was much exercised on spiritual things. He loved to read the SIGNS for years, and attended no other meetings but the Old School Baptist. On several occasions he asked for Elder Lefferts and the members of New Valley Church to meet with him and talk of the things of the kingdom. He was resigned to the Lord's will, and his prayer was that he might be kept willing to endure all his pain and affliction without a murmur. Two sisters, Mrs. Wm.

L. Rhoderick and Miss Phœbe E. Hough, both members of the New Valley Church, with nieces and nephews, are left to mourn his departure.

The funeral services were held from his late residence, conducted by Elder H. H. Lefferts, after which his remains were laid to rest in the Friends' burying-ground at Waterford, Va.

May God's rich grace and love rest on the bereaved ones.

S. B. PAXSON.

**Annette Hulsart**, widow of the late Michael Hulsart, departed this life Sept. 7th, at the residence of her daughter, Mrs. Samuel Davis, North Delaware St., Paulsboro, N. J. She was taken to her bed last February, and from that time suffered greatly with cancer of the face, Bright's disease and uræmic poison. She was born at Cheesequakes, Middlesex County, in 1828, and was 88 years and 4 months of age. She was united in marriage to Michael Hulsart Jan. 3rd, 1853, in New York city, surviving him one year and three months. Had she lived until January next they would have been married sixty-four years. She was a long, patient sufferer, but was ready to go any time the Lord called her. She was a member of the Old School Baptist Church in New York, and came here about three years ago to make her home. She was the mother of six children, only two of whom are left to mourn their loss: Mrs. Samuel Davis and Miss Annie Hulsart, both of Paulsboro.

Funeral services were held Sunday afternoon at the house, and the remains taken to Bedle's undertaking parlor at Keyport for services there. The interment was in Green Grove Cemetery. Leon Chamberlain, a former Paulsboro pastor, officiated.

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

Mrs. T. J. Morris, Ga., \$1.00; Aroyzona Chaney, Texas, \$3.00; J. K. Yerkes, D. C., \$1.00.

## MEETINGS.

The Welsh Tract Church, Newark, Del., has appointed a yearly meeting for Saturday and Sunday, October 14th and 15th, to begin at 10:30 a. m. Saturday. Those coming from Baltimore and Philadelphia will come via B. & O. to Newark. Train leaves Philadelphia at 7:45 a. m. Saturday. Ministers and brethren are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

The Olive and Hurley Church, of the Roxbury Association, has appointed her annual two days meeting to be held at Ashokan, N. Y., Saturday and Sunday, October 14th and 15th, 1916. Trains from One-

onta will be met Friday p. m., and trains leaving Kingston will be met Saturday a. m. All who are seeking the truth are cordially invited to meet with us at that time.

JOHN J. SECOR, Church Clerk.

THE Salisbury Association is appointed to meet with the Nassaongo Church, near Salisbury, Md., on Wednesday, Thursday and Friday, October 18th, 19th and 20th, 1916. All lovers of the truth, especially brethren in the ministry, are cordially invited to meet with us. The brethren will meet all the friends who come at Salisbury on Tuesday afternoon before the association. The trains will arrive about the same time, coming north and south about 1:49 Tuesday afternoon. I think the train coming from Claiborne, on the B. C., is due about 12:05 p. m. If any should come they will be met. Old Point Express leaves Broad St. station at 10 o'clock Tuesday morning, coming south. Philadelphia Express leaves Norfolk at 9 o'clock, coming north, on the same date. Boat leaves Baltimore 6:30 Tuesday morning.

W. E. BAILEY, Church Clerk.

THE Old School Baptist Church of the Lexington Association has appointed its yearly meeting to be held at Halcottville, N. Y., October 21st and 22nd, 1916. A cordial invitation is extended to all lovers of the truth to meet with us.

JAMES AVERY, Church Clerk.

THE Olive and Hurley Old School Baptist Church, Providence permitting, will hold its annual or yearly meeting the last Saturday and Sunday in October (28th and 29th), 1916. Those coming by rail east or west will get off at Ashokan, via U. & D. R. R., Ulster Co.

Done by order of the church this 30th day of September, 1916.

JAMES H. BEVIER, Clerk.

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IN

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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.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., NOVEMBER 1, 1916. NO. 21.

## CORRESPONDENCE.

HOPEWELL, N. J., Dec. 17, 1908.

MRS. FLORA J. SINCLAIR—DEAR SISTER:—I have just now been reading again your kind, good letter of November 8th, and feel as though I would like, if I could do so, to write you a reply that would seem as good to you as yours has to me, but that will be as the Lord wills. I know, and I believe also that you know, that his Spirit must be in the writer and in the reader if good results from anything that is written. I am glad indeed that the meeting at Lobo was so much enjoyed by so many. It was a meeting full of comfort to me. I much enjoyed the preaching of Elder Coulter, and his conversation at the homes of the friends, but brother Coulter has been a dear brother and a great comforter to me for many years past. No better man lives among men than he, yet as he desires that all grace be ascribed to the Master, so I would also praise God alone for what brother Coulter has been to me. But I want to add that I had special pleasure in the homes of the brethren during my whole trip, both at Lobo and elsewhere. For the past two or three years it has been so that their minds were filled with the

troubles that were upon them, and out of the abundance of the heart the mouth must speak, as it seems. But in this last visit I heard but little said anywhere about the trouble, and the conversation flowed on along the old spiritual lines, and it was refreshing to me. I can but believe that the Lord still has some mercy drops in store for you all in Canada, and that he has been making soft the ground for the showers to be received and for the seed to spring up and grow. I trust that it is so. At all events, I know that the Lord is always near his people, even when they cannot see him. How blind we poor mortals are to heavenly things, at the best of times. Even his living children are, so much of the time, blind, and cannot see afar off, but still he is merciful, and pities them as a father pities his children, for he knows our frame, he remembers that we are dust. How sweet this last quotation is when we feel our great weakness. We are so apt to be hard in our judgments of each other when one may err from the way, but the Lord pities us, for he knows just how weak we are, and he remembers that we are but dust. I desire to have at least some measure of this pitying spirit

towards those who err from the way. I desire to also remember that they are dust, and that their frame is weak. I ought to have more forbearance than almost every one else, since I am so weak myself, and so prone to go astray in so many ways. Some brethren seem strong and able to stand firm, no matter what trouble or difference comes up, and to know just what to do and say, but it is not so with me. But it is very comforting to remember that our God is able to make all grace abound toward us all, and even toward me. God has helped me, else where should I have been long ere this? His love in time past is the sure and certain pledge that he will never leave nor forsake me. I do have this hope as I write these things. One of the encouragements that I do have is this, that I know that for fifty years past I have prized the things of the gospel of Christ above all else. I have loved christian conversation and worship, and have desired always to walk with those who walk with God, and how much I have been blessed in that way. For forty-five years there has hardly been a day when I have not met with some of the Lord's dear people, and how many precious seasons in conversation and in the house of God have been conferred upon me, and I am not tired of all this yet. Such conversation never grows stale or tiresome. I become sleepy and wearied at times in such service, but not tired of such service, and many times when I have retired to rest it has been in my heart to pray that I might awake refreshed and invigorated, so that I could go on with the conversation, or the public service, with animation, and to the enjoyment of my own soul, and, if it could be God's will, to the enjoyment of others. My life is, however, full of failures. How blessed that even a worm may overthrow

a mountain. This is not to the praise of the worm, but to that God who made the worm, and can use him as he pleases. The instrument is poor, but the hand that uses it is skillful. I have heard workmen say that it is a skillful man indeed who can do good work with poor tools, and so how infinite is the wisdom and power of God, who can use such worms of the dust as we are to accomplish his own will.

But I will turn from these thoughts for a little season. I had not expected to write so much in this way, but some things in your letter led my mind in the way it has followed. I have been behind with my private correspondence this fall, and for the week past I have been trying to catch up, but I still have about a dozen letters to reply to. I have wanted to write to brother Black in St. Thomas, but have not done so as yet. I left him worried in his mind over his condition. Death has claimed some of your members since last fall. I noticed the account of the violent death of sister Walker, at Duart. Two years ago I called to see her for a time one evening, and I recall that my visit was most pleasant. One by one the dear ones are gathered home. I am glad that it is home to the Father who has loved them, and the Savior who has redeemed them. And we are not divided.

"One army of the living God,  
At his command we bow;  
Part of the host has crossed the flood,  
And part are crossing now."

The saints above, beneath, are one indeed. Some are gone before, and some will go on a little later. That is all the difference, and all is as God wills. Are we not glad that this is so? If it were not written in the Bible, it seems to me that I should still want to say, Not my will, but thine. His will is always best. But I

need not say these things to you, for you are well assured of them. I have been called to attend funerals often of late. Last Monday I went about eight miles to attend a funeral service. Next Saturday I am called again to serve at such a time. Neither of these two were members of the church, but both good women. I think both had a knowledge of the grace of God in soul experience. An aged man lies at the point of death at the foot of the hill below us, and right across the street from the place of worship. He is a long time member, and a little time ago when I went in to see him he said that all was well, and that his hope in the blessed Savior still abided fast. It is always a tax upon my strength to attend funerals. I cannot help feeling sympathy with the bereaved, and desire so much to be able to say something to their comfort that I feel the strain upon my nerves much. Some seem to be able to make, as it were, a business of it, but thank God I have not learned to do that yet, and I hope that I never may. Jesus wept with the sisters in their grief, and I want to have a little of his spirit at least.

I am not writing you a very good letter, I know, but I trust that you will say in your heart, He is doing the best he can, and so not blame me too much for the poverty of this. Your letter was very rich to me.

Now may God bless you in all your ways according to his will. Remember me to all your family, and to all the dear ones in London when you see them. Write me again when you can feel to do so. I remain, as ever, your brother in a precious hope,

F. A. CHICK.

LAMONTE, Mo., Aug. 30, 1916.

DEAR EDITORS:—The inclosed letter speaks for itself. The dear young sister is so moved by the spirit of love for the glorious cause of Christ, that she only finds relief in humble obedience to that fervent zeal by the use of her pen. Her many correspondents will testify that they are much comforted and strengthened by her gracious thoughts. Your disposal of this will be perfectly satisfactory to her.

Unworthily, her pastor,

J. A. TEAGUE.

#### MEDITATIONS AND FEELINGS.

AS I take up the pen to write "Meditations and Feelings," I hope I truly know something of "Can do nothing without him," and there is no such thing as worshiping God except in spirit and in truth. Indeed, there is much in being in the way. While we Old Baptists know God does with all his creatures as to him seems best, with his chosen people he has made a covenant, that they shall be his people and he will be their God. He writes his laws in their hearts and puts them in their minds, yet they often feel as one alone, no one like them, dwelling in a solitary place. Which ever way the wind does blow some heart is glad to have it so, that we may grow in grace and in the knowledge of the Lord and Savior Jesus Christ. Then let it blow from the south, or from the north, that wind is best, and often we cry out from the depth of our soul, as David, As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, yet while I am thus pouring out my soul how I look about me for marks that I do, in truth, seek that dear Lord with all my heart; how I tremble, fearing it is all a selfish desire to calm these trouble waves,

to be at rest from trouble instead of loving him with all my heart, soul, body and mind, really being in the way. If indeed and in truth I was chosen in him before the foundation of the world, it matters not which way the wind blows it will be best, for everything works together (not apart) for good to them that love God, to them who are the called according to his purpose. Many are the things that are deep, entirely past my understanding how they ever will or can work together for good to them that love God. Yet by experience we know God is truth and man weak, and are often made to stand still and see the wonderful works of the mighty God. How I love to believe God is the God of power, and changes not, that the sons of Jacob are not consumed.

As I felt impressed to head this letter "Meditations and Feelings," I still feel to carry it on, not to seem to be admonishing in any way, I need too much of that myself. I simply wrote the heading with no one in view other than my own weak self, and if it should get close to any, let us give in love and receive in love, and be thankful to have our pure minds stirred up. The Almighty makes the heart soft. O that we be thus stirred to love and serve him better. There surely is no poor soul in all this wide world who feels more the need of that than does my poor weak self. I keep feeling as I write, I just cannot write anything that can be profitable, yet the answer comes, We can do all things through Christ which strengtheneth us. How sad to see so many of the old members so walking as to make the younger ones almost doubt their own hope. If the older ones, in whom we have all confidence, do not stand together, what will we little ones do? Why, I know so little, it seems I ought to just hide my blushing face.

What hope can I ever have of doing anything well? It surely leads to many feeble efforts to pray to be kept by the power of God through faith, ready to be revealed in the last time. How the bleating ones look on, wondering if there can be home and peace there. How can we love God whom we have not seen, if we love not our brethren whom we have seen? Where is the love that covers a multitude of sins? Does not that dear God we hope we love, because he first loved us, even when we were dead in trespasses and sins, forgive seventy times seven? We cannot live one day as we long to; no, not one hour, but must continually be pleading with him to give us grace to guide, help and keep us in the way. Do we show forth love with the fear of God before our eyes? We are told of the fire the tongue will kindle. O dear ones, how strait is the way. O for grace in time of temptation. May we ever look to that dear Jesus who came to these low grounds of sorrow, a man of sorrow, acquainted with grief, and suffered the death of the cross to redeem us. O dear ones, what suffering, what love and mercy he had for his dear people. He came not to do his own will, but the will of the Father. What a time to try the spirits to see if such love flows in the members. It is not the example to grow cold one to another, but let us bear one another's burdens. Vengeance is mine, I will repay, saith the Lord. What sorrow of heart it gives to see how we depart from his laws and from his example of love and pity. O come, holy Dove, with all thy quickening powers, kindle a flame of sacred love in these cold hearts of ours. Help us to know the love of God is shed abroad in our hearts, remembering what we do unto "the least of these," we do unto him. Against thee, and thee only have I

sinned. O may it be that all who are in wars and fightings will remember James' words: From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? Not of Christ, who is not the author of confusion. Many do not go to meeting for different reasons, forgetting it is our reasonable service to present our bodies a living sacrifice, holy, acceptable unto God. How we need the light to search us, try us, and see if there is any wicked way in us. Remember charity is love, the bond of perfection, does not get puffed up, envieth not, and if so, it surely will work both ways. It is just as much lack of charity on my part to be thinking evil and envying my brother and sister, as to feel they envy and think evil toward me and think I will not go to meeting because of such. How much rather go on in humbleness and meekness. Lowliness is becoming, but I feel the lack of them all. What forbearance is shown toward me; I feel if all could see me as I see myself they would be in as much distress as I am. How I love to hear our dear ministers preach Jesus Christ, and him crucified, just as strong as they believe, and live it, not pleasing men, giving all praise to His great name, always praying to be led, that their words and meditations be acceptable to God. O to love and serve him with an eye single to his glory. Prayer is not a form of words, it is the fulfillment of the eternal God's purpose, for he has wrought all our works in us. How sweet to the poor trembling child who knows and feels the weakness of self to do anything, to go on in faith; the fruit of that wrought work in us is strengthening. I am longing to be in his dear hand and led by him when I am, as I must confess, trying with all effort to go the other way. In

my flesh is no good thing. How easy to walk when he leads; even tears are sweet when he makes the heart soft; only by his wrought work do we love one another, weep with them that weep, rejoice with them that rejoice, pray for those in distress. It is then we crave to tread lightly. O to be led more and more by that dear Leader. He is not the author of confusion; he lifts the fallen, leads the blind, gives grace to the humble, makes us tender and loving toward one another and to feel to be the least of all; and if even we do see others wrongs, knowing that we of our own selves can do nothing, how we long to take them in our arms of love and pray for them, and for ourselves. How sweet it is 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, and all join in spirit and sing, Amazing grace, how sweet the sound, that saved a wretch like me. Through many dangers, toils and snares I have already come; it is grace has brought me safe thus far. So we have nothing to boast over one another; all one in Christ, members one of another, with brotherly love, in honor preferring one another. If we live in the Spirit, let us also walk in the Spirit.

"Praise the mount, O fix me on it,  
Mount of God's unchanging love,  
Here I raise my Ebenezer,  
Hither by thy help I'm come."

Sweet in the confidence of faith to trust his firm decrees, sweet to lie passive in his hand and know no will but his. Lord, it is my chief complaint that my love to thee is weak and faint, yet I would love thee. O for grace to love thee more and more.

In hope,

LAURA E. ODELL.

HARRISONVILLE, Mo., Aug. 24, 1916.

FLEISCHMANN'S, N. Y., Sept. 12, 1916.

DEAR EDITORS:—I am sending you two articles written by Elder James Miller, by request of brother James Moore, to be published in the SIGNS OF THE TIMES. Brother Moore has had them all these years.

Respectfully yours,

O. F. BALLARD.

GRIFFIN CORNERS, N. Y., Jan. 4, 1912.

DEAR BROTHER MOORE:—As you requested me to write some of my christian experience and call to the ministry, I will try. I was born in the year 1826, of corruptible seed, which was a natural, sinful, fleshly body, which must die and return to dust, from whence it came. When only a little boy I thought I would always stay here, but my mother told me that we all had to die some time, then I began to have trouble. I lived along until I was between twelve and fourteen years old, went to school, and some of the boys I thought real smart would swear and chew tobacco, so I thought I would try to be as smart as they. When the teacher dismissed us I went out first, and as I reached the doorstep I jumped and said, "O the devil." That was the first and last time I ever used profane language, and only did it to be like the other boys. Then I found I was a sinner. When I was about eighteen years old I went one Sunday about two miles to hear a man by the name of Elder David Mead, an Old School Baptist, preach. The meeting was in a schoolhouse. His text was Psalms xxv. 8: "Good and upright is the Lord: therefore will he teach sinners in the way." On Sunday evening the same man preached in our schoolhouse, and I went again to hear him. He took the same text, and as he closed his discourse he said, "Breth-

ren, it grows better and better." I saw by his talk that all my works and resolutions would not avail me anything. Then I began to read the Bible, to see what that said to sinners. I read it through, and found that under the first covenant there was a law of righteousness for them to obey in the land they were to possess, and in obeying they would be blessed in the fruit of their body and in the front of the battle, and if they offended in one point they were guilty of all. I read the Bible every chance I could get, so my parents thought I was getting lazy, and they hid the book from me. I found some leaves from a Bible and put them in my pocket, and would go away by myself and read them. I soon had my Bible again, but for all my reading I grew worse and worse—a sinner born in sin and shapen in iniquity. O, I have read in thy word, If thou wilt thou canst make me clean through thy blood and righteousness; all my own righteousness has become to me as filthy rags. Whither shall I flee to escape the vengeance due me? I was made to ponder over what the prophet had said: "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord." But I felt a sinner without hope. O save, I perish. At that time I had a dream, or I called it a dream, yet I seemed to be wide awake all the time. My brother-in-law, T. J. Streeter, lived just below me, and his wife was taken sick and sent for my wife, so I was left at home with my little girl when I had this dream. I thought I was on my father's farm with an axe on my shoulder, when it slipped and cut a vein in my neck, and I could hear the blood running freely. I thought

I would never see my father or mother again, and then I gave up all hope of ever being saved, but felt I was lost forever. Just then there was a bright light that came quickly at my feet, and from there it reached as far as I could see, to the regions above, and this verse was presented to me:

“O'er all those wide extended plains  
Shines one eternal day;  
There God the Son forever reigns,  
And scatters night away.”

In the morning I took my Bible and my eyes fell upon these words: For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. Everything was changed; I could then sing, “All hail the power of Jesus’ name.” He had saved me from my lost estate, his loving-kindness O how great! I was led to find out more what the new covenant was, for I saw that it was by a new and living way that it brought in an everlasting righteousness of God by faith. So I found by reading the Bible that the law made nothing perfect, but the bringing in of a better hope did. I would go to Methodist meetings and hear their preacher, whom I had known from boyhood, and thought him a good man. He gave me a book to read on baptism, which I read, and turned to my Bible to see how that agreed with his book, and found it was different. I took his book to his meeting one Sunday, and when I handed it to him he asked how I liked it. I told him it did not agree with my Bible in regard to Philip baptizing the eunuch. His book said that the “going down” might refer to the chariot, but the Bible reads that he commanded the chariot to stand still, and they went down both Philip and the eunuch into the water and he baptized him. O, said he, do you think when the Savior went

up in the mountain to pray, he went into the heart of the earth? This man would immerse, sprinkle or pour, just as the candidate desired. All I wanted was the truth, and I trust I was led by the Spirit to believe in one Lord, one faith, one baptism. So I trust I was led by the Star of Bethlehem to the house of my Master’s brethren, and the 12th of September, 1857, told them some of my feelings, and was received, although unworthy, and the following day was baptized by Elder Daniel Morrison, the first one he ever led into the water. That fall and winter and the following year some twenty or thirty came to the church at Halcott, N. Y., and were baptized. We could say, Behold, how good and pleasant it is for brethren to dwell together in unity, love and fellowship.

Truly yours,

JAMES MILLER.

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GRIFFIN CORNERS, N. Y., March 18, 1912.

DEAR BROTHER MOORE:—Brother in the faith once delivered unto the saints, and my brother-in-law according to the flesh. I am not feeling very well, and have put off from time to time answering your second request. I feel that my earthly tabernacle (the fleshly body) is decaying rapidly, and the time of my departure is near at hand, as I am now in my eighty-seventh year. As you and some other friends have requested me to write some of my call to the work of the ministry, I will try in weakness to do so. I had hope for myself five years before I united with the church, and after I had joined the people I love was made to say, Come, all ye that fear the Lord, and I will declare unto you what the Lord hath done for my soul. Yet for all this I was troubled on every side, was perplexed, but not in despair. I had many cast

down and gloomy seasons, but was not destroyed. But after this I was in worse trouble. I was on my farm in haying one very hot day, and stopped to sharpen my scythe under an apple tree. Some of the words spoken by the prophet Isaiah came to my mind: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." I kept all my feelings to myself, and there was no comfort for me. I was chosen church clerk, and served them many years. After Elder Buel Maben was ordained I attended some associations with him; still the feelings I had the day under the apple tree had never left me. When I attended our church meetings and no minister was with us I would be chosen moderator, and in talking sometimes in the meetings would almost forget myself, and would stop. So I kept my light under a bushel, as the Bible tells us not to do, but the brethren saw more than I was aware of. Sometimes when sitting in the seat with some of the brethren they would say, Come, Miller, get up and preach for us. O how small I would feel. But I must make my story short. I kept along in this way, still working to pay for my little farm. I had a very narrow escape from death, and it seemed that some one said to me, O, you are in my hands, and I will show you what great things you must suffer for my sake; and I thought, Surely how true are the words of the poet: "Not

a single shaft can hit, till the God of love sees fit." I could say with Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Well, I shall have to omit a good many things, or this will be too lengthy. About the year 1877 the church gave me license to speak wherever the Lord opened a door. I did not want it, but had to submit to the decision of the church. Brother David Earl had liberty given him a year or so before the church licensed me, so we both went together until 1880, when the church called a council from the different churches of the Lexington Association to meet with the Halcott Church the first Saturday and Sunday in July. I think I wrote of it to the SIGNS OF THE TIMES, and it was published January 1st, 1911. After we were both ordained to the work of the ministry, brother Earl was called to Gilboa, N. Y., and I to Jefferson, N. Y., and we both had to serve some different churches in the Lexington Association. I went with Elder Hewitt to New York city to visit the Ebenezer Church, and to the Middletown, Union Grove, Clovesville and Halcott churches. Of the four last named churches, few are left; the members have nearly all passed over the river of death, so very few members attend the solemn feasts, who worship God in the spirit and have no confidence in the flesh. The world is after the law righteousness, which is not of faith. Paul told his brethren to be found in Him, not having their own righteousness, which is of the law, but the righteousness which is of God by faith. For the law made nothing perfect, but the bringing in of a better hope did.

Now I must close, and I hope what I have written is according to the truth of the gospel. May love, peace and joy



abide in each heart, that we may forget the things that are behind, and have strength given us from Him who has promised strength equal to our day.

Your unworthy brother, saved by grace, and grace alone, if a brother at all,

JAMES MILLER.

(See obituary on page 653.)

KANSAS CITY, Kansas, Sept. 20, 1916.

DEAR BRETHREN:—Brother Philip and sister Elizabeth Shafer celebrated their sixty-sixth wedding anniversary at the home of their daughter, Mrs. C. B. Babbitt, 634 Franklin Ave., Kansas City, Kansas. Brother Shafer is eighty-nine and sister Shafer eighty-six years of age. The event was a surprise to the old couple, being planned by Mrs. Babbitt, with whom they make their home. The guests began to arrive about 5 o'clock p. m. Neither brother nor sister Shafer could imagine why so many people were coming until they were told it was in honor of their sixty-sixth wedding anniversary. They were completely surprised. Each guest brought a well filled basket, and a sumptuous 6 o'clock dinner was served. After dinner Elder W. T. Brown conducted services very beautiful and impressive from the twenty-third Psalm. This Scripture was very appropriate to the occasion, and made one feel the Lord had surely been our dear aged brother and sister's Shepherd in keeping and protecting them in all their long journey of this natural life. I think I never heard a discourse more suitable and more beautifully delivered than this was. It made one feel to look forward with an eye of faith to a city whose builder and maker is God. No matter how long our earthly pilgrimage, the Lord will never leave nor forsake us, but will be our help and stay in every condi-

tion in life. Brother and sister Shafer have two children, a daughter, Mrs. Lennie Babbitt, and a son, Mr. Rufus Shafer, and two grandchildren, Ernest and Earl Shafer. The guests departed with congratulations to the aged couple, who are in reasonably good health considering their advanced age. Brother and sister Shafer have been members of the Primitive Baptist Church fifty-eight years. They united with the Hogrun Church, in Western County, Ohio, in 1858, both joining at the same time. Elder Biggs was pastor of that church. They were baptized by Elder McClelland. They moved to Sedalia, Mo., in 1884, putting their letter in Walnut Branch Church. In 1905 they came to Kansas City, Kans., bringing their letter to Mt. Vernon Church, where they are now members.

May the Lord bless them with health and strength, both natural and spiritual, many days to come. When their earthly pilgrimage is over, may they enter into that rest which remaineth to the children of God.

Written by request.

SARAH P. COLLINS.

LA GRANDE, Ore., Sept. 16, 1916.

DEAR BRETHREN EDITORS:—It has been a long time since I attempted to write for publication in the SIGNS, but to-day is the anniversary of my mother's birth, and she has written a birthday letter to the SIGNS on each succeeding birthday for many years, and now that she is so frail and in such changed circumstances I wonder if any of the readers of the SIGNS will consider her great age and write a line to comfort and help her. Should any one desire to do so, address, Mrs. S. J. Cummins, Chester, Montana, care Mrs. Mary Bassett. Mrs. Bassett is mother's youngest living child, and al-

though she is fifty years of age still manages to care for mother, although she is in very poor health, and has been told that she cannot live more than a few months, yet even her physician may not know how long the Lord may see fit to prolong her days. A great hail storm threshed their field of four hundred acres of wheat and left not a bushel to harvest for rental, so that may have helped to depress sister's physical condition, for she is a sufferer at best.

I still have some of mother's books for sale, and have sold almost enough to pay the cost of printing, but nothing to aid in giving mother the comfort she needs, but I trust I do all in my power to aid her, and I feel it would be a blessed privilege for some of the dear saints who have read her writings with comfort and encouragement to now write to her, or send something for her comfort, especially that winter, cold and severe, will soon be upon them. Should any one want a book, or books, please send to me, as the books are here, and rest assured that mother will get the proceeds. I borrowed money to pay part of the printing, and have managed that, but it is so sad to know that mother has come to where the strenuous times make it hard to get on in this world, but she has the faith of God's elect, and he in some way will provide for all.

Only a few weeks since, I visited the old Siloam churchyard, where I saw the graves of many of the saints who sleep, and viewed the same old house where mother had entertained the associations, yearly meetings, and the regular visitors to the church meetings as far back as the year 1849, when Elder Stipp was just coming into the ministry. There is not a living member left.

I have received some assistance in the

past year, providing some necessities for mother from some friends from other denominations as well as among our own people, who sometimes "look to the necessities of the saints," but be assured it is only as one feels constrained in those matters. I was nine years old when father and mother took my best muslin clothes, all ironed and ready for wear, to the orphaned daughters of a dear old sister, and when I protested, and my tears flowed freely, they told me to go read the book of James and see how christians acted in regard to such deeds, and from that time until this day I have remembered one text: By their works as well as by faith are they knowu.

Do with this as seems best.

As ever, your unworthy sister in affliction,

MARTHA J. ALLEN.

SOLDIERS' AND SAILORS' HOME, }  
QUINCY, ILL., Sept. 18, 1916. }

DEAR BRETHREN:—Inclosed please find two dollars for the SIGNS OF THE TIMES, of which my father was a subscriber back in the year 1859, I think. He and my dear mother were members of the Primitive Baptist Church at Spoon River, Stark County, Ill.; Elder Chenowith was pastor at that time. My wife and I are members of Liberty Primitive Baptist Church, at Los Angeles, California.

Dear brethren, I would ask a favor of you: that you would through the SIGNS express our thanks to the dear brethren of Liberty Church, Los Angeles, California, also of Little Flock Church, Riverside, California, for their loving remembrance of us in supplying us with the SIGNS the past three or four years, and they will live in our memory as long as life shall last. Some of the names that are dear to us are brother and sister Daw-

son, brother and sister Boes, brother and sister Spiers, sister Brown, and a host of others whose names I cannot now recall, and may God bless them all. May Elder Henderson long be spared to speak comforting words to his Father's children, and sound a call to those who are blessed with a hearing ear to come home.

I will close by sending our christian love to you all, and will say to the able editors of the dear old SIGNS, May God in his infinite goodness bless you, is the prayer of yours in hope of a blissful reunion, when our Lord shall come gathering his elect from the four quarters of the earth.

B. F. MEHEW.

BLOOMSBURY, Texas.

DEAR BRETHREN EDITORS:—As my dear mother, Mary J. Easters, is sending in her subscription for the dear old SIGNS, she said she would be glad for me to write you, dear friends, a few lines to try to tell you how much comfort and consolation it has been to her in her dark and lonely hours, as my poor old father is helpless and very feeble. I, too, dearly love to read the dear paper, and my husband also enjoys it. I am so unworthy it is with great weakness and much fear I attempt to write you. I see many precious letters that give me much comfort and greatly revive that precious little hope in me. I longingly desire to tell you all the reason of that little hope I have, but I am so helpless I fear to make the attempt, for fear I may deceive the dear people of God. My mother has been a silent reader of the dear old SIGNS for a long time. She also has been a member of the Old Baptists for twenty odd years. My father joined three years ago. I have been a member two years and my husband one year.

Hoping you dear people may bear with my weakness, I am your unworthy sister in a precious hope in Christ, desiring the prayers of you all,

MAGGIE SIMMONS.

BARNES, Ark., Sept. 22, 1916.

DEAR EDITORS:—I address you to inform you that I surely feel thankful to you and the God you so faithfully serve in the selection of the various articles which go to make up our leading family paper, the SIGNS, which contains about all the preaching I get. I am near the end of my seventy-fifth year, and have been a reader of the SIGNS for sixty years, and have always felt that the unalloyed truth was more ably set forth in it than in any other paper. I have read the last copy, and it has been worth to me the price of a year's subscription. While all was good, the editorials were so good I deem it a special copy. The letter written by sister J. E. Berry, of Granbury, Texas, proved we have traveled the same road in many respects. We have raised a large family, all married and gone, and we are left alone, and not able to work much. Brother Lefferts' article on Adam being the figure of him that was to come, is to me the ablest I have ever read. God bless the editors and contributors of the SIGNS OF THE TIMES. While I feel unworthy a name among them, still, if not deceived, I love them.

SAMUEL TURNER.

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., NOVEMBER 1, 1916.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**“WHY STAND YE HERE ALL THE DAY  
IDLE?”**

(MATTHEW XX. 6.)

THIS parable of the laborers in the vineyard, recorded in the twentieth chapter of Matthew, applies, we think, in direct connection with the conversation of Jesus and his disciples recorded in the nineteenth chapter. The beginning of the twentieth chapter is not the beginning of a new theme, but a continuation of the subject discoursed upon by Jesus in the chapter before. Let us glance at some things in the nineteenth chapter, that we may better arrive at the connection which furnishes a setting for this parable of the laborers in the vineyard. A rich young ruler came to Jesus and asked him: “What good thing shall I do, that I may have eternal life?” Jesus called his attention to the commandments of the law, but the young man said he had kept all these things from his youth up, “what lack I yet?” Then Jesus said, “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.” This young man then went away sorrowful, for he had great possessions. Turning to his disciples, Jesus then told them that it is easier for a camel to go through the

eye of a needle than for a rich man to enter the kingdom of heaven. This so astonished the disciples that they asked him, “Who then can be saved?” The reply of Jesus was, “With men this is impossible; but with God all things are possible.” Now, the fact that Jesus had told this young man to sell all his goods and come follow him (Jesus), and that he should have treasure in heaven, caused Peter to wonder what would be his reward, seeing he, too, had left all and followed Jesus. The natural mind in Peter told him he ought to have some reward for leaving all and following Jesus. The natural mind loves to be paid for all it does. Therefore Peter’s thought was something like this: If Jesus promises this young man treasure in heaven when he has sold all his goods and given to the poor, surely we twelve who have been now following him some time, and have left all our goods, should receive some compensation for the deprivations we have suffered. This thought of Peter’s was shown in the manner he talked with Jesus: “Behold, we have forsaken all, and followed thee: what shall we have therefore?” Jesus then said: “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. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.” Here Jesus plainly told them that not simply were they twelve men to receive an hundredfold and to have everlasting life, but that “every one” leaving all for Jesus’ name should receive an hundredfold and inherit everlasting life. Every child of God saved by grace

finds that the name of Jesus compels his separation from the world. It is not a question as to whether God's people want to be separate from the world or not, the very work of grace in their hearts brings about this separation, so that God's people, while in the world, are not of it. Every child of God, whatever be his or her place in the body, is what he is by the grace of God, and all boasting is excluded, so that one cannot lord it over another, or set himself up above his brethren. Jesus followed this conversation in the nineteenth chapter of Matthew with the parable in the twentieth chapter, and the parable simply illustrates what Jesus has already said to them. Jesus showed the disciples that even though they had been with him all through his ministry, and had suffered persecution with him, thus bearing the burden in the heat of the day, yet they were not on that account to expect any greater reward or pay than some humbler child and servant of God who might be called into the vineyard at a later time. Peter, though called to be an apostle of the Lamb, and given wonderful liberty to preach the gospel when Pentecost had fully come, was after all nothing but a sinner saved by grace, and thus no greater in himself than the thief on the cross, who also was a sinner saved by grace. Even though Peter had left all and followed Jesus, was that any credit to Peter? Peter had not done it in his own strength or according to his own will. Why, then, should he expect pay for what he had not and could not have done of himself? If grace had brought about this renunciation in Peter, and it was grace that had done it, then surely grace deserved the credit, and not Peter. It was carnal for Peter to say, "We have forsaken all, and followed thee: what shall we have therefore?" And Jesus told him and the eleven that though they were ordained to occupy thrones of judgment in the regeneration, yet every one that likewise was called to leave aught for the name of Jesus should receive an hundredfold in the gospel kingdom, so that these twelve were not to be able to boast over the least one in all the body of Christ. Jesus likens the kingdom of heaven to a man that was an householder who went out early in the morning to hire laborers into his vineyard, and when he had agreed with the laborers for a penny a day, he sent them into his vineyard. Afterward, this same householder went out at the third, sixth and ninth hours of the day and sent other laborers into his vineyard, promising them not a penny, but "whatsoever is right, that shall ye receive." Now, Jesus speaks of himself here as a householder, and how beautiful that is. Jesus' house is the church, and he rules all things in his church, which is his house. Jesus, the spiritual householder, calls the laborers and sends them to work in his vineyard. The first laborers were hired very early in the morning and promised a penny. These first laborers are the twelve disciples whom Jesus called to follow him almost immediately upon the beginning of his public ministry; thus they were called very early in the morning of that day which Jesus spoke of as follows: "I must work the works of him that sent me, while it is yet day: the night cometh when no man can work. As long as I am in the world, I am the light of the world." Thus it was day while Jesus was in the world performing the work of salvation. It was early in this day of Jesus in the world when he called the twelve and promised them a penny; that is, that they should sit upon twelve thrones judg-

ing the twelve tribes of Israel. The others whom Jesus called during his ministry here were not promised thrones of judgment, but all the children of God are promised that whatsoever Jesus deems it best for each member of his family to have, that shall they have. In the end of the day all received the same, a penny. This does not mean that in the end all became apostles. No, but it takes the same grace to cause one to believe and walk in the apostles' doctrine as it did to enable them to teach it. It is just as much a gift when one cleaves with all his heart to what Peter preached, as it was a gift that enabled Peter to preach it, and in the end all the laborers in the vineyard, no matter how long they had labored, were on the same plane and footing: all were what they were by divine calling, and not by any voluntary act of their own. Whether, like the twelve disciples, they had been with Jesus all through the heat of the day, or whether, like the thief on the cross, they came in at the eleventh hour, Jesus was the reward of each. He is his own reward, and each child of God finds full and perfect satisfaction in being with Jesus and clothed in his likeness. All owe their being and their labor to what Jesus has made them by his grace, and not to what they have made themselves. Now, it is particularly of those who came into the vineyard at the eleventh hour that we desire to write. The householder came into the market place at the eleventh hour and asked these, "Why stand ye here all the day idle?" Their answer was very simple: "Because no man hath hired us." How could they go before they were sent? They could not send themselves, could they? They could not force themselves into any vineyard, could not compel some man to employ their services. The ques-

tion of the householder to these men was not a rebuke because they were idle, it was not a hint that should have been at work long before. No, it was none of this. The question of the householder simply brought out the reason why they were not working: "Because no man hath hired us." Surely they could not work unless they were engaged by the householder and sent by him into his vineyard. They had no right to enter his vineyard without being sent by him.

Now, we have said before that this householder is Jesus. Jesus calls whom he will to labor in his vineyard, and none can labor in that vineyard until he calls them and sends them. They cannot but remain idle in this matter until the householder appears to them. Did any one ever hear of a vineyard hiring its own workmen? No, but the owner of the vineyard, the householder, must look after his vineyard and send into it laborers to dress and keep the vines. Just so Jesus the householder must care for his vineyard, the church. The church does not go out and hire laborers to come to her. She has no more power to do this than grapevines to get themselves looked after. The husbandman calls and sends into his church such laborers as he pleases to look after her. It is one characteristic of the true church of Jesus that she has never been able to manufacture her own ministers, but has ever been dependent upon the Lord Jesus to send his laborers into her. Until he does this, she must and does remain idle, waiting upon him. Also, the men whom Jesus chooses to labor in his vineyard have no power to send themselves, but must wait for the householder, Jesus, to find them and send them. For this reason, then, these eleventh hour servants remained idle in the market place; no man had yet hired them,

and they could not do else but remain where they were until the householder found them and sent them to the work. No school, college or any institution of men can turn out laborers for Jesus' vineyard. The church has no source of supply but in Jesus her head. Sometimes the Old Baptists get very anxious about who will preach to them when the ministers they have are gone, and often some restless spirit among them gets to advocating things we ought to do in order to keep ourselves from dying out. Will you please tell us what a grapevine can do to keep itself alive? Nothing. No more can God's people do anything of themselves. All their strength and all their keeping is in Jesus. He is their life and the health of their countenance. Often we get discouraged when we see the few laborers that are being called and sent into the vineyard, and when we see, perhaps, the members of the churches passing away and few coming in, yet what can we do about it? God is the only one who has ever been able to call and qualify a man to preach his gospel, and he has never disclosed to man the secret as to how he does it. How, then, shall we go about making preachers? Also, Jesus is the only one who has ever been able to bring his little children into the visible organization of the church, and he has never handed over to us his power of doing that. How, then, shall we do it? We have seen some members who have been brought into the church through persuasion of men, perhaps the pastor of the church, but such never make good, reliable, sound Baptists, and more often these are inclined to bring in false doctrines among us, and tear up the peace of the militant body. It is always best to wait for the Lord to send his laborers into the vineyard, and not try to

do it ourselves. The old ark may look pretty shaky sometimes, but any effort on our part to steady it always results in condemnation. Whenever you try to mix grace with works there is sure to be death in the pot, and it makes God's little children sick. All our fruit must come from Jesus. He is the vine, we are the branches, and no branch can bring forth fruit except it abide in the vine. Without Jesus we can do nothing. We can work out our own salvation with fear and trembling only as God works in us to will and to do according to his good pleasure. They that wait upon the Lord are the only ones to whom is promised the renewing of strength. It is good to patiently wait upon the Lord, to stand still and see his salvation. Zion is a quiet habitation, her name is, "The Lord is there." He is to her a place of broad rivers and streams, wherein goeth no galley with oars, neither does gallant ship pass thereby. These eleventh hour laborers just as much filled their place in the vineyard as those sent into it early in the day. It takes just as much grace to labor in Christ's vineyard one day as it does a thousand days. Then why should Peter and the eleven expect any more reward for having left all and followed Jesus than any other child of God who might also be called in their order and measure to also forsake all for Jesus' sake? To all the reward is the same. It is not reckoned of debt, but of grace. Jesus is as much the reward of these that came in at the eleventh hour as he is the reward of those who labored all day. None of them labored except by the calling and authority of the householder, therefore wherein was the right of the all-day laborers any more than the eleventh hour ones? When Paul shall stand before the face of God in glory, all he

can say, notwithstanding his valiant fight as an apostle of the Lamb, shall be, I am a sinner saved by grace. This is the same song, no more and no less, that every child of God shall sing, whether his days here have been many or few, whether his labor has been long or short. There are no bigs and littles in the church of our God, but all are one in him, sinners all saved by grace, and if any one seems to have more ability to labor than another here in the vineyard, that ability is not of self, but of grace.

We have written upon this subject by request, and do not know that we have gotten at the kernel of the parable at all, but we hope, at least, we have stirred up the minds of God's people to think of these grand things. The SIGNS never has had, and never will have, any use for any other salvation than that which is by grace through the Lord Jesus Christ by the mercy of God the Father. L.

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#### MINUTES.

OF late years the amount sent us by some of the Associations for printing their Minutes has been gradually decreasing, until now some of them hardly send enough to cover the cost of production, and as everything used in printing has been greatly increased in price this makes it very hard for us. Brethren, please bear this in mind, and in making up contributions for printing Minutes do what you can for us.

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#### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse in Woburn, Mass., the fifth Sunday in October (29th). All are welcome. L. B. FORD.

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#### CIRCULAR LETTERS.

(Written by brother John F. Oliver.)

*The Virginia Corresponding Meeting, in session with the Bethlehem Church, Prince William County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1916, to the churches composing this meeting, and to the associations and meetings with which we correspond, sendeth greeting.*

DEARLY BELOVED BRETHREN IN THE LORD:—According to the custom practiced in our Association for many years, we desire to send you our annual epistle of love in the form of this Corresponding Circular Letter. Through the abounding goodness, mercy and loving-kindness of our covenant-keeping God, we have been preserved through another year, and favored to meet again in an associate capacity. Surely, brethren, we have great reason to be thankful to our heavenly Father that it is as well with us at this time as it is. Unless the Lord directs our mind we feel sure we shall not be able to write anything comforting or profitable to the children of the most high God. We do fully realize the meaning of our Savior's words, "Without me ye can do nothing." God's people are a fearing people, for when they write or speak on the glorious theme of God's salvation to his chosen people they are made to fear and tremble lest they darken counsel by words without knowledge. We read that the Lord answered Job out of the whirlwind, and said, "Who is this that darkeneth counsel by words without knowledge?"—Job xxxviii. 2. We are told in holy writ that the fear of the Lord is the beginning of knowledge. This knowledge must be given unto us as a light shining in a dark place, in the deep recesses of the heart, where the heart is



found to be a cage of unclean birds. When this is done for us, and we are made to see the vileness of our own carnal nature, we are made then to fear and tremble, and to think upon the Lord's name, and to stay upon our God. We do believe that God's people are a fearing people. They fear God and beg for mercy at his hands. We read in Malachi, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Malachi iii. 16. God's people are a different, separate and distinct people from all other peoples of the world. They are a peculiar people, and the only people on God's green earth that can show forth the praises of Him who has called them out of darkness into his marvelous light. God is good and his mercy endureth forever. "And his mercy is on them that fear him, from generation to generation."—Luke i. 50. "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other."—Psalms lxxxv. 9, 10. The Lord is our righteousness, and he gives peace to those of a contrite heart, for he has said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The world cannot receive this peace in or by their own strength, for it is the peace of God, which passeth all understanding, and shall keep your hearts and minds through Jesus Christ. "Rejoice in the Lord alway: and again, I say, Rejoice." Dear brethren, may the Lord bind our hearts together in one bundle of love, so that we shall always endeavor to keep the unity of the

Spirit in the bond of peace and fellowship. There is nothing more beautiful and pleasant on the Lord's green earth than to see brethren dwelling together in unity. The psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" John says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "Beloved, if God so loved us, we ought also to love one another." The poet says:

"My dearest friends in bonds of love,  
Whose hearts in sweetest union prove,  
Your friendship's like a drawing band,  
Yet we must take the parting hand."

The definition of the word "fellowship" is companionship, mutual association of persons on equal and friendly terms, familiar intercourse, &c. Paul says to the Philippian brethren, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."—Phil. ii. 1-3. Dear brethren, what a congenial family we see in God's dear people walking together in fellowship and in love one with the other, showing that they have been with Jesus and have learned of him. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Peter says, "Dearly beloved, I

beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest," &c., assuring them at the same time that they are a chosen generation. He said to them, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." In all ages of the world the visible true church of God has been a chosen few. Israel was told of God that they were not chosen because of their number, but that they were few and the least of the nations. The people of God have always been described as a remnant, and their churches as little, and as long as there remains a church and assemblies of the saints the living promise and sweet assurance of our Savior will have a practical application: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Therefore, we can rejoice that even the visible status of our churches witnesses to the truth that the Old School Baptist Church is founded upon an abiding foundation: "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the tried stone, the chief corner-stone. Brethren, ye are no more strangers and foreigners, but fellow-citizens with the saints, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom ye are builded together for an habitation of God through the Spirit. Jesus, the foundation and builder of his church, has said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." Of all the institutions of men of every name and character based

upon human agency, we can say of them that their rock is not as our rock, our enemies themselves being judges. "The Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us." For it is written that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Dear brethren, what we have already written seems to confirm our belief in the doctrine of the eternal vital unity of Christ and his church, his people. Take away our head and our body is dead. Jesus says, I am the vine and ye are the branches. Kill the vine and the branches die also. But our vine still lives, and so do his branches. Jesus says, "Because I live, ye shall live also." It is through him we live, move and have our being, naturally as well as spiritually. Paul asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? \* \* \* Nay, in all these things we are more than conquerors, through him that loved us. 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."

The next session of this Corresponding Meeting is appointed to be held, the Lord willing, with the New Valley Church, Loudoun County, Virginia, beginning on Wednesday before the third Sunday in October, 1917, and continuing three days. We invite your messengers, ministers, and all other lovers of the truth to meet with us at that time.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

(Written by Elder John Clark.)

*The Lexington Association, convened with the Gilbow Church, and churches and messengers with whom we correspond, October 4th and 5th, 1916.*

DEAR BRETHREN:—Through the mercies of God we are glad to once more greet you as a remnant according to the election of grace, with the words recorded in Romans twelfth chapter, first verse: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Truly we are constrained to acknowledge that it is of the mercies of God that we are not consumed. The sacrifices of God, a broken spirit, a broken and contrite heart, O God, thou wilt not despise. O give thanks unto the Lord, for he is good, because his mercy endureth forever. Let Israel now say that his mercy endureth forever. Let the house of Aaron now say that his mercy endureth forever. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a

quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Ass't Clerk.

(Written by Elder J. M. Fenton.)

*The Juniata Association, in session with the Fairview Church, Fulton Co., Pa., Friday, Saturday and Sunday, Oct. 6th, 7th and 8th, 1916, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting.*

DEAR BRETHREN:—It is our custom among the associations to have a Circular Letter written each year, the same to set forth somewhat the doctrine, faith and order of the churches. These Circular Letters, written by men of this age and day, are not understood to take the place of what is given us by the Savior and the apostles for the faith and order of the church, but are intended rather to give our views of what is meant by their testimony and record. Let it ever be understood that the apostles' words are by the authority of our Lord and Savior, and nothing can be added to or taken from, but we have the right to set forth according to our views what is meant by their words, and when our Circular Let-

ters are indorsed by the association they are not binding upon church or churches, but rather intended to be received as by way of advice and not authority. We ever feel impressed to regard the church in her position before the Savior as one who is first in his consideration, as joined unto him in vital unity, and as exalted above all organizations, assemblies, associations, or any other thing formulated by any one since the days of the apostles. We recognize no headquarters of authority of what Scriptures mean, or the faith and order of the church, only that which is given us by the Savior and the apostles, and our comfort and food will be only as the Spirit takes of the things of Jesus and shows them unto us. When we see eye to eye of what is meant by the Savior's words or the apostles' words, we have sweet fellowship one with another, but if we do not see eye to eye of what Scripture means no association has power to bind their views upon church or churches. We hope that the conducting of the associations as now observed by us will be so as to make for peace and whereby we may be edified and comforted together, and the associational relationship be continued.

At this time we have no further comment in this our Circular Letter.

J. M. FENTON, Moderator.

J. C. MELLOTT, Clerk.

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#### STATEMENTS SENT.

WILL those to whom we have sent statements of their accounts try to respond, even if they can pay only part of their indebtedness? We at present need all due us, and although a little matter to each person, when there are many in arrears it means a great deal to us, as we have large bills to pay.

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#### CORRESPONDING LETTERS.

*The Juniata Old School Baptist Association, in session with the Fairview Church, Fulton Co., Pa., Oct. 6th, 7th and 8th, 1916, to the associations and churches with which we correspond, sendeth greeting and love in the Lord.*

DEARLY BELOVED IN THE LORD:—In the providence of God we have met once more in an associate capacity, we trust gathered in the spirit of our dear Savior. Our meeting has been to our profit and comfort, and his glory. Your messengers report peace and harmony, and in this letter of correspondence to the sister associations with which we correspond, we desire to name the name of Christ Jesus the Lord above every name that is given in heaven and in earth. Our ministers have come declaring God's power to save, and salvation by grace in the fullness of the gospel.

Our next association will convene with the Springfield Church, Huntingdon Co., Pa., commencing on Friday before the second Sunday in October, 1917, when and where we hope to meet your messengers again.

J. M. FENTON, Moderator.

J. C. MELLOTT, Clerk.

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*The Lexington Old School Baptist Association, now in session with our sister church at Gilboa, Schoharie Co., N. Y., October 4th and 5th, 1916, to the associations of our faith and order with which we correspond sends christian salutation.*

DEAR BRETHREN:—How good it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; and in this manner would we greet you, that peace be within

thy walls and prosperity within thy palaces. This can only come from Him who bringeth glad tidings, that publisheth peace. How beautiful are the feet of him who bringeth glad tidings of great joy. We have been blessed with able ministers of the gospel, whom we trust the Lord hath set upon the walls of Zion to proclaim the everlasting gospel of the Son of God to every creature whose heart is open to receive the truth, and when this truth comes to the believing character it is like the dew on the tender herbs, it toils not, neither does it spin. We are informed that Solomon in all his glory was not arrayed like the lily of the field. So may we be enabled to look unto Him from whence all our help cometh, and from whom all blessings flow. We desire a continuance of your correspondence. May the God of love and peace be with you, is our prayer for Jesus' sake. Amen.

Our next session is appointed to be held, the Lord willing, with our sister church at Halcottville, Delaware Co., N. Y., at the usual time, first Wednesday and Thursday in October, 1917, where we hope to meet your messengers and receive your messages of love and fellowship once more. Until that time farewell.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

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## MARRIAGES.

By Elder W. S. Alexander, at the home of the bride's parents, Cockeyville, Md., Saturday, Sept. 23rd, 1916, James Gore, Jr., of Reisterstown, Md., and Edith Lillian Scott, of Cockeyville, Md.

## OBITUARY NOTICES.

— **Harry Collins**, a lover of the truth and a friend of the Old School Baptists, died at the end of a six months' illness Sept. 11th, 1916, at Glenbrook Farm, Fairfax County, Va. He was born in Gloucester, England, May 2nd, 1879, the son of Harry and Caroline Collins. He came to the United States in October, 1892. Nov. 12th, 1902, he was married to Zora Robey, a daughter of our late brother Lewis Robey, of the Frying Pan Church. Sister Zora was baptized a few years ago at Frying Pan, by Elder J. G. Eubanks. She is left with her little boy Harry to mourn the loss of her young and very dear husband. She has been wonderfully supported in her trial by the presence of Jesus, and murmurs not at all at the departure of her loved one. After their marriage they lived in Washington up until a few weeks of Mr. Collins' death. Burial took place in Vale Cemetery, in Fairfax County, and we tried to speak from the words, "If a man die, shall he live again?" Mr. Collins attended the Virginia Corresponding Meeting with the Bethlehem Church five years ago, and with the New Valley Church four years ago. These were very precious seasons to him. He was of an inquiring mind, and a great Bible reader. He loved to hear conversation upon the Scriptures, and showed his interest to be that of sincerity, and not of mere curiosity. May the good Lord continue to dwell manifestly with our dear sister Collins, and may she find that he supplies her every need. L.

— **Elder James Miller** passed away at his home at 5 o'clock Sunday morning, Jan. 26th, 1913. He was born Jan. 4th, 1826, making his stay on earth 87 years and 22 days. He united with the Primitive Baptist Church in 1857, and was ordained to the work of the ministry in 1880. He was ever faithful to the work whereunto he was called. He was married to Polly Merea Van Valkenburgh, who died in 1893. Married again, to Miss Jane Hammond, who survives him, with one daughter, Mrs. Martha Whitney. Elder Miller was of a kind and cheerful disposition, and had many friends and few or no enemies. He died as he had lived, in the triumph of his faith, and we believe has gone to his reward.

The funeral was held at his home Jan. 29th, conducted by Elder John Clark, assisted by Elder R. W. Sanford. Interment in Halcott cemetery. May the God in whom he trusted comfort those who are left to mourn his departure.

**Sarah Elizabeth Demie** was born August 11th, 1852, and died at her home July 14th, 1916. She was married to S. D. Demie in the year 1869. To that union seven children were born, six of whom are still living. Soon after her marriage she with her husband united with the Missionary Baptists, never having heard a Primitive Baptist preach. About the year 1889 just through curiosity she went to a Primitive Baptist meeting that was being held near Farrar, Limestone Co., Texas, and heard old brother John Collins preach. So in satisfying that curiosity she found a people that preached exactly what she believed, and she of course fell in love with them and wanted to live with them, so not a great while later she with her husband united with the Old School Baptist Church, and lived with them until her death. It can truly be said of our dear sister that she was a kind and dutiful wife, a loving mother, and truly a mother in Israel. She leaves to mourn their loss a kind and affectionate husband, six loving and dutiful children, a large circle of friends and the little church Zion she loved so well. She was faithful to the end, and died in the full triumph of living faith. Her house was a home for Old Baptists, as many now living will testify. She was confined to her bed two months, and was never heard to murmur. She was perfectly resigned to the will of her heavenly Master. O may our last end be like hers. All that a good physician and loving hands could do was done for her, but to no avail, death came, and she fell asleep in the arms of Jesus as peacefully as a little child. It was a great loss to her neighbors and friends, as well as her family. She was laid to rest in the Past Oak Cemetery, to await the glorious resurrection, when she shall be changed and fashioned like unto Christ's glorious body, and be forever with him and all the blood-washed throng, where sickness and sorrow never enter, and pain and death are no more. May our God fill her absence in all places with his divine presence.

Written by one who loved her as a dear and precious sister in Christ.

W. O. BEENE.

**Mrs. Emma McDonald**, wife of Elder A. M. McDonald, a sister in Christ, departed this life July 27th, 1916, at the age of 56 years. She was greatly afflicted, but I never heard her complain. She was always cheerful, and showed her faith in Christ by her godly conversation and orderly walk. She was a devoted companion and a loving mother, was a member of the Primitive Baptist Church twenty years, strong in the faith and doctrine of God our Savior. I visited her a short time before she died, and found her submissive to her lot. When I entered her room she smiled and said, "O, the Lord has been so gracious to me." She had a vision a short time before; she said that the Lord had given

her the blessing that she had prayed for many years, that she might be spared to see her baby child a man, and her petition was granted. May her counsel ever be with him, and may he never go astray. May God's protecting care ever hover around her loving children, and may God be with her aged companion, and may he be reconciled to His holy will, ever looking to him who is the giver of every good and perfect gift. May he look beyond this vale of tears, sorrows and disappointments to the resurrection, where there will be no more parting, is the prayer of your unworthy sister.

LIZZIE BAKER.

**Mrs. Bettie Fogleman**, whose maiden name was Phillips, was born in Lee County, Miss., March 27th, 1855, and was married to Mason Fogleman August 18th, 1870. To that union one son was born, Isaac Franklin, who died at the age of three years, 4 months and 18 days. Sister Bettie joined the Primitive Baptists of the Predestinarian faith and order in the year 1887, being baptized by Elder Polk, and lived a consistent member until the end. She was an invalid some eight or ten years, and her suffering was great, but she bore it with as much patience as this nature will allow. She believed in salvation by grace, both for time and eternity. The church at Elm Ridge has sustained a great loss, but we hope our loss is sister Betty's gain. To the bereaved I would say, We must bow in humble submission to the will of Him who doeth all things well.

Her pastor,

W. W. SLAUGHTER.

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

Wm. Darby, Md., \$1.00.

### M E E T I N G S .

THE Olive and Hurley Old School Baptist Church, Providence permitting, will hold its annual or yearly meeting the last Saturday and Sunday in October (28th and 29th), 1916. Those coming by rail east or west will get off at Ashokan, via U. & D. R. R., Ulster Co.

Done by order of the church this 30th day of September, 1916.

JAMES H. BEVIER, Clerk.

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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 (ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

ALVARADO, Texas.

DEAR EDITORS:—As I have been writing to the managers on business, I have decided to try to write something to you by way of encouragement, though I feel too ignorant and unworthy to say anything more than simply to acknowledge the great pleasure and instruction I derive from reading your writings, being alone, having no one to talk with, or to hear talk, that believes as I do on the teaching of the Scriptures, and being surrounded by teachers of many shades of beliefs, all claiming to be zealously engaged in winning souls for Christ, and thus helping him save sinners and evangelize the world. I am entirely cut off from public worship, so the SIGNS contains about all the preaching I get, and being in full accord with you both on every point of doctrine embraced in the wonderful plan of salvation by grace alone, you may imagine what joy it gives me to read your editorials, which are so plain and well expressed. I cannot see how any one with any spiritual discernment can fail to understand and believe, not that they are calculated to produce faith, but point to and show what a solid

foundation the believer has for his faith to rest upon, which is Jesus, who alone can and will save all who come unto God by him and are drawn to Jesus by the Father. In your editorial on Revelation xxii. 17, brother Lefferts, you surely have divested that Scripture of every vestige of Arminianism and creature works, and shown conclusively, to my great satisfaction, what was the mind of the Spirit, that the “come” was and is addressed to Him who said, Behold, I come quickly, and not to sinners, as many seem to think. I was for fifteen years entangled with the New School, who often used that text as an invitation to sinners to come and let the Lord save them, implying that he was so deficient in power that he could not save them without their consent. My people, embracing a very large connection, are all Missionaries, and most all Baptists that claim to be anything. My father’s entire family were members of the same organization, whose meetinghouse stood not more than a mile from where we were all raised. So I was taught from childhood to have great respect for old Enon, which was constituted long before the division of the Baptists, and being in the country, away

from town influence, stood firm for a long time on the foundation of the apostles, Jesus Christ being the chief corner-stone, and enjoyed the preaching of old-fashioned God-called preachers. But alas, the time came when some were admitted who sowed tares among the wheat, who imbued the doctrine of Andrew Fuller that the church should send missionaries to the destitute at home and heathen abroad; that she should assist in the formation of Bible societies for the dissemination of Bible knowledge, and build up schools to educate preachers for home and foreign fields, and thus preach the gospel (so-called) to every creature; to form Sunday-schools in every church to train the young mind; to give liberally to support all the institutions of so-called benevolence, and in 1843 I believe it was (I was born that year), the delegates to the association disregarded instructions from the church and voted to drop from fellowship the antis, as they were called. While many of the church were not satisfied with the action of the association, they remained in the church, but it was a long time before the new measures received any material support from old Enon, although she did assent to them. But those in the association who did contend for the faith once delivered unto the saints, and desired to walk in the old paths, being largely in the minority, made but little impression upon the new lights, more than being objects of contempt and ridicule, which were profusely heaped upon them. It was about that time that the heresy of Daniel Parker, who then lived in the bounds of the Mussel Shoals Association, made its appearance among Baptists, which caused another reduction, that left only a few names in Sardis to contend for the truth as it is in Jesus, who by the grace of God were enabled to

keep up separate organizations. But twenty-four years later, in 1867, when it was my privilege to become identified with them, the Missionary Baptists, as they were pleased to call themselves, had thrown off all restraint, and began to spread out like a green bay tree—had, according to the prediction of Andrew Fuller, risen from a mere dunghill in society to honor and respectability among other denominations, and soon became as corrupt in doctrine and practice as any of them, notwithstanding they did quarrel with their pedobaptist brethren about baptism and close communion, and occasionally some one did attempt to preach predestination and election after a fashion of their own, and I was then in full accord with them, and assented to all they said, and really thought I was serving God. But the time came when, if I am not altogether deceived, the good Lord showed me that salvation is entirely of him, independent of all creature works, either good or bad, and that my own righteousness was only filthy rags, that I never have done, nor ever can do, anything to merit God's favor in the least, so have been moved to cut loose from every system that substitutes works for grace in salvation, which I now believe all Arminian teachers do. So it has been my lot for twenty-five years to be a homeless wanderer, having no relish for the service I once took great delight in, and feeling too sinful and unworthy to even ask a home with the people I love for the truth's sake, notwithstanding my great desire to be like them and to be worthy of a place among them. So I go mourning on account of sin, never being able to turn from sin, but keep doing the things I ought not, and leaving undone things I ought to do, often repeating the prayer of David: O Lord, turn me, and I

shall be turned. Lord, have mercy on me, a sinner. Often repeating the hymn, "Tis a point I long to know." Often my lamentation is:

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

Again I am privileged to sing, "How firm a foundation, ye saints of the Lord," and I do thank God for such expression of confidence in the power, goodness and mercy of God to all his people in every condition or circumstance in which they may be. Yes, I do love that old song, but the perplexing question returns, Am I included? I can believe for others, but not for myself as I want to, for there is not the least doubt in my mind relative to the relation of Christ to his people, and that relation always existed, that they were chosen and created in him before the world was, as Adam's posterity were in him when God made him, and as Adam's descendants all actually sinned, and thereby were involved in death, so the death of Christ insures eternal life to all who are and were in him and his resurrection from the dead, is a guarantee that he will raise them all up when time shall be no more. That editorial on the resurrection is sublime and full of consolation to the weary pilgrims; and yours, brother Ker, on love, obedience, also Matthew v. 3: "Blessed are the poor in spirit," are fraught with consolation and comfort to the poor little ones. In fact, all the editorials are good and instructive, as well as the many corresponding writers, many of whom I almost envy for their clear spiritual vision and bright experience of grace. O to be sure that I know and love the Lord, whom to know a right is everlasting life; but how can one so full of sin, so prone to evil, ever attain to such knowledge? I do love the SIGNS

OF THE TIMES and all connected with it, and because of that fact I have hope.

Now, dear brethren, if you can allow me to thus address you, no doubt you have wondered why I have written all this. Well, I cannot tell you why, for I had no idea when I began of making such draft upon your time and patience, but it seemed I just could not stop. I hesitate in sending it to you, on account of inaccurate spelling and bad writing, but it is the best I can do. I hope you may be able to read and comprehend enough to give you an idea of my feelings for you and the dear old SIGNS, also a little idea of my position spiritually, and if you can I wish you would tell me where I am, for I must confess to you that I do not know. I failed to find words to fully express what I wished to, but have followed the leadings of my mind in writing, and if I have said anything that is not true it is because I do not know any better, for it is my greatest desire to know the truth as it is in Jesus, and to propagate nothing but the truth. If you see anything in this worth publishing you can do so, otherwise it will not affect my love for you in the least.

G. E. KEYS.

ELGIN, Ore., Oct. 1, 1916.

DEAR EDITORS:—I am sending you the inclosed letter from Elder A. Cheyne, and hope it may meet with your approval to publish it in the SIGNS OF THE TIMES. In gospel bonds.

G. E. MAYFIELD.

KLAMATH FALLS, Ore., Sept. 10, 1916.

DEAR BROTHER MAYFIELD:—Your recent letter I duly received, wherein you speak of the Siloam Association of Old School Baptist churches of long ago as more than forty years since, and spe-

cially refers to Elder Stipp being at that meeting and his great ability as a scribe. Although I never met him, yet I have read after him in old copies of the SIGNS, occasionally given me to read by Elder Hess and sister Pitman, then resident in Klickitat Co., Wash., and felt to enjoy his able articles. Such gifts as he, and indeed the very humblest gifts to the church, are pillars held in everlasting remembrance. Our recent meetings at Forest Grove were of such a nature that all who were privileged to participate will long remember them, for all of the songs of praise, earnest and united petitions addressed to the One who heareth the cry of the needy, and the preaching of all, as far as I could hear, were a unit, and I am thankful to testify also that I was blessed in being enabled to hear and have much real enjoyment. The one theme was Jesus Christ, the same yesterday, to-day and forever. At the close of the meetings I discovered you had gone before I could say good-bye, which I regretted, because I longed to see you and speak of many things of mutual interest, but there was throughout the whole of the meetings, and at the homes, such a oneness of spirit and mind that temporarily I forgot much that I had planned to speak of; my predestinations so often fail. My mind goes back to the first sermon I heard you preach, the subject being Election, which discourse I can never forget, because under God it was the turning pivot in my career in a doctrinal sense. The technicalities I had memorized in boyhood without being enabled to understand practically, became a living and glorious reality, and thereby is fulfilled in my personal experience that the gospel is the power of God unto salvation (time) to every one that believeth, and how much that means to me never

can I fully tell, therefore I can realize how truly blessed it is when the treasure in the earthen vessel is made effective.

My dear brother, you ask me for a recital of my travels from Adam the first condition, to that of the second Adam, and you are not the only one, but even in this attempt I am so thoroughly dependent upon the One who is my life, my all, that unless he directs, failure must ensue. The One who foreknew, predestinated, called, justified and glorified all the body in the One who is indeed the elect himself knows, for all things are of him, by him and through him alone. I was born of godly old school Presbyterian parents, in the shire of Aberdeen, Scotland, at the time when Sunday-schools were (if not all in use) very unpalatable, and regarded I know by those who only cared for me as an insult to the intelligence of those who understand that the command, "Train up a child in the way he should go; and when he is old, he will not depart from it," is exclusively for the parent or guardian, and no proxy can release an understanding mind from this obligation, therefore I had no tutors, not even my parents, who strongly believed that "God will do all his pleasure," consequently if my experience is genuine I received it not of men, neither was I taught it, save by the unaided grace and mercy of God alone, yet,

"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?"

Soon after passing my sixth year there came to me as I lay on my bed in the dark hours of the night a terrible dread such as I cannot fully explain, sin became a terrible reality with me, and I could see no escape from punishment, yet my parents never claimed otherwise than that I was their pet little fellow

equal to the best, but truly the very pains of hell gat hold of me. What could I do? I had no form of prayer, and God seemed so far off and so great, and I the one that had sinned so awfully that no hope for me appeared at that time. My mind would plead O so earnestly for help, mercy, yet no light, no relief came, and I feared to sleep lest I should awake in torment, which I felt to deserve. My precious mother saw my trouble and said, Dear child, what ails you? But I lied to her, saying, Nothing at all. She shed tears as she took me to her breast, and said, "I believe the Lord has begun to work with you, and he surely will finish it. He will take care of you." For many days I could get no relief, but one morning, being in terrible trouble, I arose early, as the sun began to shine, and as I looked up it became so bright my eyes could not look at it, and as I was thus engaged a light far brighter shone out, and my burden left me and I was happy; but I knew nothing, yet felt I should tell of this, but I was admonished not to be too fast, because I might be mistaken. I had a very happy time of it for a day or so, but it did not last, and I was back where I was, and felt I must do something, so I promised the Lord (for I learned of him to pray) that if he would spare my life and be merciful I would do anything he appointed for me, but I failed to carry out any of my promises, and began to think it all a mistake, and concluded I might as well make the best of it, and run with my companions, who seemed not to be interested in serving the Lord. It began to dawn upon my mind that I ought to tell people about the way the Lord was leading me, and quite unexpectedly people in my neighborhood came together to pray, when an old man, a Cameronian Presbyterian, said, "Our young friend here will talk to us, and you must all listen." I could not preach, and tried to excuse myself, but got up, my knees shaking with fear, but it soon left me, and I prayed in public for the first time, and then talked, but can only say it was the Spirit that led me, and why I cannot tell, but most of the people wept, and some said, It must be the Spirit, for Alex is but a child, and knows nothing. He must soon go to college, &c. I soon left that home of childhood and went to the city and tried to bury myself in frivolity and my impressions, but the Lord I feel followed me and compelled me to do what I felt I could not do, and finally I was set apart to preach as a Presbyterian, being then engaged as teacher of the public school at Aspatria, near Carlisle, England. I preached at the Congregational chapel, and my text was, the night I now speak of, "And he preached unto him Jesus." Good liberty was mine, and extra good attention, and ere I concluded read on in the narrative where we are told they came to a certain water and the eunuch said, See, here is water, &c., and then finally they went down both into the water, and Philip baptized him. So unlike the Presbyterian baptism! I went home and wife and I spent hours trying to find sprinkling for baptism, you know with what success; so we were both dipped soon after, but the doctrines and practices of the party did not agree with our experience, so we gave it up, and soon thereafter I was appointed superintendent and my wife matron of a home for neglected and destitute ones in Edinburgh, my duty being to preach and maintain order, &c. We at this juncture applied for admission to the Scottish Baptist Church (Calvanistic). Some of them objected to our baptism, but the majority said as our christian experience predated

our immersion they took us in and we had a congenial home with those dear people. But we must needs cross the Atlantic, and in the month of October passed through an angry sea fifteen days out, and our ship sustained great damage, and we were to friends in Britain reported gone down; but no, we safely reached New York. But I must omit much. Now the Baptists (Missionary), discovering I had been a preacher, soon got me into harness, but little did I know the wide difference between the old church in Edinburg and the new Baptists in the new world; suffice it to say I had to pay dearly for selling myself to preach for a people who were not my people at all (yet many of God's little ones were among them), but all the kicks and blows I had to experience were needed, and dear old sister Pitman prophesied, "You will have to go home, brother Cheyne," and so it came to pass, for while I resolved to unite no more with any denomination, yet I had to go as the door was opened at Pleasant Grove Church, Goldendale, Wash., where the dear people took us in, as I laid down my ordination, and what I knew was to me unsatisfactory, being alien baptism, or not baptism, and they ultimately, after waiting years, called a counsel for my ordination to the full functions of the gospel ministry, which took place at the Pleasant Grove Church, near North Yakima, Washington, of which church we are yet members, set me apart also as pastor, our dear brother Hess, who baptized us (wife and I), being sadly afflicted.

You have in the above a partial description of what you are the best judge as to its being a gracious experience.

Your brother in the fellowship of the gospel of peace, I trust,

A. CHEYNE & WIFE.

### "THE GRACE OF LIFE."

THE called of God are heirs together of the grace of life, and in this grace they live unto their God, and unto one another, and have their conversation in this present world. This life is called, very blessedly so, the law of the Spirit of life in Christ Jesus, which hath made us free from the law of sin and death. (Rom. viii. 2.) 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." This life has a sacred and divine graciousness in it, and it is a blessed inheritance in which all believers in Christ are joint-heirs. "Heirs together of the grace of life."—1 Peter iii. 7. Bound up in the bundle of life with the Lord our God. (1 Sam. xxv. 29.) The grace of the believer's life in Christ flows forth in faith and love, in prayer and praise to God, and it flows out in love to the household of God. The grace of this life is found moving us to be pitiful and courteous to our dear fellows in the gospel, to be bearing one another's burdens, and often in prayer one for another. This grace of life is described in Gal. v. 22-25, as the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. These are the graces of the life of Christ in the soul; and in their season they are brought forth, for the Holy Spirit is the gracious new covenant nourisher of our life, and we very willingly can acknowledge that from him all our graces, all our fruit, is found. (Hosea xiv. 8.) Those who are truly born of God do in truth find fervent longings in their hearts that they may be fruitful in all the graces of life, and their complaints are frequent that so little of grace is felt and mani-

fested in them unto God. For where there is no grace, no fruit, what tokens have we that we are alive unto God? Those who know not God are dead in trespasses and sins, alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. If, beloved of God, the Lord by his Spirit hath quickened us into divine life, this will be found to be an experimental reality, and this life in all the sacred power of it, in the grace of it, moves the quickened sinner unto God, and the beauty, the adornment of this grace of life is to "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii. 12, 13. What a paradox are the children of God to themselves, for though they are heirs together of this life, yet in their corrupt Adamic nature they find all that is contrary. The apostle Paul saith, "I know that in me, (that is, in my flesh,) dwelleth no good thing."—Rom. vii. 18. So there is a conflict going on in the child of God. But in this warfare we are more than conquerors, for the Comforter, the Holy Ghost, glorifies Christ in us as our all-sufficiency. We are moved with compunctions of conscience, with sighs and supplications unto our gracious God over the sinfulness of our flesh, but we are led by the Spirit of God to thoughts, in faith and love to muse upon Christ crucified, and our heart goes out unto him, to his precious blood and justifying obedience, and we find in the dear Lamb of God sacred solace, refreshing and hope. Sweet are thy forgivenesses, Savior dear, thou art the only balm of the sin-wounded con-

science. Thy love and compassion, so immutable and free, pour these streams into my oft tried soul again and again. Thus I shall love thee and trust thee and adore thee. Let my Beloved come into his garden and eat his pleasant fruits, and the spices shall flow forth, and thou wilt sup with me, and I with thee. O truly in our Beloved there are consolations, comfort of love, fellowship of the Spirit, bowels of mercies. (Phil. ii. 1.) Jesus is precious! How sovereign and abundant is the grace of God unto us in him.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

PLYMOUTH, Ill., Sept. 5, 1916.

DEAR BRETHREN EDITORS:—I have been requested to write you about the good meeting of our last association, held with Middle Creek Church, the second Sunday, and Saturday before, in September, 1916,, but as I am so nervous and barren in mind I feel that I cannot write anything better than the county paper has said, it has told it far better than I could, and I want to add my little testimony that it is the truth. In the experience of sister Roberson, she dates back forty years that she has had a hope, but felt too unworthy to come into the fold. How much pleasure and sweet comfort she has missed. There was much rejoicing over it, and it was a day long to be remembered by all the saints.

I must tell you that Elder Frazee, who did the baptizing, has been very sick for the last two weeks. He is better now, but was not able to be with us at our last Sunday meeting, and how much we did miss him. He has served us faithfully and patiently for twenty-three years as our pastor and moderator. We were supplied by A. Jones and Dr. W. D.

Owens, and had a good meeting, but missed Elder Frazee's smiling face and cheerful voice. Dear brethren and sisters everywhere, remember him in your petitions at the throne of grace.

I will now close, hoping that what I have written and the clipping of the paper will meet the approval of all. As I am failing fast, that you will excuse mistakes, and pardon error, is my prayer.

(MRS.) S. G. FRAZEE.

#### PRIMITIVE BAPTIST ASSOCIATION.

THE annual session of the Primitive Baptist Association was held Saturday, Sunday and Monday at the church near Middle Creek. The Association covers Hancock County, and each year it is entertained at one of four strongholds of the church: Bentley, Providence, Middle Creek or Durham Center. Wherever the Association assembles two or three homes in the neighborhood are offered as places of public entertainment. Members of the church, not only from the charges in the county, but from other counties and States, come freely, and with happy hearts, knowing there will be food for the soul and meat and shelter for the body in generous abundance. Beside these homes of public entertainment, numerous families take guests to their homes. At this session the homes of Mrs. Martha Tucker, with Mr. and Mrs. A. C. Johnson assisting, and of Mr. and Mrs. Frank Kimbrough with the family of S. A. McCallister assisting, were places of public entertainment. Sixty-five guests were given supper, bed and breakfast Saturday night at the Kimbrough home, and as many Sunday night. Possibly the same number at Mrs. Tucker's. This hospitality is as generous and free as salvation itself. It is estimated that 1500 people attended the session Sunday. To accommodate

the crowd a platform with seats for the audience was arranged on the church grounds, over which ample tarpaulins were stretched. The speakers taking part on the program were Elder Chastain, of Springfield, Elder Dobbs, of Springfield, Elder Hale, of Morgan Co., Illinois, Elder Turner, of Boone Co., Missouri, Elder Hardisty, of Missouri, Dr. Owen, of Hersman, Ill., and Elder Frazee, of Bentley. At the business session Saturday Elder Frazee was reelected moderator, having served in that capacity for thirty years. H. W. McPherson was reelected clerk, having served quite as long. The speakers the writer heard, Elders Dobbs and Chastain, presented the tenets of their faith with ability and clearness, and met with respectful and interested attention. There was sweetness and sincerity in the atmosphere that surrounded this meeting. The earnest tranquil faces of those who felt their souls had been ransomed by the blood of the Lamb, spoke tranquility of heart. There was no strained effort to bring about a great revival; there was just the sweet, simple appeal to the heart and the invitation. Mrs. Roberson, of Quincy, told her experience during the session, and was baptized Sunday afternoon in the J. M. Jones pond. The Primitive Baptist Association uses a song book made up largely of fine old-time hymns, such as were used by the pioneers of this western country in their religious life, hymns which are full of deep spirituality, but which have been for the most part replaced in modern books by a much cheaper grade of religious song. While there were many hymns sung that appear in all modern hymnals, devotion seemed to reach its height when Elder Frazee started the ancient air "Commack," and the words rolled over the audience in heart-searching tunes and rhythm:



"Ye pilgrims of Zion, and chosen of God,  
Whose spirits are filled with dismay,  
Since ye have eternal redemption through blood,  
Ye cannot but hold on your way," &c.

Cowper's hymn, "O for a closer walk with God," was sung, and left nothing to be desired in its melody.

At the close of the afternoon service the people adjourned to reassemble at the pond to witness the rite of baptism. It was a beautiful scene. The pond was large, and surrounded by trees that cast their lacy shadows across its waters. The people assembled at the water's edge in quiet decorum for the service. How like the assembling of the saints on the banks of Jordan to wave another soul to glory. Elder Frazee walked out into the quiet water of the pond to test the depth, and returned for the candidate, during which time the audience on the bank was singing:

"In all my Lord's appointed ways,  
My journey I'll pursue;  
Hinder me not, ye much loved saints,  
For I must go with you.

Through floods and flames, if Jesus leads,  
I'll follow where he goes;  
Hinder me not, shall be my cry,  
Though earth and hell oppose."

When the Elder and the candidate returned to the shore the chorus burst into the joyful old hymn:

"O how happy are they,  
Who their Savior obey."

It was a day of rest and gladness, and it made one feel that the "old time religion" was not only "good enough," but a lot better than some.

At the close of the service our party repaired by special invitation to the Kimbrough home, where supper was to be served to the guests of the household. About seventy were served. In the evening services were held at the houses of public entertainment, and were full of the same devout spirit that filled the day-time sessions.

The present association is possibly the first religious body to build a church in Hancock County. It was organized at the home of Elder Owens in 1835, and the old brick church, located in the woods nearer Middle Creek than the present church building and dismantled in recent years, was built soon after. It was furnished at first in the most primitive way, modern pews and other equipment being added later. It is one religious body in the county that seems to have kept the faith in its pristine beauty. May this body continue in grace and good works. The next annual meeting will be held at Bentley the second Sunday in September, 1917.

FORDYCE, Ark., Oct. 19, 1916.

DEAR HOUSEHOLD OF FAITH:—I have received your card acknowledging the receipt of my check and the list of subscribers, and referring to the Bible will say: It has been my principal purpose to assist in the further spreading of the doctrine as set forth in the SIGNS among our people, and also to assist in the upkeep and support of the paper, but as I am hoping to get you some more new subscribers soon, I will accept as a premium one of your Bibles to use in the ministry. I am also glad to inform you that the New Hope Association has just closed its sixty-first annual session, and that it was one of the most harmonious meetings I ever had the great blessing of attending. There were ten regularly ordained ministers, and two licentiates, and the preaching was an unbroken sound: salvation by grace, and grace alone, through God's mercy, through his Son Jesus Christ, leaving all human merit out of it. The Elders present, were: W. K. Smith, Randolph, La., R. W. Rhodes, Randolph, La., J. B. Hardy, Rowel, Cleveland Co., Ar-

kansas., G. R. Hatchcock, Saunders, Ark., J. H. Blythe, Hermitage, Ark., J. W. Bradley, New Edinburg, Ark., and others, and I surely did feel that the Lord was in the whole meeting. There were two that joined during this meeting, and many others showed that they were very much interested in the things that pertain to eternal life.

Since writing the above I was in attendance at another good meeting Saturday and Sunday; there two more joined, and Sunday morning at 10:30 we went "into" the water and baptized them in the presence of a large congregation of people. This was a great joy to me, to see the "little ones" coming home. We had been looking and expecting them almost every meeting for a long time, but as stated by them, such a great weight of unworthiness was upon them that they felt it would be nothing but solemn mockery for them to come. But when the time comes there is no resisting power to hold them back, and they come telling what great things the Lord has done for them, whereof they are glad. There are others who we feel will "come home" soon, as every indication shows that they are "pilgrims" wandering without the camp. We certainly hope that we are thankful that the Lord is good to us, and visiting us and manifesting his love and his everlasting promises to us, that he adds to the church daily such as "shall" be saved, that he has built his church upon "the Rock" and the gates of hell shall not prevail against it. Our churches are all in peace, and sweet fellowship abounds, and our brethren and sisters are good about being at their places of duty, feeling that the Lord has worked in them both to will and to do of his good pleasure, and they joyously do these things,

because his love is shed abroad in their hearts to the discharging of these duties. We would be very glad to have more Old Baptists move here and cast their lot with us. We have good church conveniences, and a good, mild and pleasant country to make a living in, and we invite all good, sound, peace-loving Baptists to come and live with us.

In fellowship and sweet communion of God's Holy Spirit with you all, I am, sojourning in hope,

V. R. HARRIS.

ATLANTA, Ga., Oct. 31, 1916.

DEAR BRETHREN:—If one as unworthy as I feel myself to be should thus address you. I am yet here among the living, but I am no better, am suffering untold pain. I can get around some on a crutch and stick. The SIGNS OF THE TIMES still comes to me regularly, for which I do feel thankful to you for sending it to me, for I do enjoy reading it, and if I ever get able to work I will pay you for it; it does contain much good reading. I do hope the dear brethren and sisters will continue to write on as the good Lord gives them light and liberty to do so, for they comfort many of God's little children. O that I could comfort them as I feel and hope they have comforted me. My desire is that the good Lord will long spare your lives to stand on the walls of Zion to cry aloud and spare not, ever contending for the truth, for it is food to every little child of grace.

I will have to stop, as I am suffering much pain, and am very nervous. Remember me in your prayers to the good Lord, a poor sinner saved by grace, if saved at all.

Your brother, I hope,

G. W. ALMAND,

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 15, 1916.

Entered in the Middletown, N. Y., Post Office as  
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Elder H. H. Lefferts, Leesburg, Va.

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**I CORINTHIANS III. 17.**

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

We understand this to mean that any man who defiles the temple of God by bringing into it false doctrines or false practices shall be destroyed from the love and fellowship of the church. The destruction here meant is not an eternal destruction, but a destruction here in time, a destruction that casts one out of the visible organization of the church, that excludes one from the fellowship of the church and from participation in the privileges and ordinances of the church. The text can mean nothing but this, because the temple of God cannot be defiled only so far as the visible organization of the church here in the world is that temple. The temple of God, as meaning the whole host of the redeemed, chosen in Christ before the foundation of the world, and washed from their sins in the blood of Jesus' sacrifice of himself, cannot be defiled, because the body of Christ in its mystical meaning is beyond the reach of human defilement, removed beyond the machinations of men and devils. Therefore the word "temple" in our text must refer to the church here in the world in

its militant state, in its visible organization. The visible organization of the church, ever since the days of the apostles, has been troubled more or less by men who taught for doctrines the commandments of men, who brought in false doctrines, who introduced disorderly practices and institutions, who have offered strange fire on altars built to idols. These things, foreign to the teachings of Christ and his apostles, have defiled the visible organization of the church, not to the extinction of the church, but to the condemnation of those who introduced them. God is not mocked, and no man can presume to introduce heresies into the temple of God without calling down on himself the vengeance of God in the protection of his people. Wolves cannot wantonly molest the sheep of God's pasture without sowing to themselves destruction which casts them forth out of the fold to wail and gnash teeth in the outer darkness. Paul is writing this way to the church at Corinth because some strange things were then among them which were defiling their order and walk. For one thing, controversies had arisen regarding baptism, which had resulted in the manifestation of a party spirit among them. Partisanship always defiles the temple of God. Again, they were not observing the Lord's supper in a gospel manner, but were employing it to satisfy their appetites, not discerning the Lord's body. Any such eating and drinking was a defilement of the order of the church. Again, fornication was being permitted in the Corinthian Church: a member had lived unseemly with his father's wife. This immorality was a defilement of the temple; that is, of the visible organization of the church. Now whoever was guilty of any of these things in the Corinthian Church was guilty of

defilement of the temple, and therefore the Lord would destroy him. This destruction, as we have said before, did not necessarily mean eternal destruction, but destruction from the fellowship of the church, being cast off from the privileges and ordinances of the visible church. Peter says: "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." "Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you." John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Let such as speak perverse things contrary to the doctrine of Christ be excluded from the privileges of the temple. This is the destruction that God will surely visit on all that defile the temple. The wicked may prosper, but it is only for a little time.

Requested by E. W. Hatcher, McEwen,  
Tenn. L.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

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#### MARK XVI. 17, 18.

"AND these signs shall follow them that believe: In my name \* \* \* they shall lay hands on the sick, and they shall recover."

Our inquirer asks for an explanation of only one of the signs that follow them that believe. The Scripture recorded by Mark gives five signs that follow them that believe, but as our inquirer wants us to write especially of the one sign: "They shall lay hands on the sick, and they shall recover," we will not take up time and space in trying to write more than we are asked to write. First of all, belief in God the Father and his Son Jesus Christ is never the work of the creature, it is the work of God. It is the effect of the power of the resurrection working in the soul. The power that raised Christ from the dead is the same power required to cause one to believe in the Lord Jesus Christ. Belief, thus powerfully produced, has certain results or signs that follow. One of these is that they shall lay hands on the sick and they shall recover. Now, the twelve disciples were, by the working of this mighty power, believers in the Lord Jesus Christ. Therefore, certain signs followed these twelve disciples which gave evidence that these men had been with Jesus and were taught of him. One of these evidences or signs that followed these disciples was that they laid hands on the sick and they recovered. We have but to turn to the book of the Acts of the apostles to find recorded there many significant instances of healings wrought by the apostles, not in their own name, but in the name and authority of the Lord, who had called and qualified them unto the performance of these signs. Thus was the lame man at the beautiful gate of the temple healed. Thus was Tabitha restored to life. Thus was it true that from the apostle's body, handkerchiefs and aprons were brought to

the sick, diseases departed from them and evil spirits went out of them. All these signs the apostles performed not of themselves, but in the name of Jesus; and all these signs that followed them proved the power of God that was in them, thus giving evidence that they were believers in the Lord Jesus Christ. But the question of importance to us to-day is, How does this sign now follow those who believe? There are believers in the Lord Jesus Christ to-day just as there were then, and the belief is wrought precisely now as it was then, that is, by the same power that raised Christ from the dead. How then do those who believe in Christ in this day and generation lay hands on the sick and cause them to recover? First of all, we must say that we do not believe that this sign is literally true in this age of the world. It was literally true of the apostles that they did heal diseases of the body by the power given them to do so; but the power is not now given to the church to heal bodily afflictions and diseases as it was then. However, there is a sickness which none but a believer understands, and which the believer touches with the hand of his faith, and which sickness is assuaged by such touch. This is the sickness on account of sin. None but a believer understands the symptoms and cause of this sickness, none but a believer can sympathize with another who is thus sick. When one is sick of sin, it is a great comfort to find one who has had this dreadful malady, and the hands of whose faith is able to coolingly comfort and console the one thus sick. None but Jesus can apply the healing balm, and often he is pleased to do this in the ministry of his gospel, thus causing one believer to minister to another, to lay hands on the one that is sick. There are instances of christian experience where

one has long labored under conviction for sin, long been burdened with the law's condemnation, long sick of sin, the worst of all diseases. In some cases it has pleased God to send relief to these sin-burdened souls in the preached word. When such has been the case, has not the believer preaching the word laid hands of faith on him that was sick, and did he not recover? Yea, verily, for the burden was gone and a newborn hope became that one's health and peace, begotten by the resurrection of Jesus Christ from the dead. Also, this matter may be looked at from another standpoint. Sometimes members of the church get sick, not physically, but spiritually. They seem to grow cold, their zeal flags, they get to staying away from the meetings and become wrapped up in the duties and cares of the world. Is not this sickness? However, when the members of the church have the mind and love not to give that one up, but to go after him, visit him, talk to him, continually showing that they love and fellowship that one, the Lord is pleased to restore that one to the fold, thus curing the sickness of that one. Sickness means disease, and disease means out of ease or out of order. Every disorder in the walk and conversation of a child of God is a spiritual sickness. Often the manifestation on the part of our brethren that they love us at such times when we are sick, is enough to recover us from our sickness. We are all servants one of another, not in our name, but in the name of Jesus, and every ministration from one member of the body of Christ to another member of the body of Christ is the fruit of God's power in the members, is the sign that follows their belief in him, so that they are given to lay hands on one another and to recover them from unhealthful states. The child of

God, the believer, does not exercise himself unto this ministration, but the power of salvation working in him exercises him unto all such ministrations, thus making our ministrations a sign that we do believe in him who has called us out of darkness into his marvelous light. We know of one case where a brother in the church absented himself from the meetings of the church again and again and seemed to be growing spiritually cold. The other members of the church, because they loved this one sincerely, would not give him up to this coldness, but kept going to see him. Every time he missed a meeting, some of the brethren went to see why he was not there. They kept this up until this one who was staying away found that the only way to get rid of them and keep them from coming to pry him out was for him to go to the meetings. Thus he began going to the meetings again to avoid being compelled continually to give reasons for not going, and he found that the more he went the more he wanted to go, until finally he had no inclination not to go, but a strong desire to be at all the meetings and to be in the company of those who loved him and whom he loved, and who had not deserted him in the hour of his need. Here, it seems to us, is an instance where those who believed laid hands on him that was sick and he recovered. All the ministration that was accomplished throughout this whole proceeding was by the grace of God effectually working in them that thus ministered. We cannot do these things of ourselves. If we did, it would be nothing but formality, and would do no good. It takes grace to serve God with reverence and fear, and we can only minister to one another in this way as grace is given us so to do. What a beautiful sight it is, however,

when grace does thus effectually energize the members of the church unto the bearing of another's burdens in love, so fulfilling the law of Christ. He has given us the commandment that we love one another. This commandment he gives not on tables of stone, but on the fleshly tables of the heart, writes it in the mind, imprints it in the inward parts, so that it is not resting with God's people whether they will love one another or not, but they do love one another because the religion of Jesus is a vital principle, the blessed effect of Jesus' resurrection from the dead dwelling in his people. Nothing is grander than to see this wonderful power working in believers, causing signs to follow them that are the outflowing of their belief. The aroma of pine forests is said to be beneficial in certain diseases of the body, but the fragrance of Jesus' name flowing out from his garden inclosed has cheered many a weary wanderer in his pilgrimage on the way home.

Written at the request of brother S. S. Taylor, of Mitchell, Arkansas. L.

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### ACKNOWLEDGMENT.

DEAR EDITORS OF THE SIGNS:—I desire to acknowledge the kindness of many dear brethren, sisters and friends in writing me many words of comfort and sympathy after the loss of my dear wife and companion. As I do not feel that I can reply to each individually, please accept my sincere thanks for this great kindness in remembering this poor lonely one in sorrow.

Yours in hope of a better life beyond this vale of tears, D. M. GILLIS.

MUIRKIRK, Ontario, Oct. 17, 1916.

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### CHANGE OF ADDRESS.

JOSEPH FORD has changed his address from David City, Nebr., to Box 516, Seneca, Kansas.

## CIRCULAR LETTERS.

(Written by Elder A. B. Francis.)

*The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church at Nassawango, Wicomico Co., Md, October 18th, 19th and 20th, 1916, to the several churches whose messengers we are sendeth christian salutation.*

BELOVED IN THE LORD:—It is meet that we maintain the long established custom of sending a Circular Letter to the several churches composing this association, in the way of stirring up your pure minds by way of remembrance of the goodness of the Lord and his gracious dealings with us all, and as witnesses to declare those things that we have seen and heard. The Lord our God has revealed unto his people in these last times things that were hidden from the sight of even prophets and kings of olden times, though the Spirit of Christ in them did testify of the sufferings of Christ and the glory that should follow, and they sought earnestly to know them, yet they died without the sight. But unto his people hath he given to know these wonderful and glorious mysteries by revealing them by his Spirit, which searcheth even the deep things of God. All this mystery is embraced in the salvation of his people through his Son, in whom is contained all the purposes of God, all the wisdom and knowledge and power of God, and whom the Father sent into the world in the fullness of time (at the time appointed), as was determined of God before the foundation of the world, made of a woman and made under the law (that is, subservient to the law, to fulfill all that the law required at the hands of his people, and which they could not do), thus delivering them from its curse and

redeeming them, to bring them forth and manifest them as his sons and daughters. This is a great mystery, that sinners of Adam's race, cut off and cast out and driven away, should be brought back and fully restored to all that was lost to them by the transgression of Adam; yea, more, for instead of an earthly paradise lost, they are now raised to a "paradise of bliss, where love triumphant reigns," and made secure in its title so that they cannot be deprived of it. In this wonderful mystery is embraced the vital unity of Christ and the church. Adam, as the figure of Christ, contained the woman, whose life was also in him, was a type, showing the vital, spiritual unity of Christ and the church. When the woman was separated from the man in a separate individuality, she was still bone of his bones and flesh of his flesh, and was endowed with the same "breath of life" that was breathed into the nostrils of the man whom the Lord God formed of the dust of the ground. God did not breathe into the nostrils of the woman and endow her with a separate life, but she was joined unto Adam in a life union. So the apostle said, "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." Thus in the antitype the church is brought forth and manifested by a new spiritual birth, in which each one is born again, receiving by the gift of God eternal life through Jesus Christ, being called with an holy calling, not according to their works (or according to their Adamic being), but according to his own purpose and grace, which was given them in Christ Jesus before the foundation of the world, by which the purpose of God toward them is made

manifest, and by that is revealed their unity with Christ, and they now receive that which God gave them, and which was theirs before the world began; thus they are now come into their own lawful right as heirs (that is, children) of God, and are made manifest as "members of his body, of his flesh and of his bones." And as their life is hid with him in God, so they receive their sustenance from him. "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 10–19. Wonderful, wonderful mystery this: God manifest in the flesh,

yea, even in the flesh of all his saints. Job said, "In my flesh shall I see God." The apostle John wrote, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Christ in you the hope of glory." Amen.

A. B. FRANCIS, Moderator.

JOHN H. TRUITT, Clerk.

GEO. W. ADKINS, Assistant Clerk.

(Written by Newton 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, and in the fulfillment of one more of his predestinated purposes, who doeth all things well (and none can hinder), we are enabled to meet again, praying the God of gods, if it should be pleasing in his sight, and if one can ask in this way for another, 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 in truth, as you know by experience and the written word of God that you cannot commune with God only by, in and through the Spirit. Now, very dear brethren and sisters in the Lord, when we come to meet with you in the association again it reminds us that another year of time has gone by with its joys and sorrows, and we have witnessed an end to many things, but to God's eternal mercy we have seen no end. We feel to say that it has pleased the Lord since we last met to call from our midst some sweet counsel, which reminds us, too, of our weakness and short stay here in time. O, praise his holy and reverend name forever, he doeth all things well and for our good, if we are what we hope



we are. 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 fourteenth chapter of Job, fourteenth and fifteenth verses, which read as follows: "If a man die, shall he live again? 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." Dear brethren, Job spake as he was moved by the Holy Ghost, therefore his language, we hope we make no change in it. He had in his mind at this time the death of our natural body and the resurrection of it after God shall have changed it and made it like the body of his dear Son, Christ the Lord. O be not afraid to say that your body in that day will please God. It will not be a body that the worms can destroy and bring it to corruption; no, sin and sorrow, and things of nature, and devils, hell and death will be passed away. As for sin, the angel told Joseph that he should call his name Jesus, for he should save his people from their sins, and Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." O think of Christ when he was among his people; yea, his own kinsmen, his bride, and they would falsely accuse him. Bless his holy name forever, he did not murmur although he sweat, as it were, great drops of blood falling to the ground, and think of that Holy One, that guile was not found in his mouth. O think of him, I say, when he wore a purple robe and a crown of thorns, and think of your own sins along here; he was bear-

ing them for you. He bore them on the cross, too, when they mocked and said to him, If thou be the King of the Jews save thyself. He bore them, yea, to the end, when he said, It is finished; and think, dear brethren, there will be no sorrow there, there will be no worldly sorrow there. What I mean by worldly sorrow is a sorrow that is occasioned by worldly troubles and carnal things, which the apostle says worketh death. The apostle says, For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of this world worketh death. Godly sorrow is that sorrow because of sin; this sorrow is wrought in the soul by the Spirit of God. O I cannot tell you, I will let the apostle do it: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." God by his Spirit hath revealed himself to you, and that caused you to love him. By the same Spirit he has taught you that you are sinners, and this brings sorrow, godly sorrow. But, O my Father's children, there will not be either one of these sorrows in that place that Job had in his mind when he said, Thou wilt call and I will answer thee. O no, brethren, there is peace, joy and the fullness of love there. The joy that we have in time is but a small foretaste of heaven. We remember how that Jesus told one who was mourning on account of the death of her brother Lazarus that He was the resurrection. O think, he bore our griefs and carried our sorrows. We read where Christ said, I have heard their cry, for I know their sorrows. Sickness, sorrow, pain, sin, all end in death, therefore as he is conqueror over death, the child that has hope in Christ can have equal hope that heaven is his home. Dear brethren, the resurrection is so wonderful that na-

ture cannot think on it in its true light. O such wonderful works of God! There was an instance that our Savior and the apostle Paul made use of as an image of the resurrection: a grain of corn planted in the earth corrupts and dies, and after it dies it springs up. Christ Jesus' body at one time lay in the grave, but it could not hold him. Remember death was the last enemy that our Lord conquered, therefore death, rocks, grave, dirt, poor weak men to watch him, yea, the cross, and all things of time, yea, and time itself, could not hold the obedient Son of God only just long enough to loose the chain that God's holy law had on the children, or his bride, or his loved ones. Yes, God bless his holy, obedient actions forever; he arose from the grave for you, too; it was for our justification. He made his love manifest again by going to those mourners and staying with them until they knew him, and he showed them that their Lord and loved one was their solid rock, shelter in the time of storm, and their great Prophet, Priest and King, their Elder Brother, their everlasting Fountain of grace, Companion and Savior in all things. Bless him forever, there is none other name given under heaven among men whereby we must be saved. Yes, he went to the two disciples to comfort them by teaching them, and to show them that he had risen conqueror over death, hell and the weak bars of the grave. Brethren, remember that the comfort he gave those two disciples is for the children of God to-day just as much as it was then. Do not be afraid, take comfort in the hope of the resurrection, for now is Christ risen from the dead, and become the firstfruits of them that slept. Cannot you remember when you were dead in trespasses and in sin, and knew not God (the dead know not

anything), but at God's own time he made you alive to righteousness by the Spirit of his Son? O take comfort; if so be that the Spirit of Christ dwell in you, the same Spirit that raised up Jesus from the dead shall also quicken your mortal body. Christ said, Ye believe in God, believe also in me; in my Father's house are many mansions. If Christ was not raised from the dead, then we could have no faith in him, and Paul says, If Christ be not raised, then is our preaching vain, and your faith is also vain. 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 thanks be to his holy name, he said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I cannot find language to tell you how wonderful such promises are. O friends, look to him as the full and complete Savior, alive to die no more. O think, as his resurrection is, so is yours. He has gone before and shown you God's eternal purpose, and our God showed to the world that Christ's work while here in this low ground of sin and sorrow, as fulfilling the law, yea, and his death, yea, and all that he came to do, was a finished work, for he said, Thou art my Son, this day have I begotten thee. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." O think, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. O brethren, take courage, these matchless blessings are yours, and you are kept by the power of God through faith unto salvation, ready to be

revealed in the last time. O think how he is joined to his people in such great and perfect power, love and knowledge. Remember the time when he was in the multitude, and a woman seeking a blessing touched him, and when Jesus asked who touched him, and when all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee. But Jesus said, Some one hath touched me, for I perceive that virtue is gone out of me; and she received the blessing, and Jesus told her to go in peace. Now, brethren, when the first ripe sheaf is secure the whole crop is secure, Christ the firstfruits, and they that are his at his coming. O sing praises to his holy name, your King is coming again, but he is not coming to be tempted forty days and nights of the devil, nor to be tried in earthly trials any more, nor to wear a purple robe or a crown of thorns, or bear his own cross, or to be wrapped in swaddling clothes, or to wear the linen graveclothes any more; he is coming to take his ransomed home; he will call and they will answer him, for he will have a desire to the work of his hands. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Brethren, it may be I have written too lengthily already, so I will close. My prayer to God is that the Spirit of Jesus Christ may be with you in all of your deliberations, and finally save us all in that happy home where Father, Son and Holy Ghost reign eternally. Amen.

W. T. WALTERS, Moderator.

H. C. CATE, Clerk.

## MARRIAGES.

By Elder Smith Ketchum, at his residence, 3506 Garner Ave., Kansas City, Mo., October 26th, 1916, Grey D. Semple and Miss Helen J. Reese, both of St. Joseph, Mo.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Nov. 6th, 1916, Robert F. Carter, of Fauquier County, Va., and Mrs. Rosa Belle Ellison, of Loudoun County, Va.

## OBITUARY NOTICES.

**Mrs. Christena C. Gillis**, my dearly beloved wife, was called from this life to be forever with her dear Lord and Savior, we humbly hope, June 30th, 1916, aged 57 years and 10 months. She was born in Caradoc, Ontario, August 22nd, 1858, daughter of Malcolm S. and Margaret Campbell. She was united in marriage to Duncan M. Gillis, of Muirkirk, Dec. 23rd, 1893. She was baptized by the late Elder William Pollard, in 1878, in Ekfrid. She always felt we should be at our places of meeting, and we were highly favored of the Lord to attend nearly all of our meetings since our marriage together. I do hope I feel thankful for all these blessings. Mrs. Gillis was ill about six months. She was taken sick last January, but recovered. In April she had an attack of appendicitis, but recovered sufficiently to be around, although she did not regain her strength. In June she had another attack, from which she never recovered, but gradually grew worse until the time of her pilgrimage was accomplished, when she was released from all her pains and tribulations of this life. She felt impressed that her time was short here below, and told us about the hymn that was on her mind so much: No. 1276 (Beebe's collection), and would say to me, "If I were only fit to die." I would quote to her words that came to her in her first exercises: "Blessed art thou, Simon Bar-jona," &c. She would say that they were sweet at that time, but were all gone now. I told her about the words we used to sing: "As thy days, so shall thy strength be." A few days after this she said to me, "I am not afraid to die now, the sting of death has been taken away," and would say how thankful she was that she was clothed in her right mind, and would talk of the Lord's goodness and mercy to her, and quote the words, "The Lord is my shepherd, I shall not want," and was composed and talked until the end. About two hours before her death my brother and his wife went in to see her, and she told them that she felt her time had come and she must go, and would say to me, "Do not weep for me, Duncan, the Lord will take care of you." We had a trained nurse, three doctors and many kind friends to relieve her sufferings during her last few days on earth, but they could not stay the hand of death one

moment. She passed peacefully away at 2 p. m., with a smile on her countenance.

Funeral services were held in Duart Baptist meetinghouse, conducted by our pastor, Elder J. B. Slau-son, who spoke many words of comfort to those who mourn their loss. She truly was a devoted and faithful wife and companion, and it was always her chief delight to entertain her brethren and friends. Burial was in Duart cemetery. The pall-bearers were nephews of the departed: Oliver Sinclair, of London, Ont., Malcolm Campbell and Oliver Grey, of Lobo, Dr. E. D. Gillis, of Ridgetown, J. D. Scott and J. A. Scott, of Aldboro. She left three brothers: D. D. Campbell, of Lobo, M. J. Campbell and A. R. Campbell, of Caradoc; also two sisters: Mrs. D. T. Grey, of Lobo, and Mrs. John Sinclair, of London, and many nephews and nieces and kind friends, beside her poor, lonely companion, but we sorrow not as those who have no hope. May the dear Lord reconcile us to this sad dispensation of providence, and make us feel to say, Not our will, but thine, dear Lord, be done.

DUNCAN M. GILLIS.

I feel to add a few words to the above. Having known our dear sister for several years, I can testify to her kind hospitality, her faithfulness in the church and to the cause. Our dear sister was loved and respected not only by her kindred in Christ, but by all in the community in which she lived. Her pleasant home was a welcome place to her church people, whom she delighted to entertain. Many pleasant seasons have been spent at our dear brother and sister's home. Could we have had our way, we would still have our dear sister with us, but God has otherwise ordered and taken her to himself. All that kind and loving hands could do was done, the most skillful physicians that could be had were brought in consultation, but they were all helpless as a child, nothing could stay the hand of the grave messenger. The Lord took his dear child from this vale of tears, darkness and gloom to a brighter world on high. Our dear sorrowing brother has lost a kind and devoted companion, the church a worthy member, and the community a good friend. May each and all find consolation in Him who soothes our sorrows and heal our wounds.

J. B. SLAUSON.

**E. C. Paxson**, our beloved brother in the faith of Jesus, died October 24th, 1916, after a long ten weeks' illness of cancer. He was the son of the late William B. Paxson and Henrietta C. Hough, of Waterford, Va. He was married to Miss Sarah C. Alexander, Dec. 12th, 1871. Seven children were born to them. The loving children who survive their father are Mrs. A. B. Dove and Mrs. K. W. Moreland, of Navy, Fairfax Co., Va., Mrs. C. W. Hurst, of Ryan, Va., Mrs. Grace Myers, of Ashburn, Va., and one son, Charles White Paxson, of Washington, D. C.

These children, together with Mrs. Sarah Paxson, the widow of our brother, are left to mourn the loss of a devoted father and husband. July 23rd, 1910, brother Paxson was baptized by Elder J. G. Eubanks in the fellowship of the Frying Pan Old School Baptist Church, of which church he continued to be a faithful and devoted member up to the time of his death. He was always in attendance at all the meetings of the church unless prevented by illness, which was very rare indeed. None enjoyed the gospel of Christ more than he, and it seemed to be the very bread of life indeed to his hungry soul. He had been, before coming to us at Frying Pan, first a member of the Missionary Baptists, and afterward was identified with the Clark faction of Old School Baptists. He, however, became dissatisfied with first one and then the other of these bodies, and finally found a real home in the Frying Pan Church. He said he never heard the gospel as he in his soul believed it until he heard it preached by the Old School Baptists at Frying Pan. Surely he seemed to verily rest and delight in the all-sufficiency of the salvation of Jesus. Conditions [to be fulfilled by man in his own strength in order to be saved were hateful to our brother, because he believed them to be utterly contradictory to the doctrine of God our Savior as revealed and taught by Jesus Christ.

The funeral was preached in the Missionary Baptist meetinghouse by the writer, using Romans ix. 17-23. A large congregation assembled at the funeral, mutely attesting their respect for the dead and their sympathy for the bereaved family circle.

ALSO,

**Mrs. Mary Starr Price**, our beloved sister in Christ and mother in Israel, died October 1st, 1916, at the home of her daughter, sister Sadie Deshong, at Chestertown, Md. Sister Price was the daughter of the late Jeremiah and Sarah Mellott, of Fulton County, Pa. She was born near Sipes Mill, Pa., August 5th, 1835, and was one of a family of ten children. The parents and all ten children were Old School Baptists, a very remarkable and unusual fact. Sister Price's first husband was Marcus Starr, who died in 1887. The children of this union who survive the death of their mother are sister Sadie Deshong, of Kent Co., Md., Thomas R. Starr, of Kent Co., Md., who is a member of the Welsh Tract Church, Del., Barton Starr, of Mercersburg, Pa., and Joseph C. Starr, of near Everett, Pa. Some time after the death of her first husband our sister was married to Nathan Mellott. After the death of her second husband she was married to Joseph Price, who preceded her to the grave. She was baptized the second Sunday in August, 1862, by the late Elder Joseph Correll, and thus became a member of the Fairview Old School Baptist Church at Needmore, Pa. She first saw and felt herself a sinner in the sight of the just and holy God while yet a young girl. Her father

had presented her with a Testament, which she read secretly. She would go off by herself along the creek, in the woods, &c. One day she opened her Bible to the words: "Let not your heart be troubled, ye believe in God, believe also in me." These words, applied to her by the Spirit, effectually removed the burden of guilt from her conscience and gave her a comfortable hope in the finished work of Jesus. After this she was tempest-tossed a long time before baptism. Finally a voice said, "Arise and be baptized." Instantly every stumbling-block was removed, and she went before the church and was received into membership. From that time until her death she was a staunch believer in the doctrine of salvation by grace. This remarkable woman had thirty-one grandchildren, of whom twenty-four are living, twenty-six living great-grandchildren and one great-great-grandchild.

She was buried in the Sideling Hill Cemetery, Pa., but the funeral was preached in the Needmore meetinghouse, from John xiv. 1-3. L.

**Mary R. Lee Stephens**, eldest child of David and Sarah Lee, was born in Green County, Ohio, Feb. 10th, 1829, and died Oct. 23rd, 1916, aged 87 years, 8 months and 14 days. With the exception of a few years she spent all her life in Green County. She was married to Jeremiah Stephens Dec. 19th, 1847. To that union were born eleven children. Her husband and three children have been called from earth. The other eight children, though scattered in different parts of the country, were permitted to visit her during her last illness, which was of long duration, being dropsy and heart trouble. At times her suffering was intense, but she never murmured or complained, except that she felt she was a great care. The end was quiet and peaceful, without a struggle; she just fell asleep in the arms of Jesus. She joined the Primitive Baptist Church and was baptized by Elder George Reeves a little over sixty-seven years ago, and ever lived faithful to the faith once delivered unto the saints, giving to the Lord all praise, honor and glory. She was the grandmother of twenty-one grandchildren, two of whom have departed this life. She was also the great-grandmother of twenty-four children, one of whom has been called to the great beyond. She left evidence that it was far better for her to depart and be with Christ, and she was only awaiting the will of her God to call her home. She leaves to mourn their loss, besides children, grandchildren and great-grandchildren, one brother, George R. Lee, of Walker, Mo., one sister, Charlotte Hushaw, of Nevada, Mo., together with a host of friends.

After services at the home of her daughter, Mrs. Cyrus Johnson, by the unworthy writer, from John xi. 25, she was laid to rest in the Jamestown Cemetery to await the summons from on high.

C. E. JACKSON.

**Mrs. Frances Hobbie**, widow of James B. Hobbie, died at Jamaica Hospital, Jamaica, L. I., October 6th, the result of an operation, aged 79 years. Mrs. Hobbie was a daughter of Gabriel Hallock, of Mount Hope. She was first married to Mr. Edson Mulford, of Howells, N. Y., and to their union was born one daughter, Nora. Then she was married to James B. Hobbie, of Warwick, N. Y. She is survived by her daughters: Nora, wife of Willis Halstead, of Nyack, N. Y., Mattie, widow of Chauncey L. Winne, of Jamaica, L. I., and one son, J. Willard Hobbie, of Rosedale, L. I.; also two sisters, Miss Ann Hallock, of Middletown, and Mrs. Susie Beyea, of Howells, N. Y. After Mr. Hobbie's death she lived with her daughter, Mrs. C. L. Winne. Mrs. Hobbie was a believer in Jesus, and loved the assembly of the saints. From a sense of unworthiness she never united with the church, but her love and fellowship were with them that fear the Lord.

The funeral service was conducted by the writer at Warwick, where interment was also made, on October 10th.

ALSO,

**Clarence M. Housel** died October 14th, 1916, at St. Luke's Hospital, New York city, of endocarditis, aged 52 years. He was born in New Brunswick, N. J. His parents were James Wilson and Isabella Housel. His wife was Minnie I. Benedict, to whom he had been married twenty-two years when she died. He is survived by two brothers: James Wilson Housel, of Deuver, Colo., and Harry Housel, of Newark, N. J. His late residence was Warwick, N. Y., where he was employed in the executive offices of the Lehigh & Hudson Railroad. For some years Mr. Housel resided in New York city, and was a regular attendant at the services of the Ebenezer Old School Baptist Church. He was a lover of the truth, and commended himself to our love and fellowship as an earnest seeker and diligent inquirer to know the way of life as it is in Jesus. He never united with the church, but we loved him for Jesus' sake.

Funeral services were conducted at the home of Mr. Bert L. Hulse, in Warwick, N. Y., October 17th. Interment in the Warwick Cemetery, in the James A. Benedict family plot.

JOHN McCONNELL.

**Sarah J. Wortman**, our beloved sister in Christ our Redeemer, died at her home near Hunter station, Va., August 9th, 1916. She was born March 28th, 1831, making his stay on earth about 85 years. Sister Wortman was twice married; her first husband's name was James Gordon Huntt, who died many years ago. One son, Joseph W. Huntt, was born to them, who survives his mother. Sister Wortman lived a widow many years, but about eight or ten years ago she was married to James Wortman, who departed this life Jan. 2nd, 1912, in the 84th year of his age.

Sister Wortman was received in the fellowship of the church at Frying Pan, Va., May 12th, 1901, and baptized by the late Elder E. V. White, and lived an humble christian life to the day of her death. The writer has often heard dear sister Wortman say, "Salvation by grace, and grace alone, is all my hope, and I rest alone in that; the grace of God that bringeth salvation." Her son wrote me as follows: "The chief thing I want to say to you about my mother is this: she is in the hand of God, her Maker, and he doeth all things well and for the best. O, it is hard to part with mother, but the only thing I can say is, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Owing to the absence of our pastor, Elder H. H. Lefferts, there was no funeral preached, and we laid her body in the grave in Herndon cemetery to await the resurrection morn, when the dead shall come forth in the image of Jesus and be like him and see him as he is. May the dear Lord comfort the son of this dear sainted mother and her grandchildren, together with the church at dear old Frying Pan, who mourn the loss of a dear mother in Israel. May we all be still and know that God is God, and that he doeth all things well.

Written by request of her son, J. W. Hunt.

JOHN F. OLIVER.

### APPOINTMENTS.

THE Lord willing, Elder D. M. Vail will visit churches and brethren as follows:

Schoharie, N. Y., Nov. 26th, 10:30 a. m. and 1:30 p. m.; Middleburg, 27th, 1:30 p. m.; Central Bridge, 27th, 7:30 p. m.; Albany, 28th, brother Hecker's, 272 Clinton Ave., 1:30 p. m.; Cobleskill, 28th, 7:30 p. m.; Lutheranville, 29th, 1:30 p. m.; Jefferson, 30th, 10:30 a. m. and 1:30 p. m.

EVERETT R. KINNEY.

### A WORD OF REMEMBRANCE.

TO THE BETHLEHEM CHURCH, MANASSAS, VA.:— Grace, mercy and peace to all assembled, through Jesus Christ our Lord. May he direct the meeting and comfort his people. May there be no uncertain sound, and may all hearts be gladdened thereby. May his loving-kindness be before your eyes, and may you abide in his truth always.

MARY E. WRIGHT.

SANTA CRUZ, Cal., Oct. 11, 1916.

[THE foregoing telegram from sister Mary E. Wright was received at the Virginia Corresponding Meeting during their last session.—ED.]

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

Mrs. Mary J. Wortham, N. J., \$3.00; Mrs. J. B. Howell, N. Y., \$2.00; Mrs. J. D. McWilliam, Ontario, \$3.00; Mrs. D. McWilliam, Ontario, \$2.00; G. W. Horner, Oregon, \$3.00; Mrs. Mary E. Wright, Cal., \$5.00.

### MEETINGS.

## EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

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1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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 Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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.

## HYMN BOOKS.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—Ed.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., DECEMBER 1, 1916. NO. 23.

## CORRESPONDENCE.

SHOCK, Ky., Oct. 5, 1916.

DEAR BRETHREN EDITORS:—As I have not written anything for the dear old SIGNS in a long time, I sit down this morning to suggest a few of the many things that have long exercised my mind concerning the purpose of God in Christ, as recorded in the Scriptures of eternal truth. The apostle Paul in his wonderful epistle to the church at Ephesus speaks of this purpose of God in Christ being an eternal purpose (third chapter, eleventh verse), and in this wonderful and eternal purpose of God, as written to the church, he plainly shows that this eternal purpose or design of God was that this manifest wisdom of God might be known by the church, “According to the eternal purpose which he purposed in Christ Jesus our Lord.” In the tenth verse the apostle uses the word “intent,” which is equivalent to the word “purpose” or “design,” showing conclusively that God in his eternal design purposed that the church, which is the body of Christ, should be by divine revelation brought into a saving knowledge of the wonderful purpose of God in Christ, and of his

eternal love for them in Christ from everlasting, or ever the earth was, even before the earthly Adam was formed of the created dust. “The Lord possessed me [Christ, the wisdom of God] in the beginning of his way, before his works of old.”—Prov. viii. 22. The phrase, “in the beginning of his way,” means the beginning of God’s manifestation or development of this wonderful mystery and purpose in Christ, by whom he created all things, and who (Christ) was made in that eternal purpose or council unto us, the church, his body, his bride, wisdom and righteousness and sanctification and redemption. (1 Cor. i. 30.) “That, according as it is written, He that glorieth, let him glory in the Lord.” When it pleases God to prepare our poor hearts in these heavenly places in Christ, as there is none of these heavenly places out of Christ; I say, when it pleases God to prepare our hearts here in these heavenly places, it is then, and not until then, that we are blest by his Holy Spirit to glory in the Lord, and in these hearts of ours, according to the measure of the gift of Christ, realize that this was God’s intent in his eternal purpose in Christ, that the church might know these manifold mysteries and bless-

ings of God in Christ for them in these heavenly places, which manifold wisdom, purposes and blessings he pleased to hide from the wise and prudent, those who are wise in their own eyes, and prudent in their own sight, but are not cleansed from their filthiness. This same apostle in writing to his son Timothy in the gospel of this eternal purpose of God in Christ, says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. What a wonderful purpose of God in Christ: even the salvation of sinners—sinners of the earthy Adam, who were chosen in Christ Jesus before the world began, that they should be (exist) holy and without blame before him in love. The apostle is here still presenting the wonderful purpose of God in Christ, the salvation of Israel, God's chosen and redeemed people, sanctified by God the Father, and preserved in Christ Jesus, and called. This people known in the Scriptures as the Israel of God, elect vessels of mercy, &c., have two standings, one in Christ, the heavenly Adam, a quickening Spirit, and one in the earthy Adam, hence are earthy in their standing in and relation to their earthy head, the earthy Adam. In the order of development their standing in the earthy Adam was first, in which life and standing they were wholly depraved, dead in trespasses and sins, and were by nature, and in this standing, children of wrath, exactly or precisely as the nonelect, but in the order of existence their standing in Christ was first, was from everlasting, before ever the earth was formed, or even the Adamic dust was created and fashioned, and in this standing they are preserved in Christ, holy and without fault before God in love, and shall remain in their standing

in Christ as untarnished as though they never had sinned, or been manifested here in time in their Adamic standing, for they were chosen in Christ, (not into) before the foundation of the world, that they should exist holy in their standing in Christ, therefore they never underwent any change whatever, so far as their standing in Christ the heavenly Adam is concerned; but I would not be understood to mean or believe that God's church or people existed in Christ in their individuality, but their eternal life was there, hid with Christ in God; in fact, Christ is himself our life, and when he appears in our hearts the hope of glory, then we shall also appear with him in glory in these heavenly places in Christ our dear Redeemer, who bore our sorrows and carried our griefs, and the chastisement of our peace was laid upon Christ, our covenant Head. All the chastisement, and the punishment that the law of divine justice required, or that was due for the transgression of the whole elect family of God, was laid on Christ, and he bore it in his own body on the tree, suffered the Just for the unjust, that he might bring us to God. These wonderful things are made known to the church in these heavenly places in Christ, according to God's intent, that they might know them, according to his eternal purpose in Christ, his beloved Son. He anointed him a Prince and a Savior, to give repentance to Israel and the forgiveness of sins, and not only so, but Commander and Leader of his people Israel, their covenant Head. David was personating Christ when he said, "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. xxiii. 5. In this well ordered covenant, Christ, God's well be-

loved Son, asked his Father to give him all his desire, which he did, and which was in harmony with his Father's eternal purpose in his Son before the world was, as is plainly exemplified in Psalms ii. 7, 8: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I cannot see why we should trouble ourselves about the salvation of the heathen, or any one, even in the extreme nooks and corners of the earth, for Christ in this unchangeable covenant of eternal love asked his Father for all his Father desired to give him, and all that he himself desired, and their desires are one, for they are one. All mine are thine, and thine are mine; and I am glorified in them. All that the Father giveth me shall come to me. This is all my desire and all my salvation, said David. The Scriptures abundantly prove that God's purpose is unchangeable. Hence no desire of either the Father or Son to change the covenant, no desire for one more or less than those sealed, signed, and ratified forever and ever. Therefore, my beloved brethren in the Lord, remember me, a poor, imperfect creature, if saved, saved by sovereign grace. What a wonderful and mysterious thought occupies my mind as I am writing here. If I am saved, my blessed Jesus embraced and asked for me, a poor dustworm of the uttermost part of the earth. I would love to praise his name. This savors plainly of weakness and old age. I am eighty years old.

W. J. MAY.

BELINGTON, West Virginia.

DEAR EDITORS:—I have a letter that the late Elder Edmund Dennison wrote to his daughter many years ago, which I think would be of interest to the readers of the SIGNS, as it contains much of the rich things of God, a feast of fat things to our souls. I heard Elder Dennison preach when I was a young man, and now I am in my seventy-fifth year. I will send you his letter for your consideration, and I think it would be interesting to the many readers of the dear old SIGNS to see a letter written by one who was so highly esteemed for the truth's sake.

Now, dear brethren, you have been sending the SIGNS to me for some time, and I have not paid anything for it. Do not think hard of me, dear brethren, it is a great feast to my soul now that I am old. I was in the rebel army, and was wounded twice; once in the thigh, and once in the head, and had a piece of my skull removed, but am still spared, but for what purpose the Lord only knows. Now, dear brethren, I have no education; I went to school only about nine months in my life, so if this is published I hope you will please correct all mistakes. I have often been requested to write my experience. It has been long since, as I hope, I was led to a knowledge of the truth as it is in Christ our Lord, yet it is as plain and clear in my mind to-day as it was then. I was four years in trouble. I am old, and my hand so trembly that I cannot write. I have been in the Old School Baptist Church forty-one years, and have been preaching about forty years of that time. I am pastor of two churches, and moderator of our association. But poor old sinner as I am, God has had mercy on me and spared me. I went through the war and have been where the bullets flew as thick as

hail, but my life was in his all-powerful hand, and they came and went at his command. The doctrine that the good old SIGNS contains is the doctrine I love. When I see such good writing in it it fills my soul with joy that God has given such gifts to the church. When I am low down in the valley it raises my mind to David when he said, Let us go up to the house of the Lord.

Now, in conclusion, I hope for the good of Zion, and may God's blessings rest upon all his dear children.

Yours to serve in the gospel of the grace of God,

J. B. CROSS.

JACKSONVILLE, W. Va., Jan. 6, 1885.

MY DEAR DAUGHTER:—To-day, being eighty-six years old, and without my glasses, I find myself trying to write a letter to my daughter fifty-three years of age. Dear Dane, peace and love be with you. I have had in contemplation to greet you with an epistle of christian love, which may be the last time while in this sorrowful vale. It is hardly reasonable to suppose that we shall ever meet again in the flesh, hence I embrace the God-given privilege to converse with you through the medium of this imperfect communication. Will omit giving in detail the current news of our country. My health at present, with the exception of dizziness and the infirmities of old age, is as good as could be expected, for which I wish to be grateful to the God of all blessings. I believe I am writing to a child of sorrow, acquainted with grief, and if I could be instrumental in the hands of the God of all comfort, with my pen, to record one sentence, if but a drop of cold water, and God would add his blessing, to minister spiritual comfort in your dark and dreary hours of solitude, I

should be amply rewarded. Look to Jesus, the man of sorrows and acquainted with grief, who can feel our afflictions, in whom alone is help in times of need, lest under the weight of deep trouble of heart we faint and yield to dark and hopeless despair. He is a sure support in times of sorrow of heart. If he does not banish our trouble speedily, he gives us grace to bear it. There is nothing comes from his gracious hand, prosperity or adversity, that will hurt us. Dear child, in all our sorrows and trials there is no safer place than to lie weeping and helpless at his feet. The Lord has said for our comfort and encouragement that he draweth nigh to them of a broken heart, and saves such as be of a contrite spirit. Dear Dane, let us thank God and take courage, for in his wise dealing our troubles, deep sorrows, trials, temptations and sore struggles with unbelief, though not joyous at the time, work for us a far more exceeding and eternal weight of glory. They sweeten the heavenly abode of our eternal repose. The deeper the sorrow the louder we sing. Faint not at the chastening of the Lord, for all these are the trial of your faith employed by the mercy of the Lord, that it may come forth as pure gold, that you may stand before him at the day of judgment without shame. When you are in a state of warfare may the Father of mercies, the God of all comfort, who comforteth in tribulation, give unto you the peace of God that passeth understanding, to keep your mind in peace and love through Christ Jesus, support you in your troubles, giving now and then a sweet foretaste of the joys to come, and fill you with joy and peace in believing. May you abound in hope, that your faith fail not, and through grace endure to the end. May you be saved from the pernicious doctrines of

this day of strong delusions, trying by their false system of man's free will in a state of nature to do good (free agency) and conditional salvation, and disapproving of the soul-cheering doctrine of the sinner's salvation alone by grace, the atoning blood of Christ. Indeed, in this day of spiritual wickedness in high places, it seems that they are trampling on the precious blood of Christ and turning the grace of our God into lasciviousness, by speaking evil of the way of truth. Beware of them, for their doctrine is not of God, but of men, and will eat as doth a canker. Teach your children to shun them as deceivers. Dear daughter, let us try in all our sorrows and temptations, which so often bring us to the brink of despair, to take courage and rejoice in the many sweet and precious promises of him who cannot lie, who hath said, I will not leave you comfortless, I will come to you, I will guide you by my counsel and receive you to glory. Let us, while strangers and pilgrims in this barren land, plodding along, sometimes ready to halt and give up, overwhelmed with trouble, and feeling like one forsaken of God and man, with our harps upon the willows, and under dark and fearful clouds that so often overspread our spiritual sky, hiding his cheering countenance from us; let us, I say, try to raise our downcast eyes in these cases of darkness, and by faith look to our precious Jesus. When deep calleth unto deep, and all thy billows are gone over me, we hear his precious voice, It is I, be not afraid. Whom the Lord loveth he chasteneth, in faith, hope and patience. Lift up the hands that hang down, and look to Jesus, our faithful High Priest, who feels for all our afflictions, and hears every sigh and groan, our glorious Advocate. If any sin, through the infirmities of the flesh, he is ready to plead our cause and make intercession for us. We are hid with Christ in God. Dear daughter, take courage in his precious promises, for he is an unchangeable God. Why should we yield to the suggestions of the wicked one in unbelief? It weakens our faith and nourishes despair in regard to our interest in our blessed Lord and his salvation. Resist the adversary of our peace steadfastly in faith, and rejoice in the glory of God. Ah, you say, vapors arise from my corrupt nature over which I have no control, grow into fearful clouds of doubts and fears, hiding the face of the holy Comforter from me, and I mourn an absent God, until my precious Jesus, the Sun of Righteousness, arises for my deliverance, and speaks peace, and the prison doors are opened. He breaks the fetters of unbelief and gently calls my soul out of prison, and his loving-kindness leads me out of the wilderness and brings my thirsty soul to his banqueting-house, to sit under his banner of love. Dear sister, what a glorious privilege to enjoy sweet fellowship with the Father and the Son, Jesus Christ. One day in the presence of our dear Lord is better than a thousand days of pleasure in sin. Thus it is with the Lord's people. Sometimes in the wilderness, and again in the fruitful fields. In view of heaven, and again in the valley of Achor, on the borders of hopeless despair. But he has said all these things work together for our good. Let us trust him in storms as well as in calms. He is the same faithful and unchangeable God. I said in the beginning this might be my last letter; if so, and we never meet again on earth, I pray by the favor of God we shall be brought to meet around the throne to join in fellowship with the church of the Firstborn, the spirits of the

just made happy, to rest in the realms of perfect happiness. Then shall this mortal put on immortality, and be fashioned like unto the glorious body of Jesus. We shall then see him as he is and be like him. May God resign us to his will, for our sufferings abound in Christ, to rest free from all sorrow in the bosom of eternal love. Dear daughter, what glorious anticipations to support us on the way, and keep our sinking heads above the waves. The more we suffer here the sweeter rest will be. You are often present in my thoughts, and my feeble prayers ascend to God in your behalf, that the God who feeds the lambs and clothes the lilies will condescend to remember you in your lonely widowed state, and your dear Father's children in providence and in grace will remember you and family in your present state. He has promised to be a Father to the fatherless, and the widow's God. Now, the counsel from your old father, as a well-wisher, is to live in peace and love, and regard the welfare of each other, and obey the commandments of God, honor thy father and mother, and render the necessary labor to procure a living, and trust the Lord to bless your efforts, and verily you shall live in the land and be fed.

I must close. Take no offence at my long letter, but receive it as a loving token of the special regard of your old father. Read it and keep it in memory of one who prays for you all. Give my love to all the friends. While I am on earth let me hear from you often. Farewell, dear children, farewell. May God bless you all.

From your unworthy, but affectionate father,

E. DENNISON.

#### I JOHN V. 4.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

MY DEAR BRETHREN:—After several months of silence there has come into my mind an impression to again address the household of faith. The words at the commencement of this letter you will see are those of John. You will remember also that John was a lovely character, therefore when he wrote he wrote of love, and when he talked he talked of love. What an excellent gift. He starts out in this chapter to address a certain pious matron; this matron he calls the elect lady. He also has something to say to her children: he confesses that he loves this lady and her children. Brethren, is it not an excellent gift to be enabled to understand what John is writing about? All men cannot understand; the language is too strange. I am going to say he is talking to the church of God and the children who compose this church. I will now speak directly to the church, trusting I may be enabled to comfort her while she awaits the presence of her Husband (Jesus). The church, it seems to me, is like unto a woman whose husband has gone on a journey, and who does not return at the time expected by the devoted wife. Now I seem to be carried in mind to a lonely home in the wilderness; this house is an old one, and the woman and her children are poor; they are not clothed very well, and there is no bread in this house; the children are beginning to cry for bread, the husband has gone to get food for his family; the mother of the children is in great distress, she is uneasy, she goes out to listen for her husband; in her weakness she begins to be imaginary: some terrible calamity has overtaken him. She listens, she turns

first one ear and then the other, no sound can be heard. She remembers how she has heard her husband singing as he neared this little home in the wilderness, but now she can hear no voice. She goes into this house, and lies down to sleep. She sleeps, but her heart waketh, her sleep is not good; she is disturbed in her sleep, gloomy forebodings abound; devils are present, casting fiery darts, saying unto her, Where is now your God? Are you not now satisfied there is no God? Do you not know that if there was a God that he would not permit such things as these to come to pass? Why, even a man would have more compassion. Where then is your God in whom you have trusted? This woman is in intense agony. I see her eyes as they turn red with grief; I see the tear as it glides down the cheek. O that groaning in her breast. Now I hardly know how to continue this subject, such wonderful things do I feel, but I cannot forget this virtuous woman, for virtuous she is. I have seen the awful plight of this woman in this wilderness home; I know whom she is seeking: she is seeking Jesus, the Head of the church. I cannot at this time hold my peace. I am coming into this house; I am telling her that her Husband is safe, no evil has or can overtake him; that her Husband is a mighty man of valor; that he is different from Naaman, in that he is no leper; he is free from sin, there is no guile to be found in him. I am telling this woman that her Husband has power over these devils that have tormented her so long. Her Husband can say to these demons, Depart, and immediately they are gone. This encourages this woman some, but she had rather see her Husband—no one like him. Suddenly she hears a sound, it is in the nighttime. This Husband never sleeps, but is present at all

times, but the natural vision cannot see him. Now he comes and knocks, and the bride arises to open unto him. It is the voice of my beloved, he has returned, he has brought with him bread and all kinds of good things to eat; no crying of the children, they are filled, and all kinds of wearing apparel has he brought. The bride cannot mourn now, because the Bridegroom is present. Now this woman is born of God, and she will overcome the world. This woman has faith, and because she has faith she overcomes the world. But we will ask, How did she come into possession of these things? Because she inherited them from her Husband. A man who is in possession of property has a right to make a will and testament, and to bequeath this property to whom he will, but in order for this will to become effective there must of necessity be a death of the one who makes the will, as we read in the New Testament. Now the legacy which Christ left to his bride was hope, which is an anchor of the soul, both sure and steadfast. This hope keeps his bride alive when devils are tormenting her, as I saw them when I told about it before in this letter. She was sore distressed then, but that little hope did not fail her. I think I forgot to say that in that terrible agony in which I saw this woman I also saw the beautiful and burning face of the Son of God watching this scene. What a wonderful thing for a sinner like me to say, but can I keep from telling what I see? I cannot, though I have tried. Now, you redeemed souls, I want to impress upon your minds the truth of these words: For whatsoever is born of God doth overcome the world. Brethren and sisters, why be dismayed? Nevertheless I am dismayed myself sometimes, but now I am not, the plan of salvation is so plain

and sure, the resurrection of Jesus Christ so wonderful, the power within me so great, I can only say, Why art thou cast down, O my soul? &c. Again I say to myself, O ye of little faith. But I am still in this tenement of clay, and what can clay turn itself into? Unless the potter makes a vessel out of it, it will remain hidden below the surface, for it certainly cannot dig itself up.

Brethren, I think I have written enough, though I am hardly through yet; but no man can tell it all. My mind has controlled my pen. If the mind of Christ has dictated this letter it will comfort Zion; if the natural mind, then it will not.

A. T. BENSON.

PHILADELPHIA, Pa.,

GOIN, Tenn., Oct. 12, 1916.

DEAR EDITORS:—Being confined to my room, I am made to feel that by your permission I would like to address my brethren and sisters who read the SIGNS, and as a starting point I will call your attention to the latter clause of the eleventh verse of the second chapter of Hebrews, which reads thus: "For which cause he [Christ] is not ashamed to call them [the children of God] brethren." Now Paul seems to teach that there is the relationship of brotherhood between Christ and these children of God who "are partakers [that is, a part of the human family] of flesh and blood."—Heb. ii. 14. Now the question comes up with us, How does this relationship with Christ, who is the eternal word, wisdom and power of God, exist with the sons and daughters of men who are time beings, created beings? Some tell us this comes about by creation, but I want to ask you if the relationship of brotherhood came about by creation? Then I fail to

see how it is that Christ is not a brother to every man in existence. It is said, "For by him [Christ] 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 [the devil not excepted] were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. Dear brethren and sisters, if this does not do away with the idea of God's children having a material existence from all eternity, and only existed in the wisdom of God (which is Christ), and by virtue of life which was given them in this wisdom (Christ) from before the foundation of the world, they were spoken of "when as yet there was none of them," then this poor, ignorant one has read and studied nearly fifty years to no profit. Dear brethren and sisters, you might have some anxiety to ask me, How do you think this relationship came about, if those dear children did not have a material existence from all eternity? I know this is a deep question, but if you will bear with me I will endeavor to show you how I see it. In the first place, I would say God did before the world began choose a people in Christ out of the human family "when as yet there was none of them," and gave them to Christ in covenant that was ordered in all things and sure, and these people thus chosen are known as the seed of Abraham: "And if ye be Christ's, then are ye Abraham's seed," &c. Now, we understand that when the fullness of time had come God sent his Son, made of a woman, to redeem them, &c. We hear it said, "Forasmuch then as the children are partakers of flesh and blood [the human family], he [Christ] also himself likewise took part of the same." You ask me, What



part did he take? I answer, if not much mistaken, he in some mysterious sense took upon him the seed of Abraham, the human nature of the church, and became one with her, for it is said, Both he (Christ) that sanctifieth, and they who (his children) are sanctified, are all of one, for which cause he is not ashamed to call them brethren. It seems to me that, if not much mistaken, I can see how Christ became related to his chosen people, and not the world. In the sense of brotherhood I can begin to see how we are one with them. I see how a nation was born at once when he was born from the dead. I think I see how it is that thy dead men arose with his dead body. I think I can see how it was after two days will he revive us, and in the third day (the day of resurrection) will he raise us up, and how it is we shall live in his sight. I think I can begin to see how it was we were quickened together with him; how it is the church is his body; how it is that we are members of his body, of his flesh and of his bones. Why he loved his children is because they were flesh of his flesh and bone of his bones. It said, For no man ever yet hated his own flesh. Paul said, This is a great mystery, but I speak concerning Christ and the church. Then let us sing:

“With him his members, on the tree,  
Fulfilled the law's demands;  
'Tis 'I in them, and they in me,'  
For thus the union stands.

Since Jesus slept among the dead  
His saints have naught to fear;  
For with their glorious suffering Head,  
His members sojourned there.

When from the tomb we see him rise,  
Triumphant o'er his foes,  
He bore his members to the skies;  
With Jesus they arose.”

Jesus says of these members, And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it

up again at the last day. Now, in view of this relationship I think I can begin to see how it was true that Adam was the figure of him that was to come. Adam's bride had a material existence in him, and when Christ took on him the seed of Abraham and became the seed of the woman, the seed of Abraham, the seed of David, the Son of man, as well as the Son of God, then I think his children had existence in him, and that every trial he passed through while here in this world his children passed through in him, and when one of these dear children is born of God it does not make him or her a child of God, but only manifests a child of God. It is said, And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Now, dear children of God, I want to say to you in conclusion that the children of God have to go into corporeal death and sleep in Jesus until that great resurrection day, when Jesus will raise them up again, for God said to Adam, Dust thou art, and unto dust shalt thou return, and the personal pronoun “thou” includes the whole man. Then when the children of God come forth in the resurrection, being the children of the resurrection, 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? Then shall we who are the children of the resurrection enter into the kingdom prepared for us before the world began, there to praise God in countless ages, world without end. Amen. O that God would enlighten our minds to understand his word, and enable us to show our faith by our works, is the prayer of this poor, little, weak worm of the earth, who feels himself the least of all saints, if one at all.

Yours to serve,

P. N. MOYERS.

WINNIPEG, Manitoba.

DEAR BROTHER LEFFERTS:—My mind to-day was meditating on the tree of knowledge of good and evil, spoken of in Genesis. I like to compare Scripture with Scripture, but sometimes fear that I am too ready to seize on analogy and draw wrong conclusions. I saw in the tree of the knowledge of good and evil the law of God, which, partaken of without grace, brings death; yet through that death there is life made possible. The law was our schoolmaster unto Christ. The tree of life. It was the law of God which Paul partook of when he was convinced of sin. "For I was alive without the law once: but when the commandment came, sin revived, and I died." The Lord gave to Adam the commandment: "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." Paul said, "I had not known sin but by the law." Right through the seventh chapter of Romans there is an unfolding of the purpose of the law in a sense which seems to me very similar to the Old Testament Scriptures bearing on the tree of knowledge of good and evil. It is this knowledge which makes us eat our bread in sorrow. If we were ignorant of good or evil how could we cry out as Paul did, "O wretched man that I am! who shall deliver me from the body of this death?" The law of God is older than Moses. Moses as a servant of God was made an interpreter, a spokesman for God, to set forth God's law to the understanding of the people. They could not look even at the face of Moses uncovered, but must see it through a veil. The law was interpreted to them in types and ordinances; the spirit of it they could not receive,

through unbelief. Our Lord set forth the law in its purity, fulfilling and setting aside all types. "Thou shalt love the Lord thy God." What an immense ground that covers. Never mind the washings, they were typical, they were for the Jewish people, who must have something they could see and handle. The eternal, invisible God was beyond their knowledge. They called him Jehovah, and worshiped symbolically. Here and there you find one of their members made wise to the true meaning of the law, men favored with a view of their Savior, who in the latter day should stand upon the earth. Such men knew the gall of bitterness; they were persecuted from without, and had fears and sorrows within, yet holding fast through the sustaining grace given them they came off more than conquerors. Genesis iii. 22, 23: "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: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Was it not in God's purpose that man partook of the fruit? Was it not in his purpose that he should take also of the tree of life and live forever? God's ways are not our ways. All things shall work together for his glory and the good of his kingdom.

These scattered thoughts may cause you to meditate, and I trust the Lord will bless some portion to your comfort. I am nothing and can do nothing, except I be in Christ and he in me.

With much love, in gospel bonds, affectionately your brother,

GILBERT McCOLL,

SOUTHAMPTON, Pa., Nov. 13, 1916.

DEAR EDITORS:—Inclosed is a letter which I lately received from sister Bonnie Chick, which you may insert in the SIGNS if you think best. As I read it over again this morning I thought it might be of comfort to some dear one who feels far away and different from any one else. How good after the dark clouds have passed when there comes a ray of sunshine to brighten all the scene. This ray of sunshine is often conveyed to us by that precious messenger, the SIGNS OF THE TIMES, for it brings companionship. We see others have been traveling the same road, and we are no more alone. Surely "the soul without companionship is like a harp whose chords no fingers wander o'er to draw it forth in music, but whose strings, left to the passing breeze, flit strange and wildly." How wonderful that the heart should be filled with such deep and tender love for those we have never met, and whose voices we have never heard. But the Lord's ways are not our ways, nor his thoughts our thoughts. But as the heavens are high above the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

In sweet fellowship, your unworthy sister,  
BESSIE DURAND.

BOWDOINHAM, Maine, Oct. 13, 1916.

MY DEAR SISTER:—I feel I must tell you how good your letter seemed to me this morning. It is wonderful to receive such messages from those whom I esteem so highly, and know that they have fellowship for me in the trials which seem so strange and terrible to me. This morning ever since I wakened words of the hymn, "Tis my happiness below not to live without the cross," have been ringing in my mind, and, my dear sister, I

know it is not what my flesh would desire, but there is something within me that fears ease. I know if ever I have been made to know anything of the greatness of the delivering power of our Savior it has come through a felt sense of great need, when it seemed I could no longer endure the pain. Surely it is

"Just in the last distressing hour  
The Lord displays delivering power;  
The mount of danger is the place  
Where we shall see surprising grace."

Sometimes in a moment our groans are turned to songs of praise, and we are rejoicing in the thought that we have been counted worthy to suffer. But then, sister Bessie, when my trials seem so strange I cannot help but wonder if they can be like those the children of God have. I look at them and see something to admire, but when I look within all is evil and polluted. I just feel that no child ever went so far astray as I. I cannot help loving these people and desiring to be with them, but O, if they knew me could they smile upon me and be so kind and gentle with me? It does seem too beautiful and wonderful for one like me. Ever since I came to Maine I have experienced such sweet peace and joy in the assembly of the saints. Last Sunday I was made to feel as I did in my early experience, when my heart overflowed with joy and love. No words can describe the rest; for so long I could not enjoy the meetings, and I wondered if ever again I would feel happy at the meetings.

You spoke of sister Pultz. She has surely been a dear, dear sister to me, and my heart goes out to her in a great love. What a mystery the union of the saints is. Strangers in the flesh, yet loving each other with a strong love.

Aunt Angie and I have had many pleasant, comforting talks. I have spent

much of the time with her, but just now I am with Aunt Bell, another of my mother's sisters, who is a member. Her daughter was given strength to come to the church two weeks ago and relate a wonderful experience. Then it seems there is a rich blessing in this for me, too. I hope some day to be able to tell you more about this. I am so glad you felt to write to me, for your words are a help to me, and how often have words that you wrote to me three years ago come to my mind: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But the question will come, Am I a partaker of Christ's sufferings? I am filled with doubts and fears. I know how you must miss the meetings, but I feel glad you have the companionship of those who love the truth. O what a precious thing it is. May the Lord be with you and grant you sweet peace in him. Give my love to all the family. As things seem now I expect to return the end of this month. God has all planned.

With love, your sister, I hope,  
 BONNIE CHICK.

CASTLE ROCK, Wash.

VERY DEAR BRETHREN:—Please send me the February 15th number of the SIGNS, as I failed to receive that number, and I do not want to miss even one issue of our family paper. I am so far away from preaching (that is, Baptist preaching, and I care not for any other) I feel that I could not do without the good things contained in every number of the SIGNS, and I do hope I am made to feel thankful that the God of all grace has seen fit to bless us with such a sound and faithful medium of correspondence. I will further add, more than forty years

ago I saw the SIGNS for the first time, and for some cause I saw no beauty in it, and it appeared to me to be full of old men and women's fables, and of course I really thought they were not fit to read, and I had no love for such. But about that time it pleased God, in his infinite mercy and goodness, to strike this poor sinner to the ground, and cause him to cry and plead for mercy, when there seemed to be none, and O the surprise and joy that was my lot when I was raised up with a new song in my heart: praise to the Lord of glory that he had seen fit to bless me with a good hope, that, though vile, God for Christ's sake had, through grace, pardoned my many sins. From that day to this the dear old SIGNS has been my companion, and in all my wanderings it follows me from place to place and becomes more precious to me, so I can truly say the things I once hated I now love, and the things I once loved I now hate. I am now almost sixty-two years old, and few and evil have been all my days. Sin is mixed with all I do and say. Sometimes I am discouraged and cast down, and more so the older I grow. I have just read Elder Lefferts' article in March first number. My heart and soul cried out, The Lord be praised for putting it into his heart to write so ably and comfortingly. That article, or editorial, is worth more to this old sinner than the year's subscription price of the paper; it is so timely, just at the right time. There is marrow in every sentence to the hungry soul, and we that are not blessed with the privilege of often meeting together in our church privileges certainly find in the SIGNS that which our souls long for: Jesus Christ, and him crucified, to us the chiefest among ten thousand, and the One altogether lovely. O for a heart to praise him more for the

great things he has done for us, whereof we are glad.

From an old sinner, whose only hope for time and eternity is in the atoning blood of our crucified and risen Savior.

Yours unworthily,

J. K. BOYD.

PALMER JUNCTION, Ore., Nov. 1, 1916.

DEAR BRETHREN:—With my family I located four miles west of this place last April, having bought a small piece of logged-off land, where I hope to carve out a farm and spend my declining years by dint of hard work and careful management. We are thirteen miles from the Elgin Church meetinghouse, but it has been my happy privilege to meet with the brethren there several times of late, and to be received into that noble band of splendid brethren by unanimous vote at the September meeting. Like Abraham's trusted servant, so beautifully described in the twenty-fourth chapter of Genesis, I feel that I am now "in the way," notwithstanding I feel myself the chief of sinners. Regular meetings of this model church are held on the first and third Sundays of each month in our own church-house in Elgin, which is free from debt, and is equipped with all needed furniture, hymn-books, &c., and above all, a little flock of faithful brethren and sisters, who attend regularly and have the gospel in its purity and simplicity expounded to us by our faithful pastor, Elder G. E. Mayfield, who lives a few blocks away. Elder Mayfield is certainly entitled to be called the angel of the church at Elgin, having presided over it and kept it in constant peace since the date of its organization, over thirty-eight years ago. At our October meeting we enjoyed a visit from Elder J. C. Turnidge, pastor of the church at Weiser, Idaho,

and Elder Moffitt, who lives twenty miles from Portland, at a place the name of which I cannot now recall. I met them on Sunday, and was reminded of the forceful statement to Peter on the occasion of his visit to the house of Cornelius: "Thou hast well done that thou art come."

Speaking on the subject of baptism, these brethren impressed me with this consoling thought: as the eight persons saved in the ark represent the countless thousands of those who died before and in the flood, but who are now safely housed in the realms of eternal bliss, so do the few baptized believers of the present day, who have a correct conception of the God of all grace and his plan of salvation, represent the countless millions of those who are saved eternally, but who live and die here without this evidence of grace.

To those brethren who may be looking for a new location, I want to say that one can buy good land here at fifteen dollars per acre, on terms that any one can comply with. I will cheerfully furnish any needed information to brethren who want to locate in this "paradise of the poor."

With best wishes and christian greeting to every subject of grace, I am, as I hope, your fellow-servant,

J. M. AMSBERRY.

HAMILTON, Texas, July 26, 1916.

DEAR EDITORS:—I wish to state that the little church Hopewell, Clairette, Texas, had a great refreshing from the Lord at our three days meeting, embracing the fourth Sunday in July, which was our communion and feetwashing time. While we had but one visiting minister with us, brother John Fisher, of Graham, Texas, it seemed that our God who sent him filled him out of his unwasting full-

ness, so that he was enabled to occupy the stand twice each day to the full satisfaction and consolation of the church. Surely we were enabled to realize that the Lord was in the midst, and that to own and bless our meeting long to be remembered. Fortunately for us, the Missionaries set their place for a protracted meeting within a few hundred yards, so that our commodious little house had ample seat room, and the entire audience seemed to be interested hearers of the glorious gospel of the blessed Son of God that was set forth by brother Fisher in power and demonstration of the Holy Spirit, and to our agreeable surprise a few of the Missionaries were present to behold the order of God's house, and to witness the power of God that seemed so manifest to his dear little meek and humble followers. It seemed indeed the place was filled with his presence, and all gloom was dispersed. As we had not had a three days meeting for some time before, and the occasion was so rare to me, I had a mind to tell you about it, so if our beloved pastor or any of the other brethren more worthy and far more able have not sent you an account of our meeting, I will submit this to your judgment, and if you should think it fit for the SIGNS it will be all right, and if not, it will be the same with me.

Unworthily yours,

W. D. WOOD.

CHURCHVILLE, N. Y., Nov. 10, 1916.

DEAR BRETHREN:—As I am back here for the winter, with my younger children, I feel that I must have my paper sent, therefore please find inclosed one dollar and ten cents for six months, also one dollar to continue the paper to Miss Lavina Robinson, at Burdett, N. Y. I hope to send the balance for the year later.

There are still a few of us members left at Burdett, but somewhat scattered, and we cannot do without our church paper, the SIGNS OF THE TIMES.

With love, I close this.

NORMAN BROWN.

RANDOLPH, La., Nov. 5, 1916.

DEAR BRETHREN:—As I am sending you an order for Bibles for some brethren, I feel I would love to speak a word of what I hope to be affection toward God's people. I have not been a member of the church long, and have only received the fourth copy of the SIGNS, but I have enjoyed reading it very much, and have felt at times through the sovereign love and mercy of the Lord to hope that you are my people, and that your God is my God. I hope I have been taught that without him we can do nothing. O how sad and sorrowful I feel at times when I am enabled to see my depraved condition. It seems that if I knew my sorrow was after a godly manner, and that my hunger was after righteousness, then would I know his blessed promises were mine; but we are not carried above a hope, but when that hope is founded upon Jesus it is as an anchor of the soul, for Jesus is the author of that hope, as his precious, sweet promise is that he will carry his work on. O you that are of a broken heart and contrite spirit the Lord does not despise, but the arm of his love has ever been under you; he will not leave you nor forsake you to your hurt, but keep you as the apple of his eye. O how sweet to feel that his banner over us is love, and that he is our Rock.

Dear people, lest I in my weakness weary you, I will tell you that it seems for a wise purpose I am not able to write anything of any value. I sometimes fear that I am a stranger in the camp, but I

do believe that I love the people of God.

I enjoyed your editorial, brother Lefferts, on the parable, Why stand ye here all the day idle? May the Lord continue his blessings to you all.

Yours in the Lord, I hope,

R. W. RHODES.

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KANSAS CITY, Mo., Nov. 2, 1916.

DEAR BROTHER KER:—I am sending payment to apply on subscription for the SIGNS, now past due. I wish to say I cannot remember a time in my life that the SIGNS was not accessible to me, as my father, the late Deacon Eddy Ketchum, was one of the subscribers to the first number of the paper, over eighty-four years ago, eight years before my birth, and I have been a subscriber for nearly fifty years, dating to a short time after my spiritual birth. I am not so sure of the date of the second birth, as the first evidence I had came to me when I found myself alive and hungering and thirsting after righteousness, and in what appeared to me engaged in mortal combat with unbidden impressions to preach.

I am, I hope, your poor, weak brother in gospel bonds,

SMITH KETCHUM.

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RANDOLPH, Mo., Nov. 11, 1916.

DEAR EDITORS:—I want to drop you a few lines this morning to have you stop my paper. My eyes have been failing me for the last six months, and now I am almost blind and cannot see to read my Testament or any of my papers. This letter I believe is written by one of the "elect lady's" children, who has come up out of great tribulation and washed her robes in the blood of the Lamb.

Brethren, live in peace. Farewell. Cast down, but not destroyed.

RICHARD WALLER.

HAVILAND, Kansas.

DEAR KINDRED IN CHRIST:—Inclosed find my check, for which please enter on your list these new names. The SIGNS is received regularly, and highly appreciated by myself and wife. I deeply sympathize with the SIGNS' management in their burdens. I feel that but few of the subscribers realize the great effort, expense and responsibility that attends the publication of such a periodical, and I often wish that I could assist you more to carry your burdens. May the Lord give such a desire to those whom he has blessed with the means.

Yours with fervent charity,

J. R. HARDY.

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### CHANGE OF ADDRESS.

ELDER S. M. Dickens has changed his address from Greenville, Texas, to St. Charles, Ark.

A. M. Kitts has changed his address from Amarillo, Texas, to Armstrong Springs, Ark., eight miles west of Searcy, the county seat of White County, Ark., and would be pleased to hear from any Old School Baptist living near him.

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### SUBSCRIPTION BLANKS.

As a great many of our subscribers' time expires with the end of the year, we inclose in each paper of this issue a subscription blank as a convenience to them in sending new subscribers, as well as in paying their own subscriptions. Will you please make a special effort to send one or more new subscribers when you renew your own subscription for next year?

When sending in your remittance make all checks, money orders, &c., payable to J. E. Beebe & Co., and send direct to us, thus avoiding delays and confusion.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1916.

Entered in the Middletown, N. Y., Post Office as  
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Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
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**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***R E S T .**

IN all ages of the world "rest" has been the hope of the Lord's people, and thousands have talked of it and written upon it, yet the theme is still of comfort to the weary. In the beginning of the world, after the Lord had created and made all things, he rested from all his works, and as he rested, so also do all his saints rest. The old testament saints rested in faith and hope, according to the promise the Lord made them, and died in faith to enter into everlasting rest. But there were many in those days who did not believe, therefore could not enter into rest by faith. The promise of the Lord to Israel that they should possess the land of Canaan, the place of peace, was as sure to come to pass as any other promise made them, yet they believed not, and rebelled against him and against Moses. How strange it seems that of all the host that left Egypt only two, Caleb and Joshua, reached the land of promise. All others who went over Jordan were born in the wilderness during the forty years travel. The death of so many thousands, however, did not make the promise void. The promise made to Abraham was as much for Isaac as for him, and the promise made to Isaac was

as much for Jacob as for him, and just as sure to embrace their children. Caleb and Joshua went over Jordan into the promised land as witnesses of God's faithfulness and mercy. Those born in the wilderness knew nothing personally of the Lord's dealings with the Israelites in Egypt, nor of his faithfulness to his promise to deliver them after four hundred years of bondage and slavery, hence could not enter into the "rest" that the two living witnesses knew. It is true that those born in the wilderness had many demonstrations of the Lord's power and faithfulness, but it seems to us that they, like children, could not enter into the fullness of the wonders of God, therefore could not rest in hope of the glory of God. Notwithstanding all of Job's afflictions and torments of mind he could "rest" in the Lord. Yes, his confidence was implicit, knowing that even though worms should destroy his body, yet in his flesh should he see God. He knew his Redeemer lived, and for the glorious rest of all his people should stand in the latter day upon the earth, whom Job should see for himself, and not another. David said, As for me, I shall behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness. His faith in the Lord brought rest to him which the world could not give, though at his command, neither could the world take it away. The work of Jesus was to give rest, joy and peace to his people, and when he said, Come unto me, all ye that labor and are heavy laden, and I will give you rest, that rest so longed for by the weary was glorious. Their faith and hope were, as it were, swallowed up in fruition. They found indeed that his burden was light and his yoke easy. This rest remains to the people of God. When they believe in Jesus they cease



from their own works, as God did from his, never to engage in them again. This means rest forever from the deeds of the law and all human efforts to save the soul. Christ Jesus the Lord, the Anointed of God, the Savior of sinners and the God of the whole earth, finished all the work and cut it short in righteousness, satisfied the demands of both law and justice. Hence there is no work to be done by the subjects of grace except to deal justly, love mercy and walk humbly before God. The Lord ordained good works, the works of Christ, that we should walk or live in them, be established in them, settled, fixed, rooted and grounded in them. In this the saints find "rest," absolute rest from all their works. As God promised this rest he also ordained that some should enter therein. Here, as everywhere, his ways are equal. Paul exhorts that the saints be steadfast in believing that they enter this rest. A heart of unbelief in departing from the living God robs the children of this rest. To depart from God means to turn from him, his law, his precepts and promises, and to depend upon our own works, forgetting at least for a time his faithfulness and tender mercy. Paul presented this thought in his letter to the churches of Galatia when he asked them if after having begun in the Spirit did they expect to be made perfect through the flesh? Peter exhorted the saints to be steadfast in faith, to grow in grace and in the knowledge of the Lord and Savior. But unbelief is "the sin that doth so easily beset us." It causes us to be restless, to question all things, yea, doubt all things, even the existence of God, and we find ourselves often framing up some way by which all things that appear could exist without a Creator—without God. What

a miserable state, yet the church could not be the antitype of the church under the law were it not so with the saints now. The condition also shows the children of God how weak they are of themselves, and how prone to go astray. Yes, like lost sheep they wander far from the fold, and were it not for the Shepherd's knowledge of them in all their wanderings, and his faithfulness to save, they would never return to the sheepfold. There is certainly no "rest" to the wanderer, no refreshing springs of water, no wholesome food in the desert of unbelief. Rest is not only for this life, but for the life to come, and we have often thought and felt during the past two or three years that "to die is gain;" yes, better than anything this world holds for man. Even salvation is only in part here, rest but for a season now and then. Hope passes away, faith fades like a flower, all is over in a moment, as it were, and we fly away. Where? To that blessed "rest" that awaits all who love His appearing, there to receive the crown of righteousness which the Lord, the righteous Judge, shall give each weary saint. Weary of self, earth and sin, weary of the long journey to the land of rest and peace. When natural forces fail and a grasshopper becomes a burden we long for rest. Why then weep for those who have entered into the glorious rest? Why sorrow as those who have no hope? Why not rejoice for them that the last battle is fought and the victory won? While we should we cannot; selfishness in our hearts wants the treasures back. Sometimes we are reminded of the poem:

"Gone where there are treasures of beauty untold,  
Rivers of silver and mountains of gold.  
Weep not to miss one from earth's weary shore—  
Earth has an angel less, heaven one more."

Rest, peaceful rest. K.

## REVELATION II. 27.

"AND he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father."

This promise recorded here is made to him that overcometh and that keepeth the Spirit's work unto the end. This overcoming one is Jesus. No one ever overcomes evil or keeps the Spirit's work unto the end except those in whom Jesus lives, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The church in Thyratira was plagued with false doctrine within it. This false way was to be overcome. The only way it could be overcome was for the overcoming of Jesus to be manifested in those who were to overcome it. This overcoming, therefore, would make manifest the precious and the vile and separate between them. In this church in Thyratira was a remnant according to the election of grace, and this election was to be revealed in those composing the remnant being given the overcoming ability of Jesus to discern between the false and the true, and to be separated from the false unto the true. Thus, whether it is Paul or any other man that overcomes error, in the last analysis it is always Jesus. He is the overcoming one always, no matter in what subject of his power the overcoming is manifested. To Jesus, therefore, and not to Paul, or any one else, was given power over the nations. Jesus said after his resurrection from the dead, All power in heaven and in earth is given unto me. Therefore by his resurrection from the dead he is declared to be the Son of God with power. The reason why Christ is given power over all flesh is that he should give eternal life to as many as the Father has given him. It was necessary for him to have power over all flesh in order for

him to effectively enliven those that were his by election. Only by having power over the nonelect could he reach the elect. Thus, to say that God predestinates everything connected with the salvation of his people, and nothing else, is but half a truth, since that expression infers there are some things not connected with the salvation of God's people, whereas everything that comes to pass everywhere, and at any time, is somehow or other working for the good of the elect, and for God's declarative glory. Thus the authority of the overcoming Jesus extends over all the nations, being given power over all flesh, that he should give eternal life to as many as the Father had given him. We are told in this book of Revelation that God has a people among all the kindreds, tribes, tongues and peoples of the earth, that there are Gentiles as well as Jews. Thus they are scattered among all the nations. Jesus, being the good Shepherd, knows his sheep, he calleth them by their name and they follow him. Now, in order to successfully call each and every one of his people unto him from wherever they have been scattered, he must have power over all the nations, so as to overcome every obstacle in his people's way. This necessarily requires him to have power over the devil and all his works, over all men and all their works, so as to gather out unto himself and his works all that the Father gave him in eternity before time began. This rule over the nations is with a rod of iron ; that is, not one more and not one less than those chosen in him can or shall be called unto him. This is relentless as iron and as inflexible. Further, every one chosen in him shall come to him, they cannot remain away, no matter who or where they are. This mighty Ruler moves mountains and dries up seas, if

necessary, in order to come at those he loves and seeks unto salvation. In the vision which Nebuchadnezzar had, he saw a stone cut out of the mountain without hands, which smote the image upon the feet that were of iron and clay and brake them in pieces. Then the iron and clay and brass and silver and gold, of which the image was composed, became as the chaff of the summer threshingfloors, and the wind carried them away. This image represented certain kingdoms or nations of the earth. The stone cut out of the mountain, and which smote the image, was Jesus. The setting up of the kingdom of God uproots all other kingdoms. "As the vessels of a potter shall they be broken to shivers." When Jesus' rule is made manifest in his people, they are broken-hearted and contrite-spirited. All fleshly ambition, pride and vainglory, all self-righteousness and creature wisdom, are cast down. The one in whom these are becomes less than nothing at the feet of the great Ruler, broken to shivers as a potter's vessel. Surely they are potter's vessels, for God is their Potter, and they are the work of his hands. All that fall upon this stone, Jesus, shall be broken. Every one that is brought to the end of the earth in his experience does fall on this stone, on this foundation that cannot be moved, this elect and precious corner-stone, and every such one is broken in heart and contrite in spirit. It is a fearful thing to fall into the hands of the living God. None know this fearfulness but the children of God. They know, too, that fearful as it is, it is the safest place for them to fall. They rather that God be their Judge than man, for God looks upon the heart, and not upon the outward appearance, as does man. Further, they know that the Judge of all the earth will do right. The overcoming

power of Jesus is seen in his gathering his people from the ends of the earth and in their being broken to pieces upon him. It is a hard and bitter experience, but then, "How hardly shall they that have riches enter into the kingdom of God." Blessed is he that endureth these things for righteousness' sake. The poor in spirit have the kingdom of heaven. The rule of Jesus, full as it is of the hardness of iron to our natural powers, is tempered with mercy and loving-kindness to the faith of those that trust in him. L.

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#### MATTHEW II. 6.

"AND thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

When the wise men from the east came to Jerusalem asking, "Where is he that is born King of the Jews?" Herod was troubled by this rumor of the advent of a new king, for he himself was ruler over Judea, and regarded with extreme jealousy the claims of any one else to the throne. Therefore Herod assembled the chief priests and scribes and demanded of them where Christ should be born. That is, not being himself familiar with the literature of the Jews, and knowing well that the scribes and priests were familiar with the Jewish law and prophecies, Herod demanded of these learned men to tell him where, according to prophecy, the King of the Jews was to be born. In answer to this demand of Herod the authorities told him that Bethlehem was the place named in prophecy as the location of this new king's birth. Substantiating this, they referred to the prophecy of Micah, fifth chapter, second verse: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in

Israel; whose goings forth have been from of old, from everlasting." So far as we know, Micah lived at the same time as Isaiah, about seven hundred years before the birth of Jesus. Thus, we see that at the distance of seven centuries Micah was inspired by the Holy Ghost to leave on record the name of the birth-place of the coming Messiah, one of the many biblical proofs of the inspiration of the Scriptures. None but a predestinating God could inspire his prophet with such exact information. It must needs be that a God able to make such declaration seven centuries before its fulfillment must be able to determine beforehand all events that should come to pass in that interval. Surely God, our God, does his will among the inhabitants of the earth as well as in the army of heaven. Our text says that Bethlehem was not the least among the princes of Juda, and then gives the reason why Bethlehem was not the least: "For out of thee shall come a Governor, that shall rule my people Israel." The Lord's choice of Bethlehem as the place for Messiah to be born made Bethlehem great. Though not marked by any greatness within herself, the Lord's attitude toward her made her great. David said, in the day that God delivered him from the hand of all his enemies and from the hand of Saul, "Thy gentleness hath made me great." David owed all his greatness, not to himself, but to the anointing which he had received of God. Paul owed his greatness, not to himself, but, "By the grace of God I am what I am." Thus, with Bethlehem, she was by no means least in the estimation of Jehovah, "for out of thee shall come a Governor, that shall rule my people Israel." One of the titles of Jesus is

"Governor," because he does govern spiritual Israel. Everything in the Israel of God is subject to the rule and direction of King Jesus. Jesus governs his people's faith, hope and love. He governs their walk and conversation, their doctrine and practice. He adds to the visible organization of his church here in the world such as shall be saved from the untoward generation without, he calls and qualifies whom he will to feed the sheep of his pasture. The rule of Jesus over his Israel, while gentle and permeated with loving-kindness, is nevertheless stern and inflexible as iron, for where the Lord once begins his good work, there is no lull until he brings it to successful issue in the day of Jesus Christ. One whom he calls unto belief must believe; one called to preach must preach; one called unto membership in the visible church must be baptized. The Lord's people are willing only as his power makes them willing. The work of grace brooks no opposition, for while every child of God is at some time disobedient, even his disobedience is subject to the governance of the King in Zion, and cannot ever frustrate the purpose or will of God. Whatever Jesus by his Spirit moves one to do or say that must be done or said, though often to the humiliation of one's carnal will and inclination. There is a crucifying of the flesh in every following of Jesus, a bearing of the cross in every following in his footsteps. Being crucified unto the world is no voluntary act of a spiritual Israelite, but an inevitable decree and manifestation of the iron rule of the Governor, Jesus Christ.

We have written the two above articles at the request of Mrs. M. I. Davie, of Fulton, Ky.

L.

**CORRESPONDING LETTERS.**

*The churches composing the Salisbury Old School Baptist Association, now in session with the church at Nassaongo, Wicomico County, Maryland, October 18th, 19th and 20th, 1916, to the churches and associations with which we correspond send greeting.*

DEAR BRETHREN IN THE LORD:—As it has pleased God in his infinite wisdom to bring us together once more in an associational capacity and make us sit together in heavenly places in Christ Jesus, we feel to thank God that he has by his Spirit enabled us to come together to sing his praises and hear the gospel of the Son of God proclaimed. We have a goodly number of ministering brethren with us, who came to us laden with the rich things of the kingdom of God, all preaching the same precious doctrine: salvation by grace, through the atoning blood of our crucified and risen Redeemer. Not one discordant note has been struck throughout the meeting; all has been peace, love and harmony. The reports from the different churches show that they are at peace among themselves and with one another. We feel to rejoice that we are made to trust in a God that has all power, both in heaven and in earth, who is able to keep us from all the snares and temptations which are ever ready to allure us away from the strait and narrow way that leads to life.

Our next session of the association is appointed to be held with the Indiantown Church, Wicomico Co., Md., Wednesday, Thursday and Friday after the third Sunday in October, 1917, where we hope to meet your messengers and receive your messages of love, thus continuing our correspondence, which is a pleasure and comfort to us.

A. B. FRANCIS, Moderator.  
 J. H. TRUITT, Clerk.  
 G. W. ADKINS, Assistant Clerk.

**CHURCH CONSTITUTED.**

PURSUANT to a call by Elder I. R. Greathouse and other brethren of New Mexico, Elder W. S. Bourland, of Vernon, Texas, and Elder Asa Howard, of Keller, Texas, responded, meeting the brethren and friends at a schoolhouse in Quay County, N. M., on Saturday before the fourth Sunday in September, 1916, to constitute an Old School Baptist Church.

After preaching by the above named ministers, a presbytery was organized, choosing Elder Asa Howard moderator and Elder W. S. Bourland clerk, then proceeded to business in the regular way.

Elder I. R. Greathouse stated the object of the meeting, after which the moderator announced the presbytery ready, calling on all holding letters from different sections of the country to come forward and present them.

After examination of the letters, and finding them sound and orderly in doctrine and orthodox in faith, pronounced them a regularly constituted Old School Predestinarian Baptist Church of Christ, calling their name "Pleasant Hope" Church, in gospel order, electing Elder I. R. Greathouse, of Upton, N. M., as their pastor, and brother Scarborough clerk.

This church was organized upon an article of faith adopted by the Highland Old School Baptist Church of Kentucky in 1812. The occasion was fraught with great interest among the people at large, and under the blessings of God promises to build up and be a prosperous church, located as it is in a new and fertile region of Quay County, N. M.

Praying God's mercy and sustaining grace to overshadow, preserve and protect them for future years to come, as a precious vine of eternal truth, where the dear saints can meet to worship God in spirit and in truth, and to observe all things commanded them of God. To his name be all the glory henceforth and forever.

Any of our eastern Baptist brethren who contemplate going to a new country will please correspond with Elder I. R. Greathouse, Upton, N. Mex.

ASA HOWARD.

**APPOINTMENTS.**

THE Lord willing, Elder D. M. Vail will visit churches and brethren as follows:

Schoharie, N. Y., Nov. 26th, 10:30 a. m. and 1:30 p. m.; Middleburg, 27th, 1:30 p. m.; Central Bridge, 27th, 7:30 p. m.; Albany, 28th, brother Hecker's, 272 Clinton Ave., 1:30 p. m.; Cobleskill, 28th, 7:30 p. m.; Lutheraville, 29th, 1:30 p. m.; Jefferson, 30th, 10:30 a. m. and 1:30 p. m.

EVERETT R. KINNEY.

## OBITUARY NOTICES.

**Charles J. Akers** was born August 21st, 1856, died October 3rd, 1916. Deceased was a faithful member of the Old School Baptist Church for thirty-two years, and was ordained a deacon of the Puyallup Primitive Baptist Church organization March 25th, 1916, also the date of the organization. Deceased leaves a father, wife, two daughters, two sons and several grandchildren to mourn their loss. The funeral was held at the Geo. D. Osborne undertaking parlors, Puyallup, Wash., and was preached by Elder J. W. Peters. Interment took place in the Sumner Cemetery. "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."

Written by request.

CORDER JONES.

**Mrs. C. P. Jackson**, wife of brother C. P. Jackson, departed this life October 19th, 1916, aged 76 years. She was a member of the church more than fifty years, during which time she lived an humble christian life. She was loved by all who knew her, and was a lover of the doctrine of salvation by the grace of God. She took great pleasure in caring for God's ministers. To know her was to love her as a child of God. Sister Jackson was afflicted with cancer, which ended her life. She leaves her dear husband, who is eighty-one years old, one son, two stepsons and one stepdaughter to mourn their loss, which is her eternal gain. She is done with the trials of this world, and will never suffer pain again. Dear children, rejoice to know she died in the faith which overcometh the world. Her spirit has gone to God who gave it, and when the dead in Christ shall arise, she will be with that number to praise him world without end. Amen.

W. GARNER.

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

Mrs. J. H. Rockafellow, N. Y., \$1.00; Mrs. M. D. Thomson, Ky., \$6.00; Mrs. S. D. Campbell, Ontario, \$1.00; Mrs. J. W. Parker, Ill., \$2.00.

## M E E T I N G S .

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.

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

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

11:00 A. M.

2:00 P. M.

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

## S A L E M O L D S C H O O L B A P T I S T C H U R C H ,

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A , P A .

Meeting every Sunday 10:30 a. m.

ALL WELCOME

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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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SYLVESTER HASSELL.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the *SIGNS OF THE TIMES* office, and we think will prove of interest to any of our people who may read it.—ED.]

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 84. MIDDLETOWN, N. Y., DECEMBER 15, 1916. NO. 24.

## CORRESPONDENCE.

### THE SIGNS OF THE TIMES.

THERE always have been signs of certain things, and the word “sign” is freely used throughout the Scriptures. After the flood God gave to Noah the sign of the rainbow, or gave the rainbow as a sign of his covenant that the earth should no more be destroyed by water. Then later, in Abraham’s day, the sign of circumcision was given. There are very many accounts of signs given to man by Almighty God of coming events. There were many signs and wonders in Jesus’ time on earth, he himself working many signs and wonders as proof of his Messiahship, which though in the main were misunderstood, for their eyes were holden, they were blinded. When he was baptized by John in Jordan the Holy Spirit in the form of a dove descended upon him from heaven as a sign to John that this was “he which baptizeth with the Holy Ghost.” Again, the voice in the mount, saying, “This is my beloved Son; hear ye him,” as a sign to the three favored ones, that they nor any other should look to Moses and Elias, but hear what the Son had to say and to hear him. There

are signs in nature which we read and understand; certain winds from certain directions are signs of, or indicate rain, heat or cold; we notice and observe this: a red sunrise indicates, or is a sign of, foul weather, while a fair sun setting indicates settled weather; the budding of the trees, the starting of grass, the song of certain birds, are signs of approaching summer, while certain other things, such as the bloom of the goldenrod, the change of the color of the leaves of the forest, are signs of approaching winter. Christ told the disciples of these signs regarding the weather and seasons; they are old, established and correct. Seafaring men observe closer these signs of the weather than landmen, rightly so, for they are more exposed to the elements, and have more preparations to make before the approach of storm and violent changes, but these signs are observed by all, even the lower animals. There are other signs which are not observed, or even noticed by many; there are prominent signs visible now, which are signs of the times. Elder Gilbert Beebe more than eighty years ago observed certain signs which were then visible to some, and so strong and forcibly were they impressed on his

mind that he preached and wrote, stirring up the pure minds by way of remembrance, founded and published a paper, the SIGNS OF THE TIMES, which still is published under the same title, and still upholds the same doctrine, principle and practice that he advanced in his day, which were then no new creed or theme, but we believe the same truth was set forth by Jesus and practiced by the disciples nearly two thousand years ago, which was and still is in perfect harmony with the whole Scripture. The sign in this is that we who believe and indorse this doctrine are true and faithful to the ancient landmarks as set by the fathers. Of the signs of the times in Elder Beebe's day some at least have been fulfilled. He saw the sign of Missionism as an entering wedge which caused division from them that were not of us, for had they been of us they had not gone out from us. He also saw the sign of integrity in some, which no doubt emboldened him to fight the harder, and encouraged him to preach with great boldness and fearlessness in those perilous times. There have always been signs of coming events. The star was given as a sign that Christ was born; wise men observed it as such, going at once and finding it true, and worshiping the babe in the manger. There is a sign by which the Lord's people are known to each other; this is secret though, and no man can tell it; the hailing sign, the sign of recognition, and the signal of distress are all secret. But what do the signs of the present time indicate? The love of many has waxed cold, pride is creeping in, also envy, jealousy and backbiting. These conditions exist in the church to-day; I do not mean universally, but are plainly manifest in many places. With many, the glitter of gold and the greed of gain, have caused them to be cold and

formal in the attendance to religious duties; they do not have time to go to meeting, and if they do spare the time, it is done almost, if not quite, as cold and formally as one would go to the post-office for the morning mail, or to the courthouse to pay one's taxes—a matter of duty, and not of love, for before and after service the conversation of many are of natural things, crops and business, and worst of all, levity and idle talk of worldly amusements. We remember how terribly we have been shocked and grieved in times past, when some aged member, one whom we would feel to look to for counsel, seemed by all outward appearances to be more interested in the light, vain and frivolous things of this world, than in the deep and solemn things pertaining to the eternal kingdom. These things should not be indulged in by us at any time, much less at our places of worship, for it is idle, and profits nothing, and is detrimental to the peace and comfort of those who are young in these things, and might cause an innocent one to offend, feeling that if those older ones engage in idle talk, instead of that which is good, it is all right; thereby tending to draw away those young and tender ones from the solemnity of real and true worship. We all should guard our every word and act, and, as Paul admonishes, shun the appearance of evil. Idle conversation is evil, and proceeds from the evil one, having no part in the worship of God, and should not be indulged in by those professing to be followers of the meek and lowly Jesus, for in this we depart from the path; that path that no fowl knoweth, and that the vulture's eye hath not seen. We should be careful and sober, not affecting ourselves that we appear godly, but walking in truthfulness and solemnity as is becoming those who

love the Lord and desire to keep his commandments. Pride becomes more and more prominent, along with worldly gain, it goes hand in hand; this is seen in many places, both individually and collectively. Many of our places have become too humble to worship in, and we must tear down, and erect a building more modern, and in keeping with the strides of—what? Civilization? No, of pride; forgetting Christ's words to the woman of Samaria at the well: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—John iv. 23, 24. Again, his words to the disciples, as recorded by Luke xxi. 5, 6: "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." The Jews were proud of the temple, not discerning that it only typified that which Jesus had come to set up, that is, a spiritual temple, a dwelling-place for him in the hearts of those who compose the heavenly and unseen temple of the most high God. With pride comes envy. Men are becoming envious if they cannot be in the places of prominence that others hold; they are envious, dissatisfied and contentious, stirring up strife. Some ministers envy the popularity which is accorded others, then cruel jealousy springs up, with all its ugliness of hatred, evil and that which invariably follows: backbiting, harboring ill thoughts against one, causing an imaginary offense or wrong, which are the fruits of pride, envy and jealousy. A spirit, but not of the Spirit. Feeling to be

wronged by one, we at once hasten off to some other brother, or perchance to an outside friend, and forthwith unfold and unburden to him the cause of all our trouble, or what is our side of it: that brother So and So has terribly mistreated us, and, too, he is guilty of many things unbecoming in a member of the Old School Baptist Church, going to places, and doing many things he ought not to do; and we two sit comfortably together, painting a terrible picture of brother So and So, while like as not he is off somewhere else painting equally horrible ones of ourselves or some other brother; all the time forgetting the rule laid down by which we should go, which is, to go to the brother whom we feel has wronged us, or whom we feel is leading a disorderly life. Go to him, not as one of authority, and above him, but go in love and entreaty. How much better for us to suffer wrong, pass it by, and forget it, than to harbor it against one and speak illy of him. There is a rule laid down in the New Testament for every emergency that ever will arise, and we should look it up, and act accordingly, before we go out and talk about our brethren, slandering and backbiting, saying things which we would not dare face them with. We all have known of instances where one had been much talked about to his back, when he was entirely innocent, the charges and evil report being untrue and ungrounded, and while these things were being talked around, when in the presence of the ones doing the talking and backbiting, everything was as smooth as if no evil was ever thought of. We are willing to leave it to any: Is this the way to live? Is this brotherly, and acting a brother's part? These are true and undeniable facts. What are they the signs of? I have been speaking particularly of the

conditions as existing in the church. Let us broaden for a while and take a glance at the conditions as they exist in the whole world to-day. Naturally the first thing that comes to our mind is the gigantic struggle in so-called christian Europe. What is the cause of all this war? The same things that cause all such trouble: pride, envy and jealousy. War on such a scale is beyond the conception of our minds—that twentieth century, civilized christians (ugh) could be guilty of such things; but twentieth century civilization calls for and produces twentieth century or modern warfare and butchery, with all its attendant evils and suffering. One sign we see in this stupendous outrage is that man, with all his advantages of religious literature, religious teachings, theoretical christianizing, is not a whit ahead of our brethren of the stone age, when men fought with clubs and stones, except that with all their study, learning and teaching, instead of having to strike one or more strokes to kill a man they have the advanced methods of civilized and modern warfare: the machine gun, firing two hundred and fifty shots each minute, belching out a solid stream of death; monstrous cannon throwing an explosive shell for miles, and, by the use of the telephone, the man who directs this shot may be miles away. Poisonous gases to annihilate a whole army; aircrafts, ravenous birds of death, by far worse and more unsightly than the vulture, to drop wholesale death and destruction on a sleeping city, wherein are innocent persons. Submarine boats, sneaking beneath the water, rising up at the will of those who control them, firing an explosive from its devilish mechanism, destroying a whole ship, together with its innocent occupants, then quietly sink beneath the waves, out of sight, happy in

the thought that they have destroyed another ship; easing their consciences that have been seared with a hot iron, with: "It is time of war." Then again, the morals of the world at large are at a very low ebb; watch the divorce courts and see. Observe the traffic in white slaves. Many to-day have a very slight idea, if indeed any idea at all, of the sacred ties of matrimony, not knowing that "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The sacredness of the home is, in the main, a thing of the past. A mansion with all comforts and luxuries is not necessarily a home; a hovel may be one instead. Without pure love there can be no real home, and where love abounds there is a home of greater splendor than in a mansion superbly furnished with art and architecture, but lacking the pure and unselfish love of its occupants. This is as applicable to the church as to our natural homes and family relation. Love must abound before peace and harmony prevail.

Man has gone money-mad; corruptible gold outshining sacredness, purity and charity; envy, pride and jealousy, the tools and instruments of Satan, have a hold on him, and he is blinded, but he proudly and boldly goes up to worship at the shrine which by the rules of his own evil imagination he has builded, speaking and teaching lies in hypocrisy, for it seems clear and plain that no matter what man might or does do, whether it be illegal or immoral, just so it is done in the name of religion, for some mission movement or so-called charitable work, it would and does receive the sanction and support of the masses. The boy is punished for shooting crap, then is taken by his father and mother to the church fair and sees his parents take a chance for a cake. Is

it a wonder that he has no confidence in his parents' moral or religious teaching? These few things observed and noted are without doubt foreknown and decreed by Almighty God, and he has a wise design in them, they being for a purpose, and he will surely accomplish that which he designed. The fact that he designed, decreed and foreknew a thing does not necessarily carry with it the stamp of heavenly approval, that it is right for us to do it. It was certainly decreed that Judas should betray Jesus, but do we want to be a Judas? Or did it make it right on his part because it was in accordance with God's plan? and can we justify ourselves in doing a wicked or wrong act by the doctrine of predestination? No, ten thousand times no. These things are signs of something coming, and it seems to me that the conditions of the present time correspond very forcibly with the times just prior to and during the time of Christ in the flesh. His own people, the Jews, had turned things upside down, walking in their own lusts, striving for the chief seats, desiring to be seen of men; but it is a fact, that the farther man goes wrong, the more he tries to appear righteous in the presence of men; hypocrites and deceivers they are. The Jews at that time had so completely confused the Scriptures with the teachings of the Rabbis, that they were deaf, dumb and blind, as far as the true import of the Scriptures was concerned. Many to-day wrest the Scriptures to their own destruction. We hear to-day men of our own selves speak, favoring many new improvements, saying that times have changed, and we must improve on our ways and manner, keeping up with the times. O man, do you not know that the God that Abraham worshiped, the God that saved Noah and his house, the God that delivered Daniel

from the lions, the three Hebrew children from the fire, and Jonah from the belly of the great fish, the God that is the Father of the Lord Jesus Christ, and of all the faithful in him, changes not? No variableness nor shadow of turning is in him, the same yesterday, to-day and forever. Then has the manner of true worship changed, and shall we conform to worldly pride and be more modern in our manner of worshiping that God who knows no change? We think not; but rather seek more earnestly to be made more conformable to him, the meek and lowly Jesus, who made himself of no reputation. O that all men might have a view of the solemnity and grandeur of true worship, the felt presence of Almighty God, through the blessed Mediator, to feel that sacred oneness, and that blessed privilege of saying, "Father," realizing the sweet sacredness of the wealth of this relationship. It is useless to try to go farther, it is beyond words or power of expression. Wickedness and immorality raged rampant in the time of Noah. It is written that they married and were given in marriage; that is, they lived worldly, ungodly and idolatrous. There followed a grand display of destruction, and salvation from destruction of the faithful. Just think of what odds (that is, worldly) were against Noah, yet he remained a preacher of righteousness in the face of it all. In the days of Jesus here on earth men mocked, wickedness and immorality ran wild, there was a choosing of the faithful out from the masses, the prophecy, and the fulfillment of such prophecy, of the overthrow of the Jews, and the destruction of the temple. Jesus told the disciples that when the Son of man came again it would be as in the days of Noe. These things as recorded in the twenty-fourth chapter of

Matthew seem, according to Josephus and other historians of note, to have in a sense been literally fulfilled at the time of the destruction of the temple; but must we believe this teaching of Christ to have no other significance than that? and does it not apply to the church, his elect people, and for their instruction and comfort? He prophesied of false christs and false prophets, which should show great signs and wonders, and there are many lo heres and lo theres to-day, but we are not to believe them, or go out after them, but remember the words: "This is my beloved Son, hear ye him." There should be a "Thus saith the Lord" for a thing before we accept it. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be;" and after certain things of which he speaks shall have been accomplished, "then shall appear the sign of the Son of man, in heaven," &c. Then he puts forth the parable of the fig tree: "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." So likewise when ye shall see all of these things (that is, the things of which he is here speaking) know that it (or he, reads the margin) is near, even at the doors.—Verse 33. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Jesus says in verse 34: "This generation shall not pass, till all things be fulfilled." We must not feel that he referred to that generation of natural men, alive at that time, but a broad meaning; that is, the generation of Jesus Christ. He was then speaking to his own, and his own to-day are of the same generation; and all these things will be accomplished before the last of this generation passes away, for he will not be left without a witness in earth as

long as time lasts, until all things be accomplished. "Watch, therefore [or that is, for the reason that these things will be as is here recorded]; for ye know not what hour your Lord doth come."—Verse 42. Therefore the signs of the times indicate to us, as it were, the fig tree is beginning to bud, and put forth its leaves, for false prophets have arisen, iniquity does abound, and the love of many has waxed cold; but it is not yet summer when the fig tree begins to bud forth, only a sign that summer is nigh. So these things, as we see them, are signs of his coming, "but of that day and hour knoweth no man." "Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."—Mark xiii. 36, 37. And he will come suddenly, as the lightning shineth out of the east even unto the west. To my mind there have always been those who earnestly and faithfully looked for the return of the Master to claim and take his own, and forever put down sin and wickedness, ever since the day that "a cloud received him out of their sight,"—Acts i. 9, and two men in white apparel stood by them (the disciples). "Which also said, Ye men of Galilee, why stand ye here 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." Years afterwards Paul writes, The Lord himself shall descend from heaven, &c., 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, so shall we ever be with the Lord; wherefore comfort one another with these words. (Thessalonians fourth chapter, last part.) Paul continues in the succeeding chapter, saying that there is no need that he should write them

of the times and seasons. For yourselves know perfectly that the day of the Lord cometh as a thief in the night, and continues with many other things good for us to read and think over. Then later, Peter, in his second epistle and third chapter, speaks of the day of the Lord coming as a thief in the night. Remember that this epistle is addressed to the church to-day, and in all days to come, from then until time is no more. Peter in this same epistle continues, saying, Seeing then that all these things (that is, the earth and its works) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, &c. Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless. Speaking further of these things as written also by Paul, in which are some things hard to be understood. The fact that it is hard to understand does not alter its meaning and truth, and the signs of the times seem to be pointing to these things, but as, with the Lord, one day is as a thousand years, and a thousand years are as one day, we cannot reckon and find out when these things will be; but be diligent, be awake, and to repeat the words of Jesus according to Mark: "What I say unto you, I say unto all, Watch." There will be those who will be faithful and watching, as the five wise virgins represent; there will also be those who will be asleep, as the five foolish virgins represent; some servants will begin to smite his fellow-servants, being drunken on the productions of earth. Let us pray that we may be of those who are faithful and awake, diligent and ever watching for the return of the Master, for

he will come. He is true and faithful, he will come. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

F. SELBY FISHER.

SALISBURY, Md., Sept. 29, 1916.

TOUCHET, Wash., May 19, 1916.

DEAR BRETHREN:—I often hear from some dear saint who is isolated from the privilege of the church and the association of the brethren, expressing the loneliness of their heart through our papers, and my heart goes out to such in deep sympathy. While my lot is not cast in a location where there is no church or brethren, yet I am cut off from the enjoyment of their association, and in this the yoke gets very heavy, yet I do not want to complain or call in question the right of my Master for measuring out to me the lonely, aching heart, for the strokes are so full of mercy it makes it easy at times to say, Thy will be done. I heard an editor say once he thought it strange that brethren would move to a locality where there was no church, and then complain of their lonely condition. Is it possible for one of the Lord's little ones to bear the yoke and go where it suits them or stay just where it suits them? I have often gathered some delicious fruit from the experience of the old apostle Paul; he said, The things I would, I do not, and the things I would not, them I do. I believe this is some of the fruit that the Master said should remain, and these are some of the things God's humble ones learn in bearing the yoke.

Dear publishers, editors and readers of the dear old SIGNS OF THE TIMES, a provision I firmly believe ordained of

God as a precious medium through which his poor and afflicted can let the great riches of divine grace flow from heart to heart, though miles apart and strangers in the flesh, I have just received the May 15th number, and only read two or three articles, and my soul is so stirred in me I feel I want to speak to the dear ones through this blessed medium, and the thought that is uppermost in my heart are the words of the dear Master to the poor and afflicted of his flock: Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. There are three grand principles which loom up in this command of Jesus, which so fill the soul that all we can do is to say like Elisha at the ascension of Elijah, or Thomas at the revelation of Jesus: My Lord and my God. Now he spake as never man spake. In what way is his (Jesus) word different from other men? My words are Spirit and they are life. They come to the one commanded, with power to accomplish the purpose intended, and in this is the glory of God manifest. The words of Jesus are effectual; when he says, Come, the character comes. The blind, self-righteous, will say they can come or they can reject, and that so harmonizes with the natural mind that the poor one bearing the yoke tries to accept it, and in our rebellious nature we learn, or prove, the truth of the effectiveness of Jesus' words. We, as all the yoke-bearers testify, cannot live and walk and feel as we desire. Dear ones, in this you manifest the fruit by which you are identified. You will notice it is Jesus' yoke that we put on, or, I should say, take on, and his yoke is not a carnal yoke, and for that reason we have to learn of Jesus, not only how to bear it, but the fruit produced by or from bearing it.

The yoke of Jesus was to do the will of his Father. This he says is what he came to do; and he said, I must work the works of him that sent me. In this we see Jesus bearing his yoke. Then we hear him say to those bearing his yoke, As my Father sent me, even so I send you. Then not only the coming under the yoke is of Jesus, but the sending forth bearing the yoke is of him. Jesus said, Of myself I can do nothing, it is the Father that doeth the works, and he says, Without me ye can do nothing. So it is not only bearing the yoke, but the result, or fruit that results from the burden, is of Jesus. Ye have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, and your fruit shall remain. We see in this, as in all the work of God, he has a purpose. He is the God of purpose, and if it is left to the one who bears the yoke to accomplish that purpose, God's purpose would be just as much a failure as mine, and I frankly acknowledge mine is nothing but a failure. The point is, it is not a mortal yoke, but a divine; it is the yoke of Jesus. First, he, Jesus, has sent the yoke-bearer, and the purpose is to bring forth fruit that shall remain; and his last and final words to the poor yoke-bearer that assured to them the certainty of the fulfillment of this purpose were the assurance of all power in heaven and on earth being delivered to them, in the fact that God had raised them from the dead. Now go ye into all the world and teach all nations, teaching them to observe all things I have commanded you, and lo I am with you alway, even to the end. O what a rest to the weary soul to have the blessed assurance of the companionship of Jesus; a present help in every time of need.

In conclusion, let us notice some of the evidences that grow out of the yoke-



bearer. We want the words of the Master, as he is the one that begins the work, the one that carries it on to the final perfection. He says, Behold, I send you forth as lambs among wolves. Dear companions, how is it with you? Have you in your effort to follow your Master come into the wilderness that was uninhabited, and the howl of the wolfish spirit of infidelity seemed ready to devour your poor soul? If so, let me call you happy, for this fearfulness caused you to remember your Savior's words: Look unto me, seek and ye shall find, knock and it shall be opened, and this you proved, and found him a present help in your great time of need. Then your poor soul was so refreshed that you could realize how easy the yoke is, in the place where fear and groaning filled your soul. Thanksgiving and praise flow through the barren land like a mighty river. But we change from this happy state to the mocking and scoffs of all the host of darkness, and we are much disappointed. We felt that the world would join us in praise, and instead they persecute us. Then we came to the conclusion that we were deceived, and all of our exercises of mind and heart were only delusions. Then, O my soul, such agony none but the yoke-bearer knows. Again, we learn by this the words of the Master. In this life (mortal) we shall have tribulation, and if the knowledge were to stop here there would be no rest to the soul; we should be of all men most miserable; but we learn of that sweet peace which Jesus gives, which passeth all understanding. In my Father's house are many mansions, says Jesus, and the Father's house is here, on earth, and it was set up or established here for the saints to live in, and I hear them say, I was glad when they said, Let us go up to the house of the Lord.

All of these mansions are in the house of the Lord, and the ones who bear the yoke are the only ones admitted to this house, and as they walk they mark all the wonders of the mansions. There is a mansion suited to every condition that the poor and afflicted have to pass through in their stay here on earth. There is a mansion so perfectly suited that the soul can enter into the spirit life of the soul-cheering hymn, "How firm a foundation, ye saints of the Lord." Then we enter the mansion prepared for the weary, and join with the weary ones and sing, "O land of rest, for thee I sigh," &c.

Now, dear ones, I will have to close, as this letter is getting too lengthy, but reading your sweet communications in the last SIGNS caused my heart to seek some of the fruit which the dear Lord said should remain and praise his name; our Boaz commanded it.

Yours in hope of immortality in full when the Master unyokes his servants,

J. T. BARNES.

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HERNDON, Va., Nov. 30, 1916.

DEAR BROTHER LEFFERTS:—I enjoyed both your and Elder Ker's editorials in the last issue of the SIGNS, December 1st. Elder Ker wrote beautifully upon the word "Rest." I have felt a great desire in my poor heart since reading his article to pen him a few lines and tell him I hope I did find rest in reading his dear letter. Such rest as he sets forth is the only rest that remaineth to and for the people of God, in this time state and in eternity. Elder Ker, like myself, has been made to taste many, many bitter things. We must be made to taste of many bitter things while journeying in this wilderness country before we can fully realize the precious things of heaven prepared for them that love God. O sweet rest, to

rest in the presence of Jesus, for it is written: In thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The bride said, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." O what a resting-place, to sit down under his shadow. He is a hiding-place from the wind, the storms of Satan and of sin, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. The poet said:

"Other refuge have I none—  
Hangs my helpless soul on thee.  
Leave, ah, leave me not alone,  
Still support and comfort me.  
All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing."

Dear brother Ker, like many of God's dear people, has passed through many deep waters of affliction, but the Lord has been preparing him through it all to still comfort God's little ones, and his letter shows that he is ready to say with one of old: "Though he slay me, yet will I trust in him." I do wish brother Ker would write more frequently for the SIGNS, for I love to read his writings; he tells me of my daily experience. Often I feel that I have no christian experience, and deny that I know God, and just say the same words Peter did: "I know not the man." O what a dreadful condition for one to be in.

I wonder why one like me should write in the way I have in this letter. I am going to stop now, and it may be forever, for I cannot write and had better cease trying. I should be glad to write more at this time, but have nothing to write except to say that I still love the doctrine

set forth in the SIGNS. I hope to be able to write a letter in the near future.

With love and best wishes to you all,  
sincerely yours,

JOHN F. OLIVER.

TIAWAH, Okla., Oct. 1, 1916.

DEAR BRETHREN:—In many things my memory fails, but of the day when my uncle, Elder J. C. Beemau, led me into the little stream called Second Creek, Warren County, Ohio, and baptized me in the name of the Lord Jesus, I do not forget. It is just fifty-six years ago to-day. I was then an invalid, and I had been one for about two years. To the natural minds of the onlookers that day it seemed impossible that I should survive many weeks after being immersed in the chilly waters, in the frost-laden air. Six months previous to that day such a step I had not considered, and if I had even thought of such a thing my mind would have revolted against submitting myself to the ordinance of baptism. However, I remember how gladly and boldly I walked into the water, rejoicing inwardly that I was counted worthy to embrace my dear Lord in the flowing stream. I soon afterwards marveled in soul that I was made so strong in zeal to walk firmly into and out of the water. All my brethren and sisters that greeted me on the shore were old, and old-fashioned in many worldly ways, and more so in their religion, but what was my mind then caring for the applause or contempt of the world, so that I might win the approval of my dear Lord and Savior? I believe to-day, that on that day (the first Sunday in October, 1860,) I did believe in the saving power of Jesus, and that I went down into his typical death with a hope as big as my soul; that as I was raised up I did rejoice in his resurrection, a victory over the power of the grave.

"Sweet is the memory of thy grace,  
My God, my heavenly king,  
Let age to age thy righteousness  
In songs of glory sing."

Now, looking back over all the years that have passed since that day that is notable to me, I have very many misgivings. My life since then, as I look at my service in the kingdom of grace, seems to be destitute of any merit whatever; I wonder again and again that I have been so much filled with worldly lusts, and that I have given so much of my time to worldly things, when I consider that I was made to rejoice at that time in singing the lines:

"Now, my remnant of days,  
I would spend in his praise,  
Who hath died my poor soul to redeem;  
Whether many or few,  
All my years are his due,  
May they all be devoted to him."

The seemingly tender love and holy zeal for the cause of Jesus and his truth which I thought were mine in those early days, were at times in later years lost sight of in the vain strife for the bubbles of this life. To-day, as I look backward over my past life I feel to say with the wise man, All is vanity and vexation of spirit. This of course relates to our mortal existence. Looking again at large over the field of mortal existence that is assigned to the children of men, to me there seems a ray of light which speaks volumes to the wisdom and foreknowledge of the great Creator in this, that his people were made subject to vanity; that the power of love, mercy and grace of the Redeemer might abound to all elected in him before the world began. Although we get disgusted and disappointed with the things of this life when we are enabled to view the better things of the Spirit, yet, it was evidently necessary for us to be born into this natural evil world that we might learn something of the mighty power of God in creation and in redemption. O that we

may be submissive and satisfied with our natural surroundings, believing that it is God who cast our lot just where they have been; and if that be our feelings of belief, we are emitting a spark of praise to God, who is King of all things. The wisdom of this world says that this kind of belief is insanity, and that every one who believes that God gives evil as well as good ought to be sent to an insane asylum. A late writer in an Arminian Baptist paper that expressed himself in accord with the above, in speaking of the "Hardshells"—(meaning Old School Baptists) said: "If their theory be true, will some man rise up and tell us of any use they can be to either God or man?" In hope of immortality.

J. F. BEEMAN.

ROANOKE, Texas, Nov. 4, 1916.

DEAR BRETHREN EDITORS:—Inclosed find two dollars, for which please send the SIGNS one year to the following address: J. I. Gillespie, Roanoke, Texas. This friend has recently become interested in the doctrine advocated by the SIGNS, and he seems to seek and to love the company and conversation of those who believe in salvation by grace, and grace alone. He is a worthy and well respected citizen, and I hope the doctrine contained in the SIGNS may be blessed to his comfort and instruction, for the gospel is to and for the living, and not the dead.

If not to the exclusion of better matter, please give this a place in the SIGNS.

Unworthily, C. Y. OSTEEEN.

#### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1916.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*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 HIGHEST GOOD.**

INSPIRATION directed the apostle Paul to record in his letter to the Ephesians that God the Father of our Lord Jesus Christ hath blessed his people with all spiritual blessings in heavenly places in Christ; that this blessed provision of God in his beloved Son is according, not to any merit or goodness which omniscience knew or foreknew to be in those thus blessed, but to his choice of them before the foundation of the world, with the divine intent that this elect number shall be holy and without blame before the Deity in love. That this state of holiness and blamelessness will effectually ensue to every heir of God is insured, in that he has predestinated all the heirs unto the adoption of children unto the Father by Jesus Christ, not according to any volition or receptivity inherent in men, but according to the good pleasure of the divine will, all to the end that the glory of God's grace shall be praised, that rich grace wherein supreme love hath made all believers accepted in the beloved Son of God. The highest good that can come to one who truly believes in Jesus Christ is to be embraced in this spiritual blessedness in the heavenlies in the Beloved. It is our desire to be able to analyze this

highest good in this article, and to be able to clearly present the matter before our readers. We shall say that the spiritual blessings in Christ to which all believers are elected in the divine fore-ordained purpose of God are sevenfold, though infinite. While it might appear to be the acme of ambition for man to presume to list the blessings in the spirit, of the children of election, yet we believe that every blessing granted the elect in the Son falls under at least one of seven heads or divisions: nature, life, relationship, service, suffering, inheritance, glory. We shall try to consider each of these in turn, to arrive at the highest good which can possibly accrue to the lot of each believer in the Lord.

1. Nature. Every child of God has the nature of Christ, and this is the foremost of all spiritual blessings. Just as every member of the human race has the nature of Adam, by having been generated and brought forth in Adam, so every believer who truly believes is regenerated and brought forth in Christ. Just as the child is passive in the natural birth, so is the believer passive in the spiritual birth. Just as the child did not will its advent into the natural world, so no believer has ever willed his entrance into the kingdom of heaven. It was in perfect harmony with the principle of Adam's nature that Eve believed the doctrine of Satan, rather than the commandment of God. It is in perfect harmony with the nature of Jesus Christ that every child of God believes every word that proceedeth out of God's mouth, even though it necessitates man's being a liar. Those endowed with power to become the sons of God receive that power in being born from above, according to the will and Word of God, not according to the flesh or will of man. The human nature, of which every one is made

a partaker in the natural birth, is depraved. It is in accordance with this nature that men lie and steal, murder and revel, idolize and theorize. No goodness nor acceptability in the sight of God can ever be evolved out of human nature. We do not deny that there are good men and good women in this world, but those who are good are so by the infusion of God's grace, and not by reason of any inherent goodness in their nature as men and women. There is a way that seemeth right to every man by nature, but the end of that way is death: separation from God and godliness. Turning now from the negative to the positive side of this question, every believer in the Lord having been made partaker of the divine nature, by being born of the incorruptible Seed according to the word of God, by that new nature hates sin and loves holiness, hungers and thirsts after righteousness, speaks the truth in love, abhors deceitfulness, praises God, to whom in secret he prays. It is just as spiritual for the believer in Christ to cleave to the truth, as it is natural for the earth-bound human to follow a lie. The nature of Christ is the necessary antecedent and accompaniment of all true christian life and conduct, just as the nature of Adam is the forerunning and abiding principle in all human life and conduct. This first and foremost spiritual blessing in the heavenlies in Christ, then, is that every one of the elect is made a partaker of the divine nature. Read 2 Peter i. 4.

2. Life. It is because men have the nature they have that they live the life they do. It is because the believer has the nature of Christ that he lives a christian. The life lived is a reflex of the nature possessed. The life that believers now live in the flesh they live by the faith of the Son of God. The life that

the natural man lives is not dictated by faith, but by carnal reason and intelligence, which reason and intelligence abide in his human and depraved nature. Out of the blessedness of having been made a partaker of the divine nature flows the blessing of being enabled to live the life of Christ in our mortal body. God was manifest in the flesh when Jesus lived here in the world nearly two thousand years ago, he is manifest in the flesh now in this present time in the life of every true believer. Incarnation did not cease with Jesus' ascension from the world, for Christ even now dwells in every one saved by divine grace, he is in them the hope of glory. The tabernacle of God is with men, every blood-sprinkled conscience is the habitation of the King of kings and Lord of lords, of him to whom all power in earth and heaven is given. Christ not only lived and talked and walked among Judea's hills twenty centuries ago, his footprints even now are seen by the faithful in him who are scattered abroad among all the nations of the world. Wherever true prayer ascends to God, there the life of Jesus is being manifested. Wherever one in sorrow cries, "God be merciful to me a sinner," or who exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" there is being lived the life of him who said in bloody sweat, "If it be possible, let this cup pass from me." The life of Christ, who said, "Father, forgive them; for they know not what they do," was in Stephen when he said, "Lay not this sin to their charge." This life in the believer moves him to love his enemies, to pray for those that mistreat him, to have compassion upon those who err. As all human beings are but Adam multiplied, it may not be irreverent to say that all true believers are but so

many manifestations of Christ. As Christ is the anointed, so every believer has received a holy unction, or anointing, by which he knows all things. The holy oil stopped not upon the head of the high priest, but descended to the uttermost extent of his garments, so not a member of the body of Christ but is anointed with the same unction as the Head receives. The life that Christ lived in the flesh is the life that every believer must, in some measure, also live. We may not be nailed through hands and feet as he was, but we are crucified unto the world and the world is crucified unto us. The things of the world, of flesh and time and sense no longer allure or satisfy as once they did. The life of Jesus in our mortal bodies compels the bearing about his holy dying. As the world hated him, so every elect vessel of mercy will experience this antipathy of his grosser against his better part. There will be that conflict of the flesh against the Spirit and of the Spirit against the flesh, that enduring the contradiction of sinners against oneself, without which one cannot have the hope that the life of Christ is in him. As this world was no home for Jesus, so every believer will here be a pilgrim and a stranger, the life of Jesus in him continually seeking the better part that cannot be taken from him. It is one of the greatest blessings in the heavenlies to be called unto this life of cross-bearing, to be enrolled in the army of the Lord to fight the good fight of faith on the side of him that goes forth conquering and to conquer.

3. Relationship. The elect in Christ Jesus are blessed with new and holy relationships the natural man conceives nothing of. All the relationships of human beings are based upon marriage. In the kingdom of heaven there is neither male nor female, no marrying nor giving

in marriage, therefore the basis of spiritual relationships is entirely different from the basis of the relationships of earth. The relationship of parents and children, of husband and wife, of aunts and uncles, and cousins, &c., all flows out of flesh and blood union. The relationship of believers in the Lord flows out of, not flesh and blood, but Spirit. All are joined together as brethren in the Lord. Paul addressed Timothy as "my son," and John addressed the church as "my little children," not because there were ties of blood-kin existing between them, but because they were related in the Spirit by having been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. We have never felt like saying that there is no recognition of any kind in heaven, but certainly we shall not know each other there as we do here. Whatever recognition there may be there will assuredly be upon a spiritual, and not upon an earthly plane. We shall not have husbands and wives, nor children, nor fathers and mothers, there. There is but one Father in the kingdom of heaven, and he is the infinite God; there is but one mother there, and she is the new Jerusalem; there is but one husband there, and he is Christ, the heavenly Bridegroom; there is but one wife there, and she is the church, the bride of the Lamb. "Whom have I in heaven but thee?" says the psalmist to his God. How much nearer do believers feel to be to one another than they do to those with whom related merely by ties of blood. If blood is thicker than water, surely the Spirit effects a compactness and a knitting together not to be consummated by either water or blood. Whereas Gentile believers were once aliens from the commonwealth of Israel, strangers from the covenant of promise, and had no hope, being

without God in world, now in Christ Jesus they are made nigh by his blood, and are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. This, then, is a spiritual blessing in the heavenlies in Christ, this blessing of new and perfect relationship with those composing the redeemed heavenly host.

*(To be continued.)*

#### CLOSE OF VOLUME EIGHTY-FOUR.

WITH this number of the SIGNS OF THE TIMES volume eighty-four closes, and as is our custom we shall make a brief statement of the financial standing of the paper and thank our friends for their kindness. At the close of each volume we are made to wonder at the mercies of the Lord to us all during the year, and it is always with a feeling of gratitude, we trust, that we record his goodness. This year has not differed very materially from previous ones; the work has been arduous and at times perplexing, but our efforts have been appreciated by our readers and very little complaint has come to our ears. Elder Lefferts has written for each number, and surely he has been blessed of the Lord in the work. As for ourself, it has been, as heretofore, impossible for us to write very often, owing to so many other duties, and now as the year closes we feel that if we ever had any gift in the direction of writing that it is about gone, yet we hope to continue, with such ability as the Lord gives, and hope the brethren will not be harsh in their judgment of us when we do not write regularly, and when we do not reply to private correspondence promptly. There is no reason, except that it seems impossible for us to do so. The writings of the year have been judged as good, timely and profitable. We thank all who

have helped us by their writings, and ask that they continue in the good work of speaking often one to another. Our subscription list is about the same as this time last year, no smaller at any rate, which encourages us to think the SIGNS will be sustained by the Lord. Many of our subscribers have been prompt in payment of their subscriptions, and we fully appreciate their thoughtfulness. Those who are yet behind we hope will remember the SIGNS, when everything has so advanced in price, and send on what is due us. The donations for the "poor of the flock" have been more than last year, and we sincerely thank those who have so kindly contributed to that end. A great many are having the paper through this kindness. Many are the letters we receive from the poor, scattered ones, all testifying to the comfort derived from reading the SIGNS, and expressing gratitude to the Lord and to the brethren for their kindness in enabling them to have the paper.

Thanking all again, and wishing you a pleasant season, we say farewell for 1916.

K.

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#### NOTICE.

IN sending renewals of subscription, changes of address, &c., it is very important that our subscribers give the exact name or initials to which the paper is addressed, as we often have more than one of the same name at the same post-office, and if they do not send the name just as we have it on our list we cannot tell which name to credit or change. It is also very important in sending on a change of address to give the name of the post-office to which the paper has been coming as well as the place to which it is to be changed.

## CIRCULAR LETTERS.

(Written by Elder Peter Brown.)

*The Mt. Enon Primitive Baptist Association, now in session with the church at Paynes Creek, to the churches of which she is composed sends greeting.*

DEAR BRETHREN:—It has pleased Almighty God, who rules and superrules heaven and earth and the fullness thereof, and works all things after the counsel of his own will, to spare us to meet in another association in peace and love, and we desire to praise his holy name for this and all of his great blessings, for all good and perfect gifts are of him. The churches report peace and love and some ingatherings among them.

In conclusion, we humbly trust that the God of all love and mercy will continue his blessings to us and all Israel everywhere. We solicit correspondence of associations of our faith and order.

Our next association will convene, the Lord willing, Friday before the second Sunday in November, 1917.

W. O. FUTCH, Moderator.

J. H. MILES, Clerk.

## APPOINTMENTS.

PROVIDENCE permitting, Elder D. M. Vail will fill the following appointments:

Vega, N. Y., Sunday, Dec. 17th, 10:30 a. m.; Halcottville, N. Y., 2:30 p. m.; Roxbury, N. Y., the Misses Meads, Monday, 18th, 10:30 a. m.; Kelly Corners, N. Y., Mrs. O'Connor's, Tuesday, 19th, 7:30 p. m.; Margaretville, N. Y., Morris Faulkner's, Wednesday, 20th, 7:30 p. m.; Arena, N. Y., Dickerson Hall, Thursday, 21st, 11 a. m.

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

John Oliver, Va., \$1.00; Samuel W. Shipway, N. Y., \$2.00; Mrs. W. H. Stout, N. J., \$1.00; Miss Margaret B. Tiebout, N. Y., \$24.00; L. O. Garrott, Ky., \$2.00.

## OBITUARY NOTICES.

**S. E. Newlon** was born and raised in Loudoun County, Va. His father was a member of the Ebenezer Church, near Bluemont, Va. Later in life he came to Washington, D. C., and after attending the meetings of Shiloh Primitive Baptist Church for some time offered himself for membership, was received, and on July 17th, 1910, was baptized by the writer of this notice, and proved a faithful member until death. He served the church as clerk for some years. He was taken sick in May, 1916, was removed to a hospital in Washington, died June 16th, and was buried in a cemetery in D. C. June 19th. The writer endeavored to speak some words of comfort to the sorrowing friends and relatives. I do not know to whom he was married, nor on what date, but his wife preceded him to the grave several years. He leaves, I think, three sons and three daughters, upon whom we would ask the mercies and blessings of the Lord. As a church, we miss brother Newlon very much. He was much afflicted while here; now he is at rest, his spirit having returned to God who gave it, and when Jesus shall come again his vile body shall arise from its present resting-place in the image of his glorified Savior, and then the whole man shall be perfect forever, live with and praise Jesus forever and ever for his wonderful and glorious salvation.

ALSO,

**Peter Kessler** was born in Switzerland March 7th, 1841, and came to this country with his parents when about five years of age. When quite a young man he came to Butler, Baltimore Co., Md., and on the 5th day of June, 1861, was married to Miss Katherine Merryman, who with six children: Mrs. Anne McElroy and Mrs. Dora Myers, of Baltimore, Md., Mrs. Fannie Goeke, of Piedmont, W. Va., Miss Ella Kessler and Joseph Kessler, of Butler, Md., and Dr. Calvin Kessler, of Clarksburg, W. Va., survives him, who, together with several grandchildren, mourn their loss, but not without a very sweet and precious hope. Brother Kessler was baptized in the fellowship of the Primitive Baptist Church at Black Rock, Md., Sept. 19th, 1884, by the late Elder F. A. Chick, and unto the day of his death proved a faithful and profitable member. Brother Kessler was a quiet, unassuming man, attending to his own business and enjoying the confidence of all who knew him. He had a reputation for honesty and truth equal to any man, and was a true Primitive Baptist. He would sometimes talk to the church in her conference meetings, and we always enjoyed hearing him. He had a very lovable disposition, and was always gentle and kind. Brother Kessler had been sick for several months, but bore his afflictions with christian fortitude, often telling his family and friends that he was nearing the end of his mortal journey, and saying he was not



afraid, as he was going from sin and strife. On the morning of Nov. 28th, 1916, he passed away so gently that those around him hardly knew when the end came. All that loving hands could do was done by his wife, children, physician and friends, but he could stay no longer than his appointed time. On Friday, Dec. 1st, at 2 o'clock p. m. his mortal remains were taken to Black Rock meetinghouse, where for years he so much delighted to go, and the writer, his loving pastor, spoke to a very large gathering of friends, reading as a text Job xiv. 14, 15, also 1 Cor. xv. 53, 54, and though in sorrow for the loss of such a dear brother, felt that he had some sweet liberty in speaking of the christian hope that reaches beyond this life. Elder W. S. Alexander and brother F. G. Scott followed with a few well chosen remarks, after which the mortal remains were laid to rest in the cemetery adjoining the church lot until the second coming of Jesus. We shall all miss our dear brother from the church and the home he so much loved, and sorrow that we shall see his face no more in the flesh, but we rejoice in the sweet hope of meeting him in that world of spiritual bodies and join him in the everlasting praises of that Jesus in whose arms he now rests.

Now may the God of all grace comfort our dear sister in her sorrow, as well as each of the children and grandchildren, and give them all the sweet assurance of his love that their dear one was blessed with.

His loving pastor,

JOSHUA T. ROWE.

[To the above obituary we wish to add that it had been our privilege to know brother Kessler personally and intimately for almost twenty years. To know him was to love him—ever sincere, honest and straightforward, strong in his convictions, yet mild in expression, strong in faith, giving glory to God. Perhaps a better and more indulgent husband and father never lived. We mourn with the dear family in their great loss, and pray God's blessing upon them.—K.]

### MEETINGS.

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.

## EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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

## SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

THE Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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