

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ROMANS VIII. 28.

“AND we know that all things work together for good to them that love God.”

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These words bring to our minds solemn thoughts and reflections, of the ground they cover, and the real true meaning of the words here spoken by the apostle, under the inspiration of the holy Spirit of God. How hard it is for poor insignificant creatures to understand or comprehend the working of his almighty power, as he (God) works all things after the counsel of his own will. As we contemplate the majesty and glory of our God in all his works let us ever remember that “as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” It seems to me that Paul was here contemplating the work of God from the beginning to the end, from creation to the final glorification of all the redeemed, and not a single link in the chain of God’s providence could be left out and his most holy will and purpose accomplished for his dear saints and his glory. We poor finite creatures cannot sit as judges of what our God should do or not do, or divide between the good and the

bad, from our viewpoint. It has often been said that God predestinated the good things, but not the bad. Who of us is able to sit as judge and draw the dividing line; place the good things on the right, the bad on the left? Let us examine a few things left on record for our learning. God created Adam upright, a good created being, gave him a law. He broke that law and fell under its curse: sin and death upon all his posterity. Now we all know that our God could have made Adam strong enough to have withstood the temptation, but in the purpose of God, with an end in view in the far future, he made Adam just as he was. We would place this evil step on the left, not comprehending the thing to be accomplished: the glorification of our God and his only beloved Son Jesus, the Savior of sinners. But I want it distinctly understood that God is not the author of sin; man is wholly responsible for all his sins and misdeeds. We note again among the “all things” the selling of Joseph. Joseph had a dream. (Read the narrative.) Was it a mere chance dream, or did the God of heaven inspire it? He had a purpose in it, therefore it was a link in the chain. Joseph told it

to his brethren and they put their interpretation upon it (and a correct one). The evil of their corrupt nature arose and they conspired against Joseph and sold him to merchantmen, who carried him to Egypt. See the sorrow of poor old Jacob. Would we not all place this on the left, with the bad things, as old Jacob did when he said, All these things are against me? Dear reader, how often have we said in our hearts as Jacob did, not seeing the end? But, reader, follow Joseph in all his career, shut up in the prison cell by evil intention, is this for good? Yes, in the purpose of God, though yet hid from mortals. Pharaoh dreamed a dream, Joseph was there to interpret it. Suppose Joseph had not been there, then what? But he was there to interpret the dream. Seven years of plenty, seven years of famine. Joseph finds favor with the king, and is made head over all, to save much people alive. God sent him there; the end is good, and when made known his brethren bowed to him willingly, and Joseph told them, Ye meant it for evil, but God meant it for good. Again, the betrayal of Christ by Judas. Where in all the history of the world was there a blacker or more heathenish crime? yet it was all in the fixed, predestinated purpose of our God. Suppose there had not been a Judas; then what? The Scriptures would not have been fulfilled, nor the purpose of God. It is written, "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." When Jonah took ship it was evil upon his part, but God meant it for good. He was to learn obedience by the things he suffered. The storm came. Was it by chance? Certainly not. They cast lots, and it fell upon Jonah, the guilty one, and they cast

him overboard. Then what? Our God was superintending it all, and had prepared a great fish to swallow him up and carry him to the place appointed, ordained or fixed. Had our God control of that fish? Most assuredly he had, and when the three days and nights were up he was delivered. So they "were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Now how any true believer can repudiate and hold up to ridicule this blessed doctrine I cannot understand. I am satisfied many are prejudiced by wrong interpretations of evil doers. I have heard of some, in trying to refute the doctrine of predestination, taking up some atrocious crime of murder, and holding it up in all of its most heinous nature, crying out with a loud voice, Tell me that God made that man do this awful deed? Now that is a false statement. I have traveled extensively in twenty-two states, and Canada, and have never heard any one ridicule such an idea, and I could not fellowship any one who did. God is not the author of sin, neither tempteth he any man, man of his own lust is tempted. I know of one man who thus tried to justify himself in an evil deed, but the church excluded him, and did right in so doing. I have never favored setting this up as a standard in church fellowship, but have opposed it. I have full fellowship for those who do not see this as I do, and can stand hand in hand and fellowship with them, but cannot fellowship those who hold it up to ridicule. In all my travels I have met but one man who favored it as a standard. I opposed it, and do yet. For the elect's sake the world stands, and many of the dark scenes that take place, that are beyond our comprehension, will be among the "all things" in the providence of God, and in some way, though

remote, be for the good of his people, individually or collectively. The wrath of man shall praise God, the remainder of wrath will he restrain. The wicked are his sword for the chastisement of his people. What a sweet comfort when we can rest all in his blessed hand and power, and know that the darkest scene is as necessary as the brightest one. Darkness and light are alike with the Lord. He dwells in the thick clouds; he maketh the clouds his chariot. Truly it is a day of darkness. Darkness has covered the earth, and it truly seems gross darkness the people, and I sometimes wonder why his wrath is not poured out; but for the elect's sake will the world stand until the last one for whom Jesus died be made manifest.

"Chained to his throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen."

What a blessed comfort to feel that

"The steps that I tread, and the station I fill,
My Father determined and wrote in his will."

Dear reader, I trust you may be favored to gather a few crumbs of comfort from these scattered thoughts, for there has been a little comfort to my soul as I have penned them, and a relief to an exercised and burdened mind. The dear Lord bless you all, and lead and guide us all in the pathway of peace and righteousness.

Yours in sweet gospel fellowship,
though the least and poorest in my Father's house,
P. W. SAWIN.

SHELBYVILLE, Kentucky.

MACOMB, Ill., Dec. 5, 1923.

DEAR BRETHREN EDITORS:—I am inclosing two dollars, one to extend my subscription for the SIGNS for six months, and one to help a little in the publication of our dear family paper. I have been a subscriber for thirty-eight years con-

tinuously, and during all that time I have never missed a copy, and I always look forward to its coming with pleasure. It has always been a great comfort to me, and I heartily indorse the doctrine set forth in its columns, for it is food and drink to the hungry and thirsty soul. Salvation by grace alone is what this poor sinner stands in need of, and that is what the SIGNS contends for. I realize my utter dependence, and weakness in performing any good deeds or works to obtain mercy or forgiveness, so when I read of others who feel and believe as I do I am comforted and encouraged. The editors, as well as correspondents give God all the glory, saying, "Salvation is of the Lord," and there is salvation in no other name. This is comforting to poor weak ones who have no strength in themselves, and have tried all their own works to no avail, and must look elsewhere for relief. We rejoice to read of a people, a "remnant according to the election of grace," scattered over our country, who are still contending for the faith once delivered unto the saints; and the SIGNS still publishes this old, old story of God's love to his children, but I am very sorry to learn that many are behind in their subscriptions. Dear brethren, this ought not so to be. We should "owe no man any thing, but to love one another." We owe our kindred in Christ our love, and should show forth that love by helping to bear the burden, and so fulfill the law of Christ. I feel that we owe this debt to the SIGNS in the same sense that we do a doctor's or grocery bill, and should feel in duty bound to pay, and we should make an extra effort to pay our subscriptions in advance, so that the publishers can meet their obligations, for if all were thus negligent our paper could not be kept up, and I feel that none who read it

want to see it go down. The money for my own subscription was not always easy to get, yet I have tried to manage in some way to get it so as to always pay in advance. This is not said in a way of boasting, for I have nothing of which to boast, but we often get neglectful and forgetful and need to have our minds stirred up by way of remembrance, and I realize that no one needs this more than I do. I feel I am not the one to give counsel, but, dear brethren and sisters, let us try and do our duty in this matter; pay what we owe on the SIGNS in this month, if possible, so the paper may begin the new year clear, and the burden lifted from the publishers. I feel to be the least of all, much of the way is through darkness and gloom, and I scarcely dare claim a hope in Christ. I see my sinfulness so plainly, and am so forgetful, so unmindful of God's mercies, that often I feel almost without hope, yet I do love the brethren, and the dear Old Baptist Church

"There my best friends, my kindred dwell,
There Christ my Savior reigns."

So I must cling to this little hope, for it is all I have to keep me from falling. Realizing my weakness, I know that if I am saved it is by grace. Grace all the work shall crown.

We hated to give up Elder Ker as editor, for we loved his writings, but we still have dear brother Lefferts, whose writings we have loved from the beginning. I feel that he is a true man of God, endued from on high with wisdom and understanding to write to the comfort and instruction of God's people. The three associate editors, although new in the work, have written much to our satisfaction, in humbleness and in a God-fearing manner, and I feel will prove to be workmen that needeth not to be

ashamed, rightly dividing the word of truth, and we hope the SIGNS will be kept to the high standard it has hitherto maintained. May God's blessing rest upon you, dear editors, that you may continue steadfastly in the apostles' doctrine, and be not ashamed of the gospel of Christ, but be enabled to press on toward the mark for the prize of the high calling of God in Christ Jesus. This is a day of great spiritual darkness and infidelity, and it becomes God's children, especially his ministering servants, to put on the whole armor of God, to fight the fight of faith; and be ye faithful unto death and he will give you a crown of life.

Dear kindred in Christ, I must close. This is not written as I intended when I began. I hope you will forgive all amiss. My health has been poor for more than two years, and I have written but little. I have been up and down, but hope I have not lost interest in the cause of our blessed Master. My hope is small, my faith is weak, and I am brought low, but I believe God still reigns, and rules in heaven and among the inhabitants of the earth, and he knows them that are his, and has promised not to leave nor forsake those who trust in his name. May we trust in him, to whom be glory forever.

With love and best wishes to all the household of faith, that you may have a happy and prosperous new year, I am you little unworthy sister,

SARAH E. RUNKLE.

REEDSPORT, Ore., Nov. 8, 1923.

DEAR EDITORS:—I have often asked, and tried to answer the question, What is meant by absolute predestination? and supposing the invalid sister's question in a late number of the SIGNS was open for

answer, I feel like offering some remarks, if only God will give me utterance, otherwise I can only darken counsel.

After much meditation and reading, I believe both those who use the term, and those who do not, understand it to mean that God predestinated all things whatsoever come to pass, and that whatsoever he predestinated comes to pass. It would seem that if one said, "I believe in predestination," that would define his position, but I have heard rankest Arminians say they believed in predestination, and deny the doctrine bitterly with the next breath. That doctrine exalts God more than the carnal mind can endure. I once quoted Paul: "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." A man said, "All things," does not mean every thing. I would have made my position clear, and would have been clearly in harmony with the Scripture, if I had said, I believe he works absolutely all things after the counsel of his own will. If that is not true Paul could not truthfully have said for our great comfort and consolation, "We know that all things work together for good to them that love God." If an enemy of God could work some things contrary to God's will we could have no confidence and assurance in God. The believers in God's sovereignty over all things have been distinguished by many different appellations. "Baptist" at one time was distinguishing, but true to prophecy, men of their own selves rose up, speaking perverse things, to draw disciples away after them, bringing in mission boards and other damnable heresies. Then the followers of the old paths were known as "Old School," and expressed their unswerving faith in God's sovereignty by saying they believed in abso-

lute predestination, and again men rose up, claiming to be Old Baptists, advocating what they called "conditional time salvation," meaning, as I understand, that God only predestinated some things, and then the ones who still advocated God's sovereignty were known as "absolute predestinarians." This truth is substantiated abundantly in the Scripture. I will quote one: "I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xli. 9, 10.

It is not clear to me what the sister had in mind when she asked, Who created sin? God did not. He is the highest; he is the beginning and the end. As the above Scripture says, "there is none else," therefore there is no law for him to sin against. He did create and use wicked men and spirits for specific purposes. "Thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. God, having created a thing for a special purpose, either good or bad, unto honor or dishonor, does not in the least obligate himself, who surely, by all reason, can do his will with his own, as Paul and Isaiah set forth. For the same reason that I am writing these lines, they declared his right to do his will with his own, and illustrated it with the potter and clay. There is a prevailing belief that men in nature are in some way related to God, and that he is under moral obligation to reverence their so-called works. Paul says, "The children of the flesh, these are not the children of God." "They that are in the flesh cannot please

God." The flesh and the Spirit are contrary the one to the other. Evidently to a people who believed power was divided between or among two or more beings God said by the pen of Isaiah, "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 illustrates his right so to do by the potter's right to fashion the clay as it pleases him. An evil spirit from the Lord was repeatedly on King Saul, inciting him to jealousy and hatred. The Lord sent a lying spirit to the mouths of Ahab's prophets. Men with wicked hands did whatsoever God's hand and determinate counsel before determined to be done in shedding the most innocent blood ever spilled on earth. God's own Son freely humbled himself and exalted the Father more than I ever knew a conditionalist to do when he said, "Of mine own self I can do nothing;" and again when he said, "The Father that dwelleth in me, he doeth the works," which should ever forestall the common saying among conditionalists, that eternal salvation is predestinated, but the child of God's salvation in time is conditional on his works. Do you ask the same question I have asked a thousand times: Why does he yet find fault, for who then has resisted his will? We will let Paul answer: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power [or right] over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" I believe the supreme object of creation was that Jesus' name

should be exalted above every name that is named, either in this world or the world to come, and if there was just one person who was justified by a holy life, by obedience, his name could not consistently be exalted above that. The law is just, holy and good, and it requires full, perfect, beautiful love to God and to our neighbor, and there is not a just person on earth that liveth and sinneth not. The law was not given for a stepping-stone, or ladder, to climb upward to God, it was given that every tongue might be stopped, and all the world become guilty before God. The law entered that the offence (not righteousness) might abound. We may ask, Why all this? Surely the wrath of man shall praise thee, and the remainder of wrath wilt thou restrain. That is, there will be no wrath that does not ultimately redound to his praise. I form the light and create darkness, I make peace and create evil, I the Lord do all these things. The dark, dreary night is a background to the beautiful sunlit day, so is the wickedness of evil to the holiness of God's sinless Son. Dear reader, have you ever tried to make a picture of just clear blue sky, not a cloud or anything else, but just one color, be that color ever so beautiful? The darker the cloud, the more glorious the sky.

I sincerely believe the Scriptures abundantly set forth what I have in a small way tried to express. Knowing I am but dust, I am glad to put my trust and my all in the living God, who works all things after the counsel of his own will. I am naturally a sinner, but by reason of his great amazing grace I now love the things I once hated, and hope I hate the things I once loved.

"And if thy judgment grow severe
And send my soul to hell,

I am condemned, but thou art clear,
Thy righteous law approves it well."

In gospel bonds,

G. O. WALKER.

[SIN is not a creation. It is an act; a transgression of law. God placed Adam under law. Adam disobeyed that law. He was the first to commit sin. Therefore, sin originated with and in man. This God knew beforehand would come to pass. God created man, and knew when he created him what man would do, therefore, if God foreknew Adam's sin Adam was certain to sin. This certainty of Adam's sin was, therefore, comprehended in the eternal mind of God. Being in the mind of God, it could not help but be in the will and purpose of God; therefore, was predestinated or ordained beforehand.—L.]

BERLIN, Md., Sept. 16, 1923.

DEAR ELDER VAUGHN:—I feel to write you, though my thoughts are so sinful that I feel I will burden you, and draw on time that perhaps would be better spent in other ways. The Lord willing, I will express a few thoughts. When Christ Jesus the Lord was crucified, and dying upon the cross, he cried, "It is finished," which will cause us to meditate on what was embraced, and when we note he knew all things, and that he should arise from the dead the third day, that the sufferings of death were not embraced, but the salvation of his people was perfected and he had finished the work on earth the Father gave him to do, we are given in the word of inspiration the declaration of Jesus, "For the Son of man is come to seek and to save that which was lost."—Luke xix. 10. This declaration does not, to my mind, apply to all the world, as only those who know the strength of sin are in a lost condition. Those who boast of their righteousness and good works

are not lost, but alive, in the same condition that Paul was when he said, "I was alive without the law once; but when the commandment came, sin revived, and I died," and their conversation will embrace the mind of Paul as he was on his way to Damascus, as the end of his journey was known, and all things he would accomplish were determined, just as all self-righteous workers will declare to this day. They know they have heaven as their eternal home, and what they are doing is for the Lord, and because of their doings Jesus will hearken unto them. Paul, like the poor publican, and many others who feel the condemnation of God resting upon sin, confesses his unworthiness, and feels the total depravity of man. We are made to realize all our help must come from the Lord. All miracles Jesus performed were performed by the Lord, without the help of man. As it is expressed of him, He trod the winepress alone, and of the people there were none with him. So our salvation is free, and not as the world proclaims, that we must obtain it, which puts a price on it. Jesus says, I give unto them eternal life, and they shall never perish. Salvation must be of the Lord, by grace, and grace alone. The poor sinner in the realization of his condemnation will implore the righteous Judge for his mercy, as we in a natural sense, after realizing our conviction for crime, would plead the mercy of the judge who pronounced the sentence of death. These are the truths which weigh heavily with me, a poor sinner, justly condemned, and the reason for my crying unto the Lord for mercy, and instead of justice he bestows mercy, and I am set free.

Dear brother, I have written as my mind has been led in meditation upon the glorious way of salvation by grace, and

you may do with it as you feel will be for the good of the cause. If you feel it would be of comfort, publish; if not, all is well.

With love to all the church of God,
J. W. TIMMONS.

ONTARIO, California, Dec. 8, 1923.

DEAR BRETHREN:—It is time to renew our subscription for the SIGNS OF THE TIMES, so I am inclosing a money order for the same. I have been reading it for over fifty years, and would not like to be without it. It was in the spring of 1871, while burdened with the feeling of my exceeding sinfulness before God, that I was reading some of the old volumes of the SIGNS. The experiences I read there spoke of a rejoicing in Christ's mercy, but I felt to be without hope. While I was reading, the words came to me, "We know that we have passed from death unto life, because we love the brethren," and with it came the sweetest feeling of love to God, and to all the dear brethren and sisters I know. We lived in Cincinnati, Ohio, then, and from the porch where I sat the Ohio River and the green fields of Kentucky lay before me, and I sat and sang,

"Sweet fields beyond the swelling flood
Stand dressed in living green,
So to the Jews old Canaan stood
While Jordan rolled between."

for it brought it all to mind. From then until now I have loved the SIGNS. Dear Elder Beebe often visited our home, and we loved him dearly. As we lived in Cincinnati, many of the eastern preachers visited at our home while on their way to the Licking Association in Kentucky. Elder Durand came every year, and among them who came sometimes were Elders Chick, Purington, Leachman, William Beebe, and also Elders White, Furr, Lester and Housel. I did not realize

then as I have since how highly favored we were to have their company and hear them preach. In 1881 I was baptized by my father in the fellowship of the Mill Creek Church, near Cincinnati. Since my father's death, in 1885, I have lived with my brother, and fifteen years ago we came to live in California. The Little Flock Church, at Riverside, had just been organized, and there I have found a band of dear brethren and sisters that I truly love for the truth's sake. This little church has its share of trials and sorrows, but it stands firm in doctrine and fellowship, and has been a sweet home to many of us who live here in southern California.

Yours in christian love,
HANNAH E. DANKS.

CENTRALIA, Wash., Oct. 1, 1923.

DEAR BRETHREN:—I want to beg your pardon for allowing my subscription to run past due, and am inclosing money order for four dollars to pay for the present year and next year, so I will not be tardy next year. Whether it is worth anything or not, I want to commend the editors, contributors and publishers of the SIGNS for the kind of paper published. I do not see how it could be made any better, only by using more paper. It always comes filled with the sovereignty, wisdom, power, love and mercy of the great Jehovah, always debasing self and exalting Jesus, the friend of sinners. The writers tell very plainly and feelingly how we are sometimes for a short season on the mountain top and for a long time in the valley. They tell my experience much better than I can, and although thousands of miles apart they appear to know me better than I know myself. The predestination of all things, as advocated by the SIGNS, is, as nearly as I

can understand, exactly what I believe. It is to me the only doctrine that is really comforting. If some things that come to pass were not predestinated, it appears to me there might be a clash, and that is not a comforting thought. Yet I feel very lenient toward brethren who do not have the same view as I have, for at one time I could understand only a limited predestination, and twenty-three years passed, with much searching and study of the Scriptures, before I finally felt settled and firmly grounded in the doctrine of predestination of all things. It appears to me now to be the only doctrine consistent with the declaration that all things work together for good to them that love God. It is a most glorious doctrine, relieving the minds of weary travelers through this wilderness of sin of all doubt and fear that every event will not be in its proper time and place. It gives to the most high God all power and glory, which to my mind is small enough tribute from his people, who, when they shall see Jesus as he is, and be like him, will have received all the good.

I am making this rambling letter too long, but must say to all the writers, Write on, dear brethren, for you are of those to whom it is said, Cast thy bread upon the waters and after many days it shall return unto you. Write on, for when you feel to be saying the least in your writings you are saying the very thing some poor pilgrim is hungering for. At least I know one in that condition, for the Scriptures are, for the most part, a sealed book to me, but when some brother takes up a subject and shows from it the goodness and mercy of God it all appears plain and beautiful. I want to ascribe all glory and honor to God, for in my flesh dwelleth no good thing. All is vanity and uncleanness,

but I sometimes hope that Jesus has prepared for me that robe of righteousness which will identify me as one of the guests bidden to the feast. Remember me in your prayers.

Your brother in hope of never-ending life in that beautiful city whose builder and maker is God,

J. D. HARDY.

SYRACUSE, New York.

DEAR EDITORS:—Inclosed you will find check for two dollars to renew my subscription to the SIGNS. I realize it is past due, but have neglected sending it. The SIGNS puts forth just what I believe. Often when reading the many articles I feel they are speaking my mind much better than I can. I surely felt to rejoice and thank God when I read of the associate editors. May God sustain us all and help us, grant us grace to know and do his will and give him all glory. The one desire of my heart is to trust him in all things and at all times. He surely has been my helper in times past, and often I have felt to rejoice in him, which is a comfort the world knows not of, neither can they take it away.

Unworthily yours,

AGNES B. GOODRICH.

OROVILLE, Cal., Dec. 10, 1923.

DEAR EDITORS:—It is not possible for me to send in a new subscriber, for I do not think in this town of six or seven thousand people there is a single one who believes the dear truth as published in the SIGNS, so I will just send a little remittance, or Christmas gift. I wish I could send more, and send often, but I am an old widow, scarcely able to work, with a child to support, so must be content to give the widow's mite.

Your sister in hope of a better life,

MARION S. BROOKS.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1924.

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Elder H. H. Lefferts, Leesburg, Va.

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Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

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**INTRODUCTORY TO VOLUME
NINETY-TWO.**

FROM the first volume of the SIGNS OF THE TIMES to the present one it has been the custom followed by the successive editors to present to our readers some reflections especially called out by the beginning of the new year and a new volume. We desire to continue in the old paths, for therein is the good old way.

Dear brethren, as we now attempt to write you in this our annual salutation, the thought of the righteousness and truth of the God you love, causes us to have a deep feeling of unprofitableness. We trust the Holy Spirit will guide us all through the new year, as has been manifested in the past pilgrimage of those who edited, wrote for and supported the SIGNS. We must confess all our help must come from the Lord, and in this love we greet you. Paul, writing to the Romans, said, "Salute one another with an holy kiss. The churches of Christ salute you."—Rom. xvi. 16. When we are partakers of the fruit that is borne by those professing the name of Jesus, and it is good, we love that fruit for its delicious flavor, and in the relations of life in us by which we can thus discern the fruit

we receive it with gladness. So we are always glad to receive from the brethren all around the glad messages of love for the truth and faithfulness of the house of God, and to feel the strong tie of love in our hearts spring up and embrace the sweetness of thought thus expressed, and the many other connected expressions seem to fill up the words of Paul as quoted above: "Salute one another with an holy kiss." We are made to love you and desire your welfare, and those things that are faithful and true, and for the unity of the Spirit in the bonds of peace may we ever greet you. Now, dear readers, we cannot greet you with an holy kiss and commend you to follow in and manifest fellowship for those who Paul in the same chapter as above referred to said, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you."—Rom. xvi. 17-20, and not only commend them, but support the same. Then when our brethren should be constrained by the love of truth to turn and manifest no greeting for us should we cast them out as ungodly, nonforbearing and untrue? To our mind, we fail to discern the difference between those things that Jesus spake to Peter when he rebuked Jesus, saying, "Be it far from thee, Lord: this shall not be unto thee. But he turned,

and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. xvi. 22, 23. You, by the light of grace, have been made to walk in the light, and to love light and hate darkness, and the very power of darkness seems a continued horror to you, and all that come unto God by him are walking in light. We realize the warfare in our members, the flesh against the Spirit and the Spirit against the flesh, and there is no release until the last enemy is destroyed, which is death, and it is only in God's strength we stand. We feel to be at the feet of those who stand on Zion's hill and publish glad tidings, and at war with those who do not. There are those going forth publishing their works among the household of faith for the sole purpose of publicity, and not for the unity of the fellowship; but in their cries they will peal forth, "Let us unify," which to the pure in heart is but the amalgamation of the powers of darkness, and all their forces are the combined elements of iniquity through the different sections of the country that cannot stand forth in the light of the true order and faith of the gospel; but they love darkness rather than light, because their deeds are evil. There is not a man, woman or child that bears the marks of a separation from the flesh to serve the Lord but what we are made to fellowship. This might infer that we profess to know all who bear the marks, which we must confess we cannot judge by the social relations of the natural man, which savorest unto the flesh, but the one who is made to deny himself, and turn from all the world and follow Jesus, bears the marks, to our understanding. In turning from all the world does not infer that members of a church should not hear the good admoni-

tion of their brethren, or be indifferent because the whole church would not submit to the individual judgment, but the corruption and iniquity which are manifested in selfishness, backbiting, evil-speaking and all manner of evil communications are of the world. We trust the Spirit may abound in our hearts, by which we may be mortified to the deeds of the body, that we may live unto God and in the fellowship of the people of God. In this great love we are kept as the church of God, and the gates of hell shall not prevail against it.

May the impress of his love in your hearts salute you as you close this reading, by which you can judge all we have written as written in love, and the sweet cords of love bind editors, publishers and all who love the SIGNS OF THE TIMES for the truth's sake, with the sweetness by which we can say, God bless forever.

C. W. V.

TWO GOOD RESOLUTIONS FOR 1924.

1. RESOLVE to form the habit of paying your subscription to the SIGNS promptly, when due; if in arrears, send in what you can—something—and at least let the publishers know you are receiving the paper.

2. RESOLVE that you are going to obtain one new subscriber for the paper in 1924, and be sure of it by securing it in January; December may be too late.

R. L. D.

NOTICE.

WE have received numerous complaints from subscribers, saying they failed to receive their December numbers of the SIGNS. Their papers left this office the same as usual, and the trouble was probably due to the Christmas rush of the mails, and not to any carelessness on our part.

CIRCULAR LETTERS.

(Written by Elder J. O. Mellott.)

The Salisbury Old School Baptist Association, in session with the Forest Grove Church, Wicomico Co., Md., October 24th, 25th and 26th, 1923, to the churches and associations with which we correspond, sendeth greeting.

DEARLY BELOVED:—In this, our annual Circular Letter, we desire to call your attention to the walk and conversation that becometh the gospel of Christ. Have you ever observed the importance and great stress given this subject in the epistles of the New Testament? Very often such important matters escape observation until forced upon our conscience by circumstances. Let us begin then with the motive from which a walk and conversation spring. For they may spring from other than a gospel motive, and be directed to other ends than striving together for the faith of the gospel and to keep the unity of the Spirit. A becoming walk and conversation flow out of the special operation of God's grace in the heart. Let us then try to trace out the way in which one ordereth his conversation aright, and whose walk is in newness of life. It is very plain that we cannot understand or apprehend this walk and conversation before we know the truth and power of the gospel. While we are under the law, striving to obey it in our own strength, influenced by the flesh, we neither know nor manifest the walk and conversation that becometh the gospel. The time comes however when the legal scales drop from our eyes, and by the teaching and operation of the blessed Spirit in the heart our understanding is enlightened and our heart opened to receive the glad tidings of salvation by grace. We have an example

of this in the case of Saul. Under the power and influence of a legal spirit, entangled in legal bondage, he went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. Who would attempt to commend his walk and conversation, and say that it becometh the gospel? But "as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" What a marked change, "Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks." Trembling and astonished he said, "Lord, what wilt thou have me to do? and the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." Who will utter one single protest against the walk and conversation of this eminent apostle whom the Lord called to bear his name before the Gentiles, and kings, and the children of Israel, after the legal scales fell from his eyes and he received his sight? We have another example in the case of the eunuch. "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest." He replied, "I believe that Jesus Christ is the Son of God." "And they went down both into the water, both Philip and the eunuch; and he baptized him." The walk and conversation of both Philip and the eunuch be-

cometh the gospel of Christ. So also when the Lord has been pleased to deliver any one of us from the bondage of sin and into the liberty of the gospel, then, and not until then, do we know and manifest a walk and conversation that becometh the gospel of Christ. It is the gospel, therefore, which is set before us, not the law, and our walk and conversation are to be such as becometh the gospel. Let us therefore conclude with a New Testament quotation: "Only let your conversation be as it becometh the gospel of Christ."

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Forest Grove Church, near Parsonsburg, Wicomico County, Maryland, October 24th, 25th and 26th, 1923, to the associations with which we correspond, sends greeting in the Lord.

DEAR BRETHREN:—According to the all-wise counsel, purpose and loving-kindness of God, our Creator, and (we believe) Father in heaven, who rules all things after the counsel of his own will, who speaks and it is done, who commands and it stands fast, we have been brought together again, not according to our own will, but according to his will, as an association. We value your correspondence, and desire a continuation of the same. We feel that the Lord has been with us, speaking through his servants the gospel, which is the power of God unto salvation, there being no mixture of works and grace, grace being the only theme.

Our next Association is appointed, the Lord willing, to be held with the Nassango Church, Wicomico County, Md., be-

ginning on Wednesday after the third Sunday of October, 1924, when and where we hope to meet you messengers again.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

OBITUARY NOTICES.

J. Benton Rowan, son of the late John Rowan and Augusta A. Jenkins, and nephew of the late Elder Benton Jenkins, was born November 1st, 1875, and departed this life at his home in Middletown, N. Y., December 10th, 1923, making his stay on earth 48 years, 1 month and 9 days. He was married to Miss Bertha L. Hulse April 22nd, 1903, who with one son, Melvin Benton Rowan, survives him. He never joined the visible church, but was a firm believer in the Old School Baptist doctrine, and was for over thirty years a valued member of the staff of the SIGNS OF THE TIMES. He was an expert proof reader, and took great interest in his work, and to his careful watchfulness is due much of the credit for the few errors which have appeared in its columns. He entered the SIGNS' office when a boy, and with the exception of about one year was steadily employed there until April, 1922, when on account of failing health he was compelled to give up coming to the office, but continued reading proof and doing what work could be performed at his home until a few days previous to his death. His long association with us in publishing the SIGNS endeared him to us all, and we feel we have not only lost a very valuable assistant in our work, but have lost a good, tried and dear friend. Great as is our sorrow, we realize the greater loss is to his bereaved widow and son, to whom we would say, Weep not, for he is gone where sorrow and sighing is no more, to where all is joy and peace. May God be their help and enable them to say, Thy will, not ours, be done.

Funeral services were conducted by Elder R. Lester Dodson, who spoke words of comfort to the bereaved, after which his body was laid to rest in the Hillside Cemetery, at Middletown, N. Y., there to await the final summons of the Master.

J. E. B. & CO.

Sister **Bertha Moe** departed this life July 29th, 1923, aged 51 years. She had been in failing health for several months, and although she had the best care and attention at her home, at Ashokan, N. Y., yet she did not seem to improve, so it was decided she should go to a sanitarium in Kingston, N. Y. While there she seemed to improve, and even talked of returning to her home. Her dear husband called at noon on Sunday, July 29th, to see her, and enter-

ing the room a few minutes after the nurse had served her with food, found she had quietly passed away. Sister Moe united with the Olive and Hurley Church, and was baptized Sunday, September 17th, 1916. She had for years been a very zealous worker in another denomination, and while she occasionally in those days came to our meetings, yet she did not understand the truth. When her husband was baptized she remarked that he was a Baptist, but she would rather that he had joined her denomination. She was told that the Lord had made him a Baptist, and he could make her one also, to which she replied, Never; I do not believe the doctrine. The Lord made her to believe and love the doctrine she once despised, and about a year after she said she did not believe, she was received into the church. She was a firm believer, her testimony was confirming and her walk consistent; truly her memory is precious. She leaves to mourn his loss, her husband, brother Clarence Moe, also one son, Benjamin Moe, of Mount Pleasant, N. Y., and two daughters, Mrs. Laura Elmendorf, of Shokan, N. Y., and Hollis Moe, who lives with her father at Ashokan, N. Y. Three brothers and four sisters also survive her. In the death of sister Moe the church has lost a very useful and worthy member; but the blow comes heaviest upon her dear husband and family, and we would pray that the Lord sustain them under it.

Her mortal remains were laid away in the Ashokan Cemetery, the writer officiating.

G. R.

Deacon J. D. Stanley was born in Perry County, Tennessee, May 9th, 1833, and died at his home, in Marion County, Arkansas, September 9th, 1923, aged 90 years and 4 months. He came to Arkansas in 1857, and bought a farm on Clear Creek, in Marion County, where he lived until death. He was married to Miss M. A. Blackburn, July, 1854, and to that union were born fourteen children, seven of whom are still living. His first wife died February 20th, 1878. He was married to Miss S. H. Lancaster, October 15th, 1882, and to that union were born six children, four girls and two boys, all of whom are living. His second wife died July 11th, 1911, after which he lived with his children until he was called to his eternal home. Besides his children he leaves a host of grandchildren, and three great-great-grandchildren. He united with the Primitive Baptists in 1858. In 1859 he was chosen church clerk, and was ordained deacon of his church in 1879. He was a faithful member, as long as he was able to go never letting anything of a worldly nature keep him away from his meetings. He went far and near to meet with the brethren he loved so well, and his home was a home for his brethren and friends, and the more of them he could get to go home with him the more he enjoyed it. He was a firm believer in the doctrine of elec-

tion and predestination, and died as he lived, in that faith once delivered unto the saints. He was sick but four days before he died, and was reconciled to God's will, and longed to go and be with Jesus.

The funeral services were conducted by the writer, assisted by William J. Casey, after which the remains were laid to rest in the family cemetery, to await the second personal coming of our Lord and Savior Jesus Christ.

T. A. PARSLEY.

Mrs. William Penney passed away at her residence, Mason City, Iowa, December 18th, 1923, aged 97 years, 6 months and 3 days. Harriet Harding, daughter of David H. and Fanny Reeves Harding, was born at Otisville, Orange County, New York, June 15th, 1826, she being the eldest of a family of nine children, four girls and five boys. Her brothers were the late Luther R. Harding, of Lincoln township, George H., Stephen T., and John K., all respected and influential citizens of Mason City, and one surviving brother E. O. Harding, of Port Jervis, N. Y. Her sisters are all deceased. She was affiliated with the Old School Baptists in early life, having a grandfather and an uncle who were ministers of the church of New Vernon, N. Y. Harriet Harding was united in marriage to William Penney, of New York, March 28th, 1867. In 1872 they moved to Mason City, buying virgin prairie soil and building a home, located three miles west of the city, called at that time Crabapple Grove, now thirteenth street northwest. Mr. Penney preceding her in death fourteen years. She suffered an injury twenty years ago which caused her much pain and inconvenience, but through it all she was a brave woman, bearing the infirmities of age with a grace and fortitude which bespoke strong character. In all her ninety-seven and one-half years her faith never wavered. With peace written upon her brow she passed into the broad and complete life, leaving behind the influence of a thrifty, patient, trustful life. She leaves nieces and nephews, neighbors and friends, who will miss the gentle voice and kindly character, but will cherish the memory of a heritage rich in good deeds and kind words.

Mrs. Sarah Elizabeth Kennedy departed this life at the home of her daughter and son-in-law, Mr. and Mrs. J. R. Williams, near Stamps, Arkansas. She had been in feeble health for several years, being afflicted with nerve and heart trouble, caused by a paralytic stroke. She was born January 13th, 1858, in Ouachita County, Arkansas. Her maiden name was Simpson. She was married September 16th, 1880, to J. T. Kennedy, and to them were born eight children. Three died in infancy, and two others preceded her to the grave; one, H. C. Kennedy, departed this life May 5th, 1922, and one daughter, Ethel May Perkins, departed this life October 15th, 1911. Two

sons, J. E. and E. V. Kennedy, and one daughter, Mrs. Lola Anna Williams, survive, together with her husband, brother James T. Kennedy. Sister Kennedy united with the Regular Old School Primitive Baptist Church at Bethesda, Ark., on Saturday before the second Sunday in October, 1896, and was baptized by Elder N. C. Yarbrough. Brother Kennedy joined August, 1864, and they were both faithful in all duties as members of the church, showing their faith by their works, and their works and christian fellowship by assembling with the brethren and sisters, thus manifesting that their treasure was not in this world. While we will miss our dear sister, yet we could not wish her back. May it please the God and Father of the Lord Jesus Christ to bless her dear husband, together with the children and grandchildren, with sustaining grace, and enable them to say, Thy will, not ours, be done.

The funeral services were conducted by Elder V. R. Harris, of Fordyce, Ark.

Written by request.

J. H. RAWLS.

My mother, Susan C. Whidden, was born October 14th, near Bartow, Florida, and died November 2nd, 1922, aged 74 years and 19 days. She lived only nine months after my father's death. They were both members of the Primitive Baptist Church, and had been for a number of years. She was practically an invalid for years, and did not go much to meeting. She raised a family of ten children, of whom nine are living. She was a faithful wife, and a loving and tender mother. I can never forget the love she bestowed upon me, and all her children. She was buried in Bethlehem Cemetery, near Bethlehem Primitive Baptist Church.

Written by her son,

C. B. WHIDDEN.

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

Margaret B. Tiebout, N. Y., \$24.00; Mrs. Sarah E. Runkle, Ill., \$1.00; Miss S. I. Rittenhouse, N. J., \$3.00; Attie A. Curtis, Maine, \$1.00; Mrs. L. J. Randolph, Texas, \$2.00; W. T. Hughett, Ill., \$3.00; Mrs. R. P. Trimble, Kans., \$2.00; A Friend, N. Y., \$2.00; Miss E. Annie Parker, Md., \$3.00; Mrs. Georgia Warren, Fla., \$1.00; J. D. Welborn, Ind., \$5 00; Marion S. Brooks, Calif., \$5 00; J. S. Moore, Ala., \$1.00; Hubbell Bros., N. Y., \$12 00; Mrs. Maria Rees, Ky., \$3.00; D. H. Baker, Wash., \$1 00; Miss Mary Opdyke, Pa., \$1.00; J. R. Duffus, B. C., \$3 00; Mrs. M. Coons, N. J., \$5.00; Elizabeth Rittenhouse, N. J., \$2.00; Morte H. Craig, Mo., \$3.00; M. W. Richardson, Texas, \$3.00.

M E E T I N G S .

**E B E N E Z E R
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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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2:00 P. M.

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ALL WELCOME

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEM, Clerk, R. F. D. 1, Box 38.

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 Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrns Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditionally) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. S. MILLER.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
AT TWO DOLLARS A YEAR.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., JANUARY 15, 1924. NO. 2.

CORRESPONDENCE.

WHEELING, West Virginia.

DEAR BRETHREN:—I am sending sister Ellison's letter, subject to your approval. She sent it to me, but I had some fears of sending it to you, fearing it would take too much space. To me it seems a wonderful letter. I feel very thankful for the gift of the SIGNS. I find much good reading in it, and love it for the truth's sake. My life is a busy one, and I long for more time to read and write; indeed this is my whole desire. My Bible, Baptist papers and hymn books look very inviting to me, but I cannot feel to let the necessary housework go undone, as far as my health will permit me to pursue it.

I am, I hope, your sister, although very unworthy,

FLORENCE PULTZ.

TOPEKA, Kansas.

DEAR SISTER:—I was so overwhelmed by distracting sorrow and distress I seemed to have forgotten the omnipresent God, and had no thought to call upon him as an ever-present help in time of trouble. But while so forgetful of him, he showed me, as I humbly hope, that he had not

forgotten me, by speaking these words in my ear: As the days of a tree so shall the days of my people be. Then, in the midnight darkness and loneliness, in the midst of an ever-changing throng of a speeding train, I lay back in my seat, and with closed eyes, oblivious to all about me, a picture was spread before me such as I have never been able to portray with tongue or pen. The winter just passed has been another continuous siege of distracting grief and tribulation, and my mind reverts to the view I then had, and I have wished I might express to those of “like precious faith,” and also of like trials and conflicts, some of the thoughts those words have brought to my mind. Being spoken to me as they were, I thought they were Scripture, but the only text I can find is in Isaiah lxxv. 22: “They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” No doubt the connecting sentences have a deep significance, and I would love to read after the pen of some one who is given understanding of them. As for me, if I attempt to search and find out

God, I am apt to find that his judgments are unsearchable and his ways past finding out, and can only speak of the things which are given and revealed to me, as I humbly hope, by his Spirit, and leave them to his elect, precious, to judge whether they are of him, or only the emanations of fleshly imagination. If it was not a token of remembrance from a compassionate, unchanging God, then I fear I have never received a seal of his love, as he sometimes allows me to dare hope he has given me. I was often made to reflect on the words, "If therefore the light that is in thee be darkness, how great is that darkness." It seemed that in this the Lord quickened again my slothful, forgetful heart, and for a little while my troubles were put in the background and I was given a little surcease from the tempest raging in my mind, and instead thereof a season of refreshing from his very presence, which he made me feel was going with me.

Start
I have thought that the "tree" here spoken of represents Christ, who was a man of sorrows and acquainted with grief, and as his days so shall the days of his people be. As I lay back, with closed eyes, I seemed to see a little tree in all its verdant, springtime beauty, clothed with leaves and blossoms. In the warm sunshine and gentle breeze it waved and beckoned with its spreading branches, and how sweet to rest beneath its shade, enjoy its fragrant bloom, and reflect on the prospect of fruit to follow. So shall the days of my people be. Where is the similitude of the days of a tree and the days of the Lord's people? Let us go back to the early experience of a child of God,

"When converts first begin to sing,
Their happy souls are on the wing;
Their theme is all redeeming love,
Fain would they be with Christ above."

Oh what lovely blossoms, and what a sweet savor of Christ they send forth as they call and beckon to us to "come and hear, all ye that fear God, and I will declare what he hath done for my soul." "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein." The trees of the field do clap their hands, the cedars of Lebanon (the older brethren) bow at his feet, and praise him in fullness of joy, resting in the blessed promise that the Lord will not leave himself without witnesses. Perhaps the little tree had stood unnoticed, apparently dead, until the little leaves began to grow and the signs of life involuntarily began to appear. What rejoicing now that we see it is not dead, as it appeared, and now we hope to see the sweet fruits of the Spirit evidenced later on, for they shall take root downward and bear fruit upward. But, as the days of a tree, by and by the sun does not shine so brightly, clouds appear, and oh how dark it becomes. A storm arises, and in the raging the poor little tree sways and bends, the lovely bloom is beaten off and swept away, or covered with earth. The storm passes, and the little tree is left standing, not so proudly, perhaps, but of a more sober dignity, as, the promising bloom gone, the fruit buds begin to appear, and as the fruit increases in the upward branches the root is taking deeper hold in the earth. So are the days of my people.

"It is not long before they feel
Their feeble souls begin to reel;
They think their former hopes are vain,
They're filled with sorrow, grief and pain."

Cannot every child of God go back in memory to the time they thought they would always go on their way rejoicing in the bloom of their earliest love, believ-

ing the enemies of their carnal nature were all slain, and would never vex or annoy them any more? But alas, the little clouds begin to arise, vexations come, and the lovely bloom is beaten off as the sorrows of the world worketh death to the sweet spiritual enjoyment, perhaps leading them as far as Peter, to even deny the Lord, saying in doubt and unbelief, that after all it is only a delusion, and they were deceived and had deceived others. Where now is the blessedness ye spake of? The beautiful promising bloom which looked so pleasant is gone from their view, swept away and buried in the storm of earthly cares and sorrows that has so unexpectedly fallen upon them. "But the root of the righteous shall not be moved." The storm passes, and they find themselves still standing in the faith of God's elect, cast down, but not destroyed. Oh then the fruit buds begin to appear, as in humbleness they are brought to see that it is not in their own strength they stand. "I am the root and the offspring of David." This is the Root that extends downward in the earthen vessel of mercy. Each can say, O Lord, "my goodness extendeth not to thee," but his goodness does reach down to every vessel of mercy. The strong downward Root holds firm, and will not let them be overwhelmed. They are made to realize that "the root of the righteous yieldeth fruit," which is borne upward in praise and thanksgiving to God for deliverance from the storm. The many storms of affliction and sorrow, trials and tribulations, perils and persecutions break and beat upon the "trees of righteousness, the planting of the Lord," until they bow and bend, so shaken in mind they fear they cannot stand; no, not another day.

"I fear at last that I shall fall,
For if a saint, the least of all."

Yet when the storm passes, and the Sun of righteousness once more beams forth, then in this light, and not their own feeble sight, they see it is not in their own strength they still stand, but the Strength of Israel has held them. Not by works of righteousness which they have done, not by might, nor by power, but by my Spirit, saith the Lord. Much more of the cherished fruit is gone. But when blooming youth is gone, and old age comes on, we are made to realize that it is the bitter, gnarly fruit of self-confidence and fleshly ambition that is being beaten off. It came from earth, and must fall back from whence it came, for "Every plant which my heavenly Father hath not planted, shall be rooted up," but the "tree of righteousness, the planting of the Lord," its fruit shall remain. One by one we see every earthly hope and joy beaten off and swept away, but the fruit of the Spirit, love, joy, peace and fellowship with the Father and with his Son Jesus Christ, oh nothing shall ever be able to separate us from that. How gladly we should have the gnarly, poisonous fruits of the flesh pruned away, so that we might shine forth as the morning, with not a cloud to intervene between us and our Rock, who shelters us in this weary land of storms and trouble. As the tree grows older, as the growth in grace and in the knowledge of truth increases, the poor tempest-tossed child of God seems to gain strength in the storms, often stands more firm, and is not so easily tossed to and fro by every wind of doctrine; does not so lightly bow and bend to the lo heres and lo theres, but the sweet fruits of the Spirit are borne upward to him, the Strength of Israel, the Root of David, in the earthen vessel, has kept him from falling, and enables him to say, I can do all things

through Christ who strengtheneth me. If it is his will that I shall weather another storm he will give the old trunk, stripped of all the foliage of youthful hopes and ambitions, every branch of earthly aspirations and joys broken off, strength to endure. But oh the weakness of the flesh. How we do shrink and dread when we see the storm coming, though there is a "needs be" for it all, and we know that

"Not a single shaft can hit,
Until the God of love sees fit."

How we do feel the need of the prayers of all saints, for it does seem at times that this flesh and heart will surely fail. Oh may he, by the power of his might, when the adverse winds do blow, give me strength to still stand in the way, ready for whatever is in the counsel of his will to come next.

"As the days of a tree." How often have we seen the tall cedars, the sturdy oaks, beaten by the storms of many seasons almost to the ground, nothing left but their bare old trunks, and to all appearance have lived their time and served their purpose, yet they do not quite fall; not yet, their downward roots have not yet parted from the earth, they must wait the appointed time to fall. So shall the days of my people be. Old age is come, the bare old trunk is stripped of every alluring earthly joy, until there is nothing left to live for, and "I long to lay my armor by, and dwell with Christ at home," for

"Surely like a withered tree,
No fruit to me is found,
Why do I live, O Lord, I cry,
A cumberer of the ground?"

"When a few more days I've wasted,
When a few more scenes are o'er,
When a few more griefs I've tasted,
I shall fall, to bloom no more."

But not yet. The downward Root has

not yet parted from the earthen vessel, and though I often feel, especially in the heart-rending trials I have endured of late, that there is no fruit borne upward from such a withered and weather-beaten old trunk, yet all the days of my appointed time I must wait until my change come.

One night as I lay thinking of the trials and conflicts of the Lord's peculiar people these words came to my mind with force, "I see men as trees, walking," and I thought how like a tree is the walk of the Lord's people. None can see men, nor the people of God, walking as trees, until led out of the town, or world, as was the blind man, by God's own hand, and how short the time until made to see that as the days of a tree, so are the days of the Lord's people. He sometimes lays his hand heavily upon us, showing us what great things we must suffer for his sake, until we cry, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." Whom he loves he rebukes and chastens, and it is his chastening hand that makes us look up, until we see clearly every man, every child of God, walking the same path, every one enduring the same storms and afflictions, for if ye be without chastisement, then are ye bastards and not sons. There is no place of rest for us in the town, or world; we cannot go back there, or tell to any in the town of the things we see clearly. They know nothing of the reproach of the cross, and have no sympathy for the mourning people of God. But to our own house, there we may freely go, sure to find there the sympathy and fellowship we crave. There all speak the same language, weeping with those who weep and rejoicing with those who do rejoice. Here we see men as trees of righteousness, the planting of the Lord, walking the same road,

buffeted ou every haud by storms without and within. The same storms that beat and bend one old tree beat upou all, and though one may feel that the storm has brought him a little lower than the rest ever get, yet all the rest feel the same way: less than the least of all saints. But in this is our fellowship and our love made perfect, and we often find the lowest tree bears the sweetest fruit, as the apple-tree among the trees of the wood. What a comparison. The low apple-tree is the one that bears the fruit. The ones that stand the highest are not always the most fruitful. But "as the apple-tree among the trees of the wood, so is my beloved among the sons." "Though the Lord be high, yet hath he respect unto the lowly." His loved ones among the sons of earth are lowly. A proud look he hates and abominates. The proud he knoweth afar off. But the fruit of his love on the lowly trees is sweet to our taste; yes, sweet, because when we are made to look up we see that his banner over us is love, and know that, "Though I walk in the midst of trouble, thou wilt revive me." "Thy rod and thy staff they comfort me."

As the days of a tree, so are my people. As the tree falls, there shall it lie. It falls to earth, and returns to the dust as it was, and so shall it be until the bright morning of the resurrection, when the Lord shall bring again in power that which fell in weakness, and will clothe it again in the beauty of holiness, then shall we be satisfied. Every idol that now intervenes between us and our love will be swept away, and we shall see his face, and never, never sin. No more storms of darkness and sorrow falling upon us, no more crying of pain and anguish, no more griefs and heartaches, no more trouble and mourning, no more

losses and crosses, no more wars and fightings, the conflict will be over, our warfare ended, and God himself shall wipe the tears from off all faces, for, "As one whom his mother comforteth, so will I comfort you." Then shall we see him as he is, and be like him. "As the days of a tree [He was a man of sorrows and acquainted with grief] are the days of my people."

Submitted to the discretion of the editors, and through them to the people of God, walking as trees, toiling, sorrowing, rejoicing, the half of which can never be told.

One of the least,

MARY ELLISON.

ST. JOSEPH, Mo., Dec. 20, 1923.

DEAR BROTHER LEFFERTS:—I want to renew my subscription to the SIGNS OF THE TIMES and offer something for the sending of the paper to the poor. I have taken the SIGNS for some years, but have never felt my ability to write anything that would be of help or comfort to God's people. I do sincerely hope that our paper will continue to stand for the truth, as it has for many years, and shine as a light in the darkness. What I have here written I do not expect you to use unless you think you should. I have no confidence in my poor ability to write anything of value, but I cau truly say that I am able to feast upon the letters and articles in the SIGNS. We need to-day more than we ever did, it seems to me, something that will stand immovable for the doctrine, the truth and the faith of our fathers, and my hope is that you and the associate editors of the SIGNS may continue as you have. In this day of modern things how often we hear men express the opiunion that there is too much doctrine in the churches; that we are all

striving to the same end, and that doctrine is a stumbling-block; that they do not like to hear it discussed, because it is harmful to the cause of Christ. Have you ever heard that said? I have often. We find among them two classes of people: the elect of God, and the children of the world. As to the latter class, it is not strange that they should hate the doctrine of Christ and not want to hear it. Paul says in 1 Corinthians i. 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The reason is found in the words of Jesus: "But in vain do they worship me, teaching for doctrines, the commandments of men."—Matt. xv. 9. As to the first class mentioned, God's elect, perhaps they are sometimes deceived, and this should not be thought strange, because Jesus said, "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. xxiv. 24. Man in his natural state has always hated law and restraint, and he can only love the doctrine of the new covenant when he is given power from on high to understand it and grace to love it. The Jews before the day of Christ hated the old covenant, and they departed from it and trampled it under their feet. They thought there was too much law; it was not good for them; they ought not to observe it, and they should have a more liberal law. After they had been delivered from the bondage of Egypt, sustained by the food of heaven, they yearned and longed for the fleshpots of Egypt. They thought God was making a mistake and did not know what was good for them. It is impossible for the natural man to do otherwise than to hate and despise the doc-

trine, because it is foolishness unto him, and the regenerated man (the child of God) must labor with fear and trembling, lest he be deceived and led astray. We are (or rather, we hope we are) the adopted children of our heavenly Father, who so loved us that he adopted us into his family and made us brothers of his crucified Son. What evidence have we of our adoption? Is it not found in the testament of our heavenly Father? Will the adopted child deny the authenticity of his adoption papers: his adoption deed? Dare he go so far as to say that the deed is a forgery, or to question its legality? If he does, then where does he stand? Could he claim that he is still entitled to an inheritance in his father's house if he had no proof of his adoption? Is not the testament an evidence of our adoption? But if we challenge the evidence, then where does our case stand? Or would the child still want to remain in his father's house and be and continue ignorant of the manner of his adoption? We are like one who has gone on a long journey into a strange country. The road leads to the eternal city, but it leads through the wilderness, and there are many crossroads and byways, but the doctrine is our signposts that point the way and keep us on the right road. If we are ignorant of the signposts, or fail to observe them, we will soon be lost in a wilderness of "isms" and "ites," and perhaps we will arrive late at the wedding feast of our Prince. To the elect the doctrine should be everything. It is the certificate of marriage between Christ and his bride. Now if in truth the church be married to Christ, then is the doctrine a most precious testimony of that fact; but if the church be not married to Christ, then it is of no value. Churches (so-called) are to-day denying the virgin

birth of Christ, and denying the resurrection of Christ, even as was done in the days of the apostles. Many are the false christs that are taught to-day. False prophets are about us everywhere. We are encompassed by antichrist. Let us therefore continue steadfast in the apostles' doctrine and fellowship, that we may be able at all times to say in the secret chambers of our hearts, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1.

MORTE H. CRAIG.

POCA, West Virginia.

DEAR BRETHREN:—I am sending you a Circular Letter written by Elder Wm. Martin, and published in the Minutes of the Pocatalico Association in the year 1867. My reason for wishing it published is I want our people to know that the Circular Letter I wrote for the Pocatalico Association the year 1915, which was republished in our Minutes of 1922, is no departure from the views our forefathers held with reference to the duty of the churches toward their pastors. Some good brethren have written me words of comfort with regard to our Circular Letter, claiming it to be timely and good; others thought there was a little of the Missionary spirit in it. Elder William Martin was the only ordained minister who stood firm when the Missionaries went out from among us in the year 1835.

J. W. McCLANAHAN.

To brethren and sisters of the Pocatalico Old School Baptist Association, and all others of like precious faith.

ACCORDING to a long established custom with us, you expect a Circular Letter to accompany our Minutes. Dear brethren, thirty-two years have passed away

since the formation of our poor, little, despised and much persecuted Association, and by the helping hand of an all-wise and covenant-keeping God we are to-day in our doctrinal views what we were then. Change after change, both religious and political, has taken place, desolation and bloodshed have been some of the fatal consequences of some of these changes. While we deplore such a state of things in our once happy country, yet we rejoice to know that God has not changed, and cannot change.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

For these are among the "all things" that shall "work together for good to them that love God, to them who are the called according to his purpose." If we will look back upon the scenes through which we have been led by an unseen yet bountiful hand, we are bound to say with good old David, Bless the Lord, O my soul. When men have looked upon us with contempt in consequence of our small numbers, our weakness, our contracted views, &c., God, who sees not as man sees, has led us safely on through dangers, seen and unseen by us, and the year 1867 finds us yet, as an association, without a visible mark of his displeasure on us, and, as far as we know, we are at peace with one another. Dear brethren in the Lord, when we think of God's boundless mercies toward us we are lost in wonder and admiration, and are ready to say with Watts,

"Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come."

When we look around among the churches of our Association coldness and indifference seem to be inscribed upon us so

plainly, that we may read as we run; perhaps it is as discoverable in our absenting ourselves from our church meetings as anything. Dear brethren and sisters, you know the time when nothing that you could control would keep you away. "How is the gold become dim!" If there is a wedding, a celebration, a show in the bounds, you are regular attendants. Are these things so much more attractive than the good news of life and salvation? How often do we spend our money freely at such places, when if there are even a few dollars wanting to defray the expenses of printing our Minutes, or paying our corresponding messengers, it is difficult to collect. Now, brethren, these things ought not to be. Almost always we send our preachers off at their own expense, and if they ask one of their private brethren to accompany them the reply is, "I cannot lose the time," but the preacher must go, if he and his family suffer. We read that God hates robbery. If the like of this is not robbery, I do not know how to give it an appropriate name. Dear brethren, how do you suppose your preacher feels when thus sent off? He passes the farms of his brethren, finds them all at work, everything in order, but his business at home is neglected, and perhaps he has been compelled to put his wife and daughter into the field to try to fill his place while gone. He bears it all, and when he gets to the place of meeting the members have been too busy to attend, and he finds, perhaps, a dozen. He gets up with a heavy heart and tries to preach, his affairs at home are on his mind; he makes a failure, returns home, finds everything in disorder, and the following are some of his thoughts: Does a merciful God require these things at my hand? If God had required me to preach, surely things would be different. The

churches do not want to hear me or they would attend. Dear brethren, do not pierce the heart of the preacher with such an unholy weapon. Preachers are sometimes very much to blame; they are too timid. God requires them to teach whatsoever he has commanded them. This duty of the church is one of the "all things," but they hesitate to teach this duty, for fear they will think they are preaching for the fleece and care but little for the flock. They know that some are like the horseleach's daughters, "crying, Give, give," and are never satisfied, and to shun this extreme they have plunged themselves into as great a one. May God have mercy on church and preachers, and put and keep us where we belong. Farewell.

WM. MARTIN, Moderator.

JEHU BYRNSIDE, Clerk.

BERLIN, Md., Dec. 10, 1923.

DEAR EDITORS:—Inclosed find check for two dollars, for which please extend my subscription to the SIGNS another year. I would like to say to the many good writers, Please write on, and may God bless you with the mind to thus continue many years; you can never know how many poor hungry souls you are feeding. For one, I must say there have been many feasts sent through the dear old SIGNS, and if one so black as I am can be fed in this way, surely there must be many more. I cannot express the joy and comfort I have had from the many writers' pens, and have been made to feel that I would like to write to them just to tell how much I have enjoyed their writings, but have been kept from doing so for fear I am not what I hope I am. Oh if I could write like many of you can, and have the blessed assurance that I have been born again, as so many of you seem

to have, how happy I think I would be; but when I remember we are told that all things work together for good to them that love the Lord, then I am made to feel it is for my good that I am kept in doubt. I am afraid that if we could see ourselves as we see others we would soon become like the Pharisee: proud and boastful. I hope it is my prayer that I be kept at the feet of my brethren, ever esteeming others better than self. I would like to say to you all, Be firm, and stand fast in the gospel truth as it is in the Lord, look neither to the right nor the left, but straight ahead to the truth as it is found in our Lord and Savior Jesus Christ, for the world ever has her eyes on you, waiting for evidence upon which they may accuse and convict you. This was so with the dear Savior when he was here on earth, and it is so to this day. He said we shall not follow a part of the way, but all the way, so if we must follow all the way we must be accused and suffer all things for his name's sake.

Yours in hope of a better life,

J. W. S. TIMMONS.

SAN ANTONIO, Texas, Jan. 4, 1924.

DEAR EDITORS:—Inclosed find check for five dollars. Let two dollars of it apply on my subscription, and the other three dollars go for a contribution to aid in sending the SIGNS to others. I have been thinking for some time that I would send in my subscription and write a few lines for the SIGNS, and have kept putting it off, thinking I would have something to write, but to-night finds me as blank as ever.

Here we are starting in on a new year, and it finds me moving to another part of the country. My new address will be Weslaco, Texas. Right down on the border of Mexico, in the Rio Grande valley.

I am wondering what use the good Lord has for me there. It may be he is just getting me away from the good Baptists here because I am not fit to live among them. The Lord moves in a mysterious way his wonders to perform, and he is guiding the old ship of time to-day just the same as in the beginning. If any Old Baptists happen to be in that part of the country I will be very glad to see them, and they will find the latch on the outside at my house. I have gone through many trials, and had many ups and downs, and many dreams that have been consoling to me, yet I am the same old sinner, saved by grace if saved at all. Oh may I be kept humble, and at the feet of my brethren.

E. B. AULT.

LYLES, Tenn., Dec. 26, 1923.

DEAR BRETHREN:—You will see by the inclosed subscription blank that I have three subscriptions for the SIGNS OF THE TIMES for one year. I have tried to get the SIGNS into as many homes as possible. There are not many Old School Baptists here, and preachers are few. The SIGNS tells my experience, and I have already sent in my subscription for 1924. I feel comforted when I read the editorials and the many good articles written by the brethren and sisters from all parts of the States. I have just received the December 15th number and read with interest and comfort the editorial written by Elder R. L. Dodson, on the subject of predestination, for it is a subject which embodies all the doctrine of God shining in the everlasting covenant, ordered in all things and sure, and thus secures to us a surety in the eternal three-one God and Father of our Lord Jesus Christ. How I do love to read the good old SIGNS.

I must close. May God bless you all.

J. R. HATCHER.

MALVERN, Pa., Jan. 1, 1924.

DEAR BRETHREN EDITORS:—With my remittance for the SIGNS for another year, I want to say to you that I feel I cannot do without its regular soul-cheering visits, and feel rejoiced that it is keeping close to the old doctrine of our fathers, for I cannot accept any doctrine but the one of atonement, which pays the ransom for one's sins, and delivers us from the body of this death; not that we are worthy of this salvation in any way that I can feel, but it is a free gift unto all them who were chosen in Christ before the world began, the people who were predestinated unto the adoption of children, and I do believe He will save to the uttermost all the Father hath given him; not one can be lost, or plucked out of his hand. Am I one of those, or am I not? I have been told by a member of one of the big so-called churches in Philadelphia that if I could not say positively that I was saved I was not saved, and was denying the Savior, for he died for every one, if we accepted him. He could not understand why I could hesitate to affirm that I was, beyond any doubt, saved; why I need have any fears or doubts; why sin should trouble me any more; but, like Paul, I groan, being burdened. It cheered me to read in November 1st SIGNS, in Elder Vaughn's editorial, these words: "In summing up all the strong assurances of salvation that belong to the people of God, we are made to question the realization of our own hearts to prove our inheritance, but the search does not warrant a positive declaration that we know we are one of the elect of God, but the realization brings us to say we hope we are one of the chosen of God in Christ." Elder Vaughn has made more clear the position I have on this than I can myself, and so often I read in the SIGNS words that tell my own

thoughts and experience far better than I can myself put these things in words, but if I know myself I love the doctrine of salvation by grace, and I hope I know him, whom to know, is everlasting life.
JOSEPHINE DRAKE HAVILAND.

FRANKFORT, Ky., Dec. 22, 1923.

DEAR BRETHREN:—If you will allow me to call you brethren. Herewith I am sending my check for two dollars to renew my subscription for another year. I have been sending my subscription by brother J. T. McCoun, of Farmdale, Ky., later of Frankfort, Ky., but, sad to say, that good brother has gone to his reward. It is sad indeed for me, for there is not another Primitive Baptist in Frankfort, nor in Franklin County that I know of, and not one of our members nearer than twelve miles of me. Our members are so few and scattered we have no pastor. I have been a reader of the SIGNS for over twenty years and it seems it is dearer to me each year, and I hope to not miss a single number. Please address it to me the same as before: 361 Holmes Street, Frankfort, Ky.

Elder P. G. Lester used to come among us, but on account of his health has not been with us for two years. I have had the pleasure of hearing Elders P. W. Sawin, George Weaver and J. W. Slauson a few times.
F. MORRIS.

SHELBYVILLE, Kentucky.

DEAR BRETHREN:—Several years ago I had asthma (not hay fever) so badly I could not lie down, and through a friend I heard of the asthma remedy put up by D. J. Lane, St. Marys, Kansas, (price \$1.25 per bottle), so I took it, and have not had asthma since. Other cases of longer standing have used it with the same good result. I have no interest in it, except to benefit the suffering.

Will you kindly publish in the SIGNS?
P. W. SAWIN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
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REVELATION III. 20.

“BEHOLD, I stand at the door, and knock.”

At the command of Christ, the glorious One whom John saw in the midst of the seven golden candlesticks, the apostle wrote a message to each of the angels of the seven churches which were in Asia. Every one of these seven churches was a Gentile church. Therefore, the messages are especially adapted to the needs and conditions of the gospel church in this age of the world, an age in which the elect from among the Gentiles are being brought into the knowledge of the truth as it is in Jesus Christ. It seems to us that these seven churches in Asia represent the seven ages of the gospel church, beginning at the end of the time of the apostles and extending down to the end of gospel dispensation, the last age being the Laodicean period of the church's history. It is at the close of the Laodicean period that the bridegroom is to stand at the door and knock. Beginning with the message to the church at Ephesus, we have given us here a history of the church's travel throughout this day, or age, of grace. If we had wisdom enough to tell just when the Ephesian age ended and the Smyrna age began, just when

the Smyrna age ended and the next began, and so on down to the end of the Laodicean age, we could then tell the exact day and hour at which the Bridegroom shall stand at the door and knock. This can never be done by mortal man. No man, however wise, is able to take the centuries of history and divide them up into periods so as to exactly fit the prophecies of Scripture. To do so would enable such a man to tell at what moment the Bridegroom shall come, would enable him to date the appearing of Jesus to his people. That kind of proceeding would entirely displace faith and put the matter within sight. This can never be in the world, for the people of God must walk by faith, and not by sight. But while we cannot delimit the boundaries of the ages with such exactitude, we can, God helping us, glean some of the spiritual truth contained in these seven messages from Christ to his churches. To begin with, there have been but thirteen apostles, and there never will be any more than these: the twelve apostles to the gospel church among the Jews, and the one apostle to the Gentiles. Some think that Matthias, chosen to take the place of Judas after his death, was merely a filler-in until Paul appeared, and that upon the coming of Paul into the apostleship Matthias dropped out of sight, thus making Paul the twelfth apostle. We cannot see the matter in this light. There were twelve apostles to the twelve tribes of Israel. Aside from these, there is one to the Gentiles, and Paul is that one. Now, it was not strange that immediately after the apostles' day certain men should arise claiming to be apostles, and claiming their right to legislate for the church in matters of doctrine and practice. These men were impostors, and there were those of God's people who

were not deceived by any such representations on the part of these men. In the first message, which was to the church at Ephesus, Christ commends that church for detecting the false claims of the would-be apostles. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." There were other things about the church in that Ephesian age which were not to be commended. It had left its first love. This was regrettable, and Christ condemned this falling away from first love; but, on the other hand, the church in that age was endued with patience, it labored in the cause of truth, it did not faint nor become weary in well-doing, and it could not endure them that were evil.

The message to the church of Smyrna plainly indicates that age of the church in which it suffered martyrdom for the cause of truth. "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: be thou faithful unto death, and I will give thee a crown of life." The expression "ten days" is not to be taken as meaning literally ten days of twenty-four hours each, as we count time, but it signifies a definite period fixed by the Head of the church (it may have been ten years or ten tens of years) during which the gospel church was to be persecuted and suffer martyrdom for the truth.

The message to Pergamos plainly indicates that age of the church succeeding the previous age of martyrdom, a time when the church ceased to be troubled so much by persecution from without, but a time when false doctrine reared its ugly head among the ranks of the professed followers of Jesus. "Thou hast there them that hold the doctrine of Balaam."

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." It is a peculiar mark of church history that purity in doctrine coincides generally with those ages in which the church endured severe afflictions, laxity in doctrine, and the inroads of heresy coincide with those times in which the church was at rest and more or less at ease.

The outstanding mark of the church in the Thyatira age seems to have been that the woman Jezebel was suffered to teach, that she called herself a prophetess, and that she seduced the ministry to commit fornication, and caused them to eat things sacrificed to idols. This was an age when the churches experienced great searchings of heart by the Spirit of God, it was a time when those who could not be beguiled by this false woman and who could not receive her doctrine were commanded to hold fast that which they had already received by revelation from God, and to know nothing other than they had been taught by the Holy Spirit. This woman Jezebel does not simply mean a person or individual who was teaching at that time, but Jezebel is a generic name, signifying a diabolical false teaching abroad in the land at that time.

The especial mark of the church during the Sardis age seems to have been that she had a name to live, but was dead. This means that the church was professing to be the church of Jesus Christ, but that for many of them it was nothing more than a dead profession: a religion without a soul, faith without works. As the ages succeeded one another, the opprobrium which at one time attached to being called a "christian" wore gradually away, and it came in time to be a badge of respectability. Therefore many attached themselves to the church and

professed to be christians who had never been regenerated by the Holy Spirit, and who were utterly strangers to the actual life and experience of true religion. This was the condition of things in the Sardis age. Many had the name, but were really dead. However, not so all of them. "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."

This brings us to the Philadelphia age of the church. Like all the other ages which we have briefly and hurriedly outlined, we cannot tell what year it began nor what year it closed, but it was that age which was the cleanest and purest of all the church ages since the days of the apostles. In this period an open door into the sacred mysteries of God was set before the saints and there was such liberty of understanding and of utterance given the ministry of the Word as has not been the case since that day. It was a good time in which to have been alive, but it has passed and the Laodicean period is upon us.

The Laodicean period is the last age of the gospel church; that is, of the gospel dispensation. It is a period when the church is neither cold or hot, but is lukewarm; a time when the love of many waxes cold, when enthusiasm and zeal flag and when spiritual winter holds the church in its icy clasp. We are not a prophet, nor the son of a prophet, but it has seemed to us that the church of Jesus is passing through the Laodicean period right at this time. How long it is to last we cannot tell, but at its close the Bridegroom will stand at the door and knock. Then, and not until then, will the winter be over and gone and songs of praise and adoration ascend upward to the most high God of our salvation. "I sleep, but my heart waketh," says the bride in the Song of Solomon. Being asleep, she is inactive, there is no spiritual exercise,

life is dormant. She is not dead. Her heart is awake. Christ is her heart, and he never slumbers nor sleeps; but there are times when the saints of God sleep, times when they cannot talk nor think nor read of spiritual things, times when they have no manifestation of divine things, and no enjoyment in them. To be in such a case is to be right where the Laodicean church was. At such times only one thing can wake her up, that is the coming of the Bridegroom. At his appearing she awakens into activity. The singing of birds is come and the voice of the turtle, the speech of love, is heard in her land. She says, "Stir not up, nor awake my love, till he pleases." No power under heaven can ever stir up nor awaken spiritual animation in the church of the living God until the Bridegroom, Jesus, comes. Let him but knock at the door and instantly she is all aflame with love, wide awake, eager for his coming. Whatever business or cares she may have been engaged in, these are hastily laid aside, forgotten, all earthly cares and considerations drop away when he knocks at the door. "My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone." But, at the end of the lukewarm Laodicean church age, when he shall knock at the door, he will not withdraw himself and be gone. No, but then unto all who hear his voice and open the door, that is, unto all his elect people (for none others can hear, and none others can open) he will come in and sup with them and they with him. In other words, right here fits in the Scripture in 1 Thess. iv. 15-18: "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." Thus shall the Bridegroom come, and thus shall his saints when he knocketh open unto him, thus shall they sup with him, and he with them. At his appearing they shall appear with him in glory, shall see him as he is, and be like him. They shall be raised forever above the reach of all terrestrial things. There is but one really soul-satisfying experience which the saints of God have while journeying through this world, and that is the appearing of Jesus. At such times, "or ever I was aware, my soul made me like the chariots of Amminadib." Such seasons, rare and splendid, are but foretastes of what is to come, of that glorious and wonderful time when we shall awake with his likeness, to be satisfied, not for a moment only, but forever and forever. L.

TWO GOOD RESOLUTIONS FOR 1924.

1. RESOLVE to form the habit of paying your subscription to the SIGNS promptly, when due; if in arrears, send in what you can—something—and at least let the publishers know you are receiving the paper.

2. RESOLVE that you are going to obtain one new subscriber for the paper in 1924, and be sure of it by securing it in January; December may be too late.

R. L. D.

OBITUARY NOTICES.

Mrs. Olive Orinda Butler, of "Mount Hope," Sanford, Maine, was born October 26th, 1846, and departed this life April 19th, 1920. She was baptized in the fellowship of the church at North Berwick, Maine, by Elder Frederick W. Keene, August 12th, 1894. There are many sacred memories arising in our hearts as we contemplate the fellowship, the sweet companionship that we have been favored with in some of the departed children of God, and this dear sister was one such. From her earliest recollection she was exercised in her soul unto the Lord, and felt she was a poor sinner, very much needing the mercy and salvation of God. But because from her childhood she had been so inclined she found the enemy often buffeting her soul with insinuations that she was not born again. Our sister Orinda Butler loved the gospel of our Lord Jesus Christ, and loved the church of God, but ever viewed herself as the most insignificant one of the flock of God. She lived an unselfish, gracious life, ever thinking of the welfare of others, though it were to the sacrificing of herself. Her soul in its departing is now with Christ, which is far better than to sojourn in this world of sin, afflictions and conflicts, and her body laid in the ground to await the coming of our Lord Jesus Christ, when the dead in Christ shall be raised incorruptible, and we shall be changed. He 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.

ALSO,

Mrs. Abbie G. Clark, of Sanford, Maine, was born May 24th, 1826, and died January 19th, 1922. She united with the church at "Oak Woods," North Berwick, Maine, and was baptized by Elder William Quit March 4th, 1883. Our sister, who lived to a good old age, was one who to the end of her days held fast the doctrine of Christ, and took much pleasure in hearing the truth preached, and in conversing upon the things of Christ, her Redeemer. While she was able to do so she found it to be her happiness to assemble with those of like precious faith, and as she was timid about riding in a carriage, unless it journeyed very slowly, she frequently walked several miles to attend the meetings of the church to hear the preaching of the everlasting gospel of Christ. In the back numbers of the SIGNS OF THE TIMES there are some very excellent poems composed by our sister upon divine subjects. She was quite gifted in this way, and deeply gracious in the doctrine, and experience in the doctrine, so written. There is none abiding, and so in her ninety-sixth year the Lord called her from the evil to come, to the better country, that is an heavenly.

ALSO,

Mrs. Augusta Staples died at her home at Oak Woods, January 17th, 1913, after a long illness, through which she was tenderly cared for by her son and his wife, Mr. and Mrs. Fred J. Staples. She was buried in the family burial ground on June 20th, the seventy-first anniversary of her birthday. She was the daughter of the late Mr. and Mrs. Thomas Abbott. She leaves to mourn their loss one son, Fred J.; a granddaughter, Mrs. Howard Blanchard; one great-grandson, Roger; two sisters, Mrs. George Hayes and Mrs. George L. Johnson; two brothers, Isaiah and John W. Abbott, also two nieces, Mrs. Alfred Ford and Mrs. Frank Johnson. Our sister was baptized in the fellowship of the Old School Baptist Church by Elder F. W. Keene, August 12th, 1894. She loved the precious Savior, our Lord Jesus Christ, and now, we trust, her soul is with him, where pain and sorrow are no more.

ALSO,

Mrs. Elmira B. Roberts was born June 4th, 1842, and departed this life February 20th, 1923. She was the daughter of Peter G. and Betsey Ford. She united with the church at North Berwick, Maine, and was baptized by Elder William Quint, November 20th, 1864. The last few years of her life she lived at the home of her brother, Mr. Stephen Ford. In her early days she was constant in her attendance at the assemblies of the church. She was a timid believer, and would speak with hesitancy of her hope in the Savior, ever desiring stronger and clearer evidences she was in truth one of the chosen and redeemed of the Lord. But she loved the people of God, and her only consolation was in the gospel of the grace of God.

FREDERICK W. KEENE.

Luther Ransdell, my beloved husband, was born March 5th, 1858, in Carroll County, Kentucky, and departed this life July 3rd, 1923. He was married to Miss Lettie Blanton February 24th, 1881, near Rock Bridge, Kentucky, and in 1882 moved to Washington County, Missouri. For the last five years of his stay on earth he made his home in Caledonia, Missouri. He had been in poor health for several years. His last sickness was of ten weeks duration, during which time everything in our power was done to relieve his suffering, but to no avail. He was very patient, and was ready and willing to go when the Lord called him, and called us to his bedside and told us to praise the Lord that his sufferings were over, also told us not to grieve for him. He joined the Primitive Baptist Church at Beach Creek, Kentucky, in June, 1900, and was baptized by Elder P. W. Sawin, but had not been able to meet with them for a number of years. He leaves his wife, one brother, one sister and a host of friends to mourn their loss. He will be sadly missed.

Funeral services were held in the Presbyterian

meetinghouse in Caledonia, July 5th, conducted by Mr. T. M. Finley, after which his body was laid to rest in the Methodist cemetery near by.

Written by his wife,

LETTIE RANSELL.

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

J. T. Kerr, Ont., \$2 00; Josephine Culpepper, Tex., \$4.00; J. T. Caples, Ala., \$3 00; John B. Harned, Ky., \$1.00; W. E. Bryan, Ky., \$1.00; A Friend, N. Y., \$1.00; Mrs. J. W. Cain, Ark., \$3.00; Elizabeth Rose, Ore., \$3.00; G. A. Dundas, Calif., \$5.00; Mary A. Barnett, N. B., \$1.00; Paul T. Leigh, N. J., \$1.00; Grace Veech Smith, Mo., \$2.00; Lewis B. Ford, Mass., \$3.00; Joseph F. Hall, Me., \$8.00; Mrs. Readhimer, La., \$2.00; J. J. Starr, Tex., \$5.00; W. P. Starr, Tex., \$5.00; E. B. Ault, Tex., \$3.00; A Friend, Ont., \$1.00; Lettie Ransdell, Mo., \$1.00; Mrs. M. A. Somers, Va., \$1.00; Mrs. E. L. Ferris, D. C., \$5.00; Mrs. Duncan McCallum, Ont., \$2.00.

MEETINGS.

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

Meetings every Sunday in the 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, PA
Meeting every Sunday 10:30 a. m.
ALL WELCOME

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. S. MILLER.

HYMN AND TUNE BOOK.

Compiled by Silas H. Durand and P. G. Lester. \$1.00 per single copy, \$10.00 per dozen. Send orders to Mildred Durand Gordy, 1011 Vaughn Street, Ann Arbor, Mich., or Elder P. G. Lester, 826 Virginia Ave., Roanoke, Va.

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ELDER S. HASSELL.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., FEBRUARY 1, 1924. NO. 3.

CORRESPONDENCE.

BREWERS, Ky., Dec. 21, 1923.

✓ DEAR EDITORS:—I have just finished reading the December 15th number of the SIGNS, and am so stirred that I am made to take up my pen to express some appreciation of the spiritual food the great Shepherd has enabled his under-shepherd to give out to the bleating lambs of his fold. I realize I am weak, sinful and ignorant, but the Lord has dealt richly with me, whereby I am made to lay hold on some of his promises, of which I sometimes try in the light the God of mercy gives me to speak of the riches of his grace, and now in attempting to write it, as in speaking, unless guided by the Spirit of truth what I write will be as sounding brass or a tinkling cymbal. When the dear Lord is pleased to give the pen of a ready writer it is easy to write, or loosing our stammering tongue, it is easy to speak. God has said, My speech shall distil as the dew. When we begin to consider who spoke these words we find that God, who has all power both in heaven and in earth, needs not the help of puny man to arrange or take care of all his creatures,

which were created for him and by him. Holy writ tells us that he (God) formed a people for himself, and they shall show forth his praise. Now we understand that God not only created this people, but he formed them of the dust of the earth, and breathed into the nostrils of Adam, the head, or first man, the breath of life, and he (Adam) became a living soul. Adam did not know then, nor even after he had transgressed God's law, that any part of his seed should be so blessed as to be fitted for a paradise of bliss, yet it was so, and for no other purpose than His holy name's sake. The God of wisdom had well planned the structure of the new Jerusalem. He could view all of Adam's family, all steeped in sin; yes, and took into consideration all the cost of a well devised plan to bring a portion of this people from the thralldom of sin and place them around a great white throne, with their voices filled with sweetest strains of the glory of his grace, wherein he has made them accepted in the Beloved. Yes, "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table," and now, away down

the steps of time, we, the pensioners upon that bounty, are given the eye of faith, whereby we can with some boldness enter into the holy of holies and begin to take a view of this well devised plan of redemption to save rebellious man, who deserves nothing but the wrath of God. Dear reader, let us pause a moment, and by the eye of faith take a view back through the streams of time, and join with the faithful shepherds who were abiding in the field and watching over their flocks by night, when the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were afraid. I will add just here that every true shepherd is afraid when the glory of God shines about him. But the point in view was to join in sentiment with the expression the angel gave those true servants. "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Then we can join in one accord, and say, Unto us a child is born, unto us a Son is given, and we want to call his name Wonderful, for he counsels with us in the dark hours of midnight, when the enemy would hurl fiery darts at us until we despair of life. This Prince of peace would even give us to see our acceptance with the Father by and through the death and suffering of this loved Wonder from heaven, who came not to do his own will, but the will of the Father, and he said, "This is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Here again, dear child of God, we see a choice of love manifest. When the darling Son of God's love bowed his head and cried, "It is finished," the prisoners were sent forth from the pit of sin wherein is no water. In this act of obedience to the Father's will the Son

broke down the middle wall of partition between us poor Gentiles and the Jews, who had become overzealous and pharisaical, to the extent they (the Jews) would call the poor Gentiles "dogs." Christ came to his own people and but few of them would own him as their kinsman, only those who were born again by the will of God. He said on one occasion, Other sheep I have which are not of this fold, them I also must bring. The striking point in all this "I must bring" is so suited to us poor Gentiles that we would want to say that our blessed Redeemer is still upon the throne of David ordering and establishing his kingdom with men. When the Comforter, which Christ promised his disciples the Father would send in his name, begins to take of the things of God and show them unto the heirs of promise they are often made to say, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. These heirs of promise do not always reside upon the mountain; it is needful that they journey through the valley. The Lord appoints wearisome nights unto them. They, like one of old, are made to feel that they are left alone, but when the speech of the Comforter begins to distil into their benighted soul they are often made to say with the apostle, We are come unto Mount Sion, and unto the city of the living God. When we would consider all of God's dear children with whom the Lord in his mercy has cast our lot, saying nothing of the countless millions scattered here and there, we are made to think it is an innumerable company, which man cannot number, but God's power and wisdom is so great he knows them that are his, and he will one day bring them all into his banqueting-house, and the banner of love will float

over all, until all the redeemed of the Lord join in one song: Not unto us, not unto us, but unto thy name be all the glory and honor, both now and for evermore. Amen.

Dear brethren, I submit this poor rambling article to your judgment. Do not let it crowd out more worthy material.

Your brother in hope of blessed immortality,

J. C. CHESTER.

BELLINGHAM, Wash., Dec. 2, 1923.

DEAR EDITORS:—As my subscription is due for the dear old SIGNS, and I am sending my remittance, my mind and heart go out to the little ones scattered throughout this broad land of, shall I say, ours? No, not ours, for this is not our home; we are pilgrims and strangers, yes, wayfarers, seeking a country, longing for home, but only finding the earnest, or foretaste, of it along this rugged path; sometimes running, sometimes groping in the dark and stumbling, sometimes deep in the slough of despond, thinking that our God, in whom we trust, is clean gone forever, but still praying for deliverance from this sticky, miry clay which holds us so firmly in its grasp, and from which it is impossible for us in and of ourselves to extricate ourselves; and here it is, my dear, precious brethren and sisters, when we look around about us and view our filthy garments, spotted with the sins of self-righteousness, that we take root downward and bear fruit upward, for here we are able by grace divine to see our King in his beauty and holiness, and ourselves, as Solomon describes us, as nothing, and less than nothing, and vanity. It is then we ascribe praise, honor and glory unto our God; and there is no god like our God, for he is omnipotent, omniscient and omnipres-

ent, ruling in the army of heaven and among the inhabitants of earth, and none can stay his hand, nor say unto him, What doest thou? and from everlasting to everlasting he is God, and beside him there is no Savior. What a strong tower we have. He is a sure covert from all the storms of life, and he tempers the winds to the shorn lambs. Yes, shorn of all boasted power and self-righteousness, and made to know there is no power but his. Then when we are sent forth as sheep among wolves he still guards us with his eye and there can no temptation befall us, only such as is common to man, and with the temptation he makes a way of escape, which is the love and fear of God in our hearts, which is our present help in every time of need, and without his Spirit working in us we are as sounding brass or a tinkling sycambal, for in us (that is, in our flesh,) dwells no good thing. It is sweet to trust him; to feel that restful assurance that he is at all times and in every trial and danger very near us; it is his everlasting arms that are underneath us bearing us up, and his almighty power and his great love, wherewith he loved us even while we were dead in sin, that saves us, both in time and in eternity. How void of spiritual life we are when left to ourselves and the evil one, for he is always present with us, tempting us in the lusts of the flesh, and lusts of the eye, and the pride of life, which things are first and foremost in the estimation of the world to-day, which things we should fight against in our own sinful hearts, and crucify the old man with his affections and lusts, for if we live after the flesh we shall die, but if we through the Spirit do mortify (or keep under) the deeds of the body we shall live. Romans vi. 16, reads, "Know ye not, that to whom ye yield yourselves servants to obey, his

servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Paul says, Ye were once the servants of sin, but being made free from sin ye became the servants of righteousness; but when ye were the servants of sin ye were free from righteousness; dead to the knowledge of God or his love or mercy. What fruit, or, in other words, what did it profit you, then in those things whereof ye are now ashamed? for the end of those things is death. We look back at them and wish we could blot them from our memory, but cannot. What grieves me most is my present evil nature, which is ever present with me, and overwhelms me, making me loathe myself, causing me much deep searching of the heart, and causing me to cry out in my agony, "O wretched man that I am! who shall deliver me from the body of this death?" or, in other words, this body, which has no life other than natural in and of itself, which is at war with the Spirit; this body we so much long to lay down, because we are so tired carrying it around; because there is no good thing in it, unless the Spirit of God dwells in it richly in all wisdom, causing us to hope that we have been made free from sin, and been made servants to God, having our fruit unto holiness, and the end everlasting life, for this is the full consummation of our hope, that this body, sinful as it is, which will be sown in corruption will be raised in incorruption; will be sown a natural body, but raised a spiritual body; sown in weakness, but raised in power; for since we have been quickened to life by the same power that raised up Christ from the dead, and are kept by that same power, we are made to believe in Christ as our Savior, both in time and in eternity, without any condition or qualifica-

tion on our part; and, believing him, we have hope in his promises, because we know him to be full of love and mercy, and one with God, so there is no doubt in our minds but what he will fulfill all his promises. Paul tells us in his letter to the Corinthian brethren, "Behold, I shew you a mystery: We shall not all sleep [or die], but we shall all be changed." Yes, indeed this is a mystery, but no greater than the mystery of taking a dead body and putting life in it and causing it to sing praises to God, all contrary to nature, with an eye of faith and a heart and mind enlightened by the new covenant of God's love and mercy written and imprinted upon it, it is made very plain. With men this change would be impossible, but God spoke this world into existence and formed every living creature, giving each one its intelligence and form and habits according to its place of abode, and causing all necessary food and maintenance to exist within its reach, whether fish or beast, whether man or fowl, all are provided alike by the great God of the universe, not only when they were created and made, but he continuously provides for them, as well as us. God formed them all for his glory, and this change, which is the finale of the manifestation of his magnificent works of glory, is not beyond the limits of our faith, for with the eye of faith we all with open faces behold, as in a glass, the glory of the Lord, and we rest in this feeling of security, and do with patience wait for the fulfillment of this promise, and while it doth not yet appear what we shall be, we are willing to leave it to our God, who doeth all things well, and he has told us that we shall be like him, for we shall see him as he is, and be satisfied. Now what more should we want to know? The one and

all-important question with this poor old sinner is, Am I embraced in that blessed number that shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord?

Please find inclosed a money order for two dollars to pay for the dear old SIGNS another year, for it, and my Bible and hymn book, are about all the company I have, as I am not able to go away from home much, but have sweet communion with my dear Savior, which encourages me to press on with my face set toward Jerusalem, where I hope to meet you all.

DAVIS BURCH.

ATLANTIC, N. C., Dec. 26, 1923.

DEAR BROTHER DODSON:—I have read with a great deal of satisfaction the farewell address of volume ninety-one of the SIGNS OF THE TIMES. I feel that it is a pretty full reason for the things upon which you treated, and sufficient proof to any except those who have made up their minds that, "I will not believe any testimony whatever which is on that line." While I was reading it I could but think of the language of Elihu to Job, "Why dost thou strive against him? for he giveth not account of any of his matters."—Job xxxiii. 13. When God made his covenant with Abraham he did not tell Abraham the ways of anything in that covenant. He made it, and it should be taken as his right, for he who made it cannot do wrong nor sin. He is not under law to any man or government. He is God. He told Abraham that in his seed should all the nations be blessed, and that in Isaac should his seed be called. This Abraham received, and believed. Yet that faith should be tested, or he should be tested in that faith. Isaac is born. Abraham saw that part of the fulfillment of God's promise to him. But here is the

trial: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham did not say, God, you have promised me that I shall be a great nation, a father of many peoples, and my seed shall be in this very child. Now if I go and kill, and burn him thy word will not be true. None of these things were with him. The faith which God had given him was great, and that constituted him the father of all the household of faith, of the children of God. He believed that even though he should kill him God was able to raise him from the dead. That God's word was sure, that it could not fail. With this faith he arose, saddled his ass, took his servants and Isaac, and went, as God had commanded him, into the country of Moriah. His faith was not seen by Isaac at that time. Abraham had fire, he had a knife, upon the shoulders of Isaac he had wood. All were Abraham's, and prepared by him for the fulfillment of the word of God to him. As they went there seems to have been no inquiry in the mind of Abraham. Whatever there may have been in his mind was known only to God, for he was silent. There he was still to know that he who had commanded him was God. There was an inquiry in the mind of Isaac: Father, here is the wood, the fire, but where is the lamb for the burnt offering? He knew nothing of the why they were going, only to offer to God an offering. The faith which God had given to Abraham saw in the distance the Jehovah-jirah of God. Not a word of all the promises of God could fail. He had not reached the top of the mount of God, but faith told him that that holy altar was there. "My son, God will provide him-

self a lamb for a burnt offering," is the answer of faith. Could he see his dying son? We do not know, but if he could he could see the resurrection of God in him. He would raise him from the dead. His word was sure. He who is to be a blessing to all nations is to come forth from this child. That is the promise, and he who promised will surely fulfill all he has said. Isaac shall live. God will provide for himself an offering. All Abraham as a man could see was Isaac. But what did it differ? God had power over death as well as life. All were his to command, rule and overcome. Dead or alive may Isaac be, but the promise of God is sure. Isaac must live. He is the father of the promised seed. This faith moved Abraham to go with unflinching step to the very spot. When he was there God showed him the place. There he built the altar to receive the sacrifice. The wood was put in order, the sacrifice was bound and laid upon the wood on the altar. Not one doubt is seen. The whole is a scene of faith in Him who had promised, and commanded. It is His ability which is being trusted. At last came the fatal step: the knife is taken ready for the last blow toward the offering. Sure there never was such a trial in any other man, and yet there is not one lame step in it all. But behold the end of faith: "Abraham, Abraham," said an angel of God. "Here am I," said faithful Abraham. He had not failed in one point of all that God had commanded. "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Abraham had seen the provision of God only by faith, but now he looked, "and, behold, behind him a ram caught in a thicket by his horns;

and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Did not God know before all the way? Was there anything in all this that was new to him? Doubtless he did this to prove to Abraham his wonderful power to keep him in the most trying times which could come to him, and to all his seed that he was able to save unto the uttermost them that come to God by him. This is what he shows to us in his wonderful dealings with us in our poor hearts as he saves us from the power of our sins. Thus he brings our blessed Jesus to our view and and we are able to see in him all we need, and that he is ever the Jehovah-jirah of our God to all his people. He did not give an account of any of these matters to Abraham, only as he fulfilled them in him and to him.

I have been made to feel that Elihu was a true type of the gospel ministry, and yet he could not convince Job of sin. His three friends had failed. To me they are striking figures of Arminianism, which we have to contend so much with in the warfare with our old carnal natures. These know not the truth, and therefore cannot teach it. I have not been able to quote from them as the servants of God. They knew nothing of his inspiration. Eliphaz knew nothing only as a natural man. None of his words were inspired of God. They are not Scripture given by inspiration of God. He was a son of the tribe of Esau. He was of the non-elect family. When he said, "Man is born unto trouble, as the sparks fly upwards," he only knew what he said literally. He had no inspired knowledge of what he said. It is fully proven in his other expression, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." God has never made

any such promise to his people. He has not in any way, nor at any time, limited his goodness to his people. His word to them is, Lo, I am with thee always, even unto the end. I will never leave thee nor forsake thee. The everlasting arm is ever underneath. Such are the words of God which are embraced in the faith of God. It was in these things that Abraham was moved forward in the service of his God without faltering step. Any who will read the fifth chapter of the book of Job will see that right in the beginning of his sermons to Job Eliphaz showed himself to be a strict Arminian. There is where you will find those quotations. He and his friends came to hold a protracted meeting to convert Job. This is the first protracted meeting I have any account of being held. Three preachers to convert one man. They began as if they were in earnest. They went at it with fastings. However not one of them had felt the conflicts which Job was feeling. There they could be no more than miserable comforters to him. They could not enter into his sorrows, for they did not know them. When Elihu began to preach the gospel to him he did not answer Elihu. But he could not bring the needed comfort to Job. Finally God spake, and the mouth of Job could not answer. He had said things which were too wonderful for him, therefore he put his hand upon his mouth and spake no more. His mouth was a stream of words before the three Arminian preachers, but how very quickly it was sealed when God spake. You know how it is. You have traveled that way, and there is where it has to be learned. There is no other school where any one may learn of God. It was in the dealings of God with Abraham that he learned of him, and so must it be with all who learn to know Him and the power of his resurrection.

Brother Dodson, I did not think to write so much, but have kept on until now, and I will stop. The Lord continue to bless you, and the other dear brethren editors, to feed the flock of God with good, wholesome food from his table.

I trust I am your brother in a good hope,

L. H. HARDY.

HOLLY SPRINGS, Ark., Jan. 16, 1924.

DEAR EDITORS:—I have been reading the SIGNS ever since I can remember reading anything on religious subjects, and it seems the same to me now that it did at first. I have copies of it that date much further back than my first recollection, and have the first and second volumes of the editorials of Elder Gilbert Beebe, and I am sure there has been no change in any way, and feel to hope it will continue the same, and that I may have the privilege of this dear old paper coming to my home as long as I live.

I feel I want to tell you of my great sorrow in the death of my precious mother, which occurred January 11th. She had lived to the age of seventy-five years, but I was not prepared to give her up without a feeling that it was too soon for me to part with her. I am sure it is far better for her, but with poor dear father it seems almost more than he can bear. She was taken very suddenly with pneumonia Saturday evening, and grew worse all the time until Thursday night, when she quietly fell asleep in perfect rest. The day before she died she told me she had read the editor's farewell message in the SIGNS and was anxious to see the new year's greeting. She had never forgotten the good one written last year. She told us she did not fear or dread death, and talked calmly and

end here

sweetly about dying. All of her seven children were present when she passed away. Our oldest brother died six years ago, and another died in infancy. Father and mother celebrated their fifty-seventh wedding anniversary January 3rd, 1924. We have a great deal to be thankful for, but are sad, so sad. I wish to be remembered in your prayers.

I did not intend to write so much, but please forgive me.

I will close by wishing you all A Happy New Year.

(MRS.) A. S. PATTERSON.

PERRIN, Texas, Jan. 20, 1924.

DEAR EDITORS:—I feel I owe you an apology for not sending in my remittance sooner, but have neglected it. It seems I cannot do without the paper, as it is almost all the preaching we get of late. The doctrine the SIGNS sets forth is the truth, to my mind, but there are many claiming to be Old Baptists who do not love the doctrine of absolute predestination of all things, but to my mind it is clearly taught in the divine Book of eternal truth, for there are many examples in Scripture that prove it. My wife and I have just visited our old home church at Keller, Texas, to attend dear sister Allen's funeral, which was sad indeed, as she was one of the old members in the church when dear old Elder A. D. Bourland baptized me. Then the church was alive, under one of the grandest Elders of his day, and when the wolf came he never left his post. He was found crying aloud and sparing not, but always feeding the flock of God which Christ purchased with his own blood.

Please accept two dollars for my remittance, also two dollars to send the SIGNS to the "poor of the flock."

Your brother in hope,

C. Y. OSTEEEN.

SNOW HILL, Md., Jan. 9, 1924.

DEAR BRETHERN EDITORS:—Inclosed you will find check for two dollars to renew my subscription to the dear old SIGNS. I realize it is a little past due, but it is just negligence on my part. The SIGNS sets forth a dear and precious doctrine that I much love, and often when reading the many articles I am made to feel they are speaking my mind and feelings much better than I can, and I am made to rejoice and thank God when I read the many good editorials all the editors write. May the God of heaven sustain us all and help us; grant us grace to know and to do his will, and give him all glory. The one desire of this poor heart of mine is to trust him in all things and at all times. He surely has been my helper in times past, and often I have felt to rejoice in him, which is a comfort the world knows not, neither can they take it away.

I am making this rambling letter too long, but must say to all the writers, Write on, dear brethren, for you are of those to whom it is said, Cast thy bread upon the waters, and after many days it shall return unto you, for in your writings you are saying the very things some poor pilgrim is hungering for.

Your unworthy sister, if one at all,
(MRS.) W. K. TRUITT.

INFORMATION WANTED.

IF there are any Predestinarian Baptists, the kind who read the SIGNS, in or near Washington County, Arkansas, please address me at Lincoln, Arkansas, Route 3. (ELDER) J. F. TIPTON.

CHANGE OF ADDRESS.

J. F. PIERCE has changed his address from De Ridder, La., to Merryville, La., R. F. D. 1, Box 39, where his correspondents will please address him.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
Elder George Ruston, Kelly Corners, N. Y.
Elder Charles W. Vaughn, Hopewell, N. J.

All letters for this paper should be addressed, and money orders made payable, to

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

I CORINTHIANS XV. 58.

"THEREFORE, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

A sister in Ohio has requested that we write on the above Scripture. It is evident from her letter before us that she is distressed by the indifference to truth and godliness manifest among some professing to be Old School or Primitive Baptists. God forbid that we should sit in judgment upon our brethren, or lightly esteem those for whom Christ died, for our most precious moments have been when sitting at the feet of the brethren and the banner over us was love. We have listened to the heavenly theme of salvation by grace, and have seen Jesus exalted, and have loved the brethren so that we felt we could give our life for them. Then we felt our heart was fixed, and, like Ruth, we were steadfastly minded. We were sure these people were our people. Beloved brethren, "Charity suffereth long, and is kind;" there can only be true steadfastness where there is faith that works by love. Blessed souls they are who are possessors of this love: God's love. Such are easy to be entreated, and possess a willing mind. They

want to be found in the Way, the good old way. This love constrains them, so that their walk and conversation are becoming; it "doth not behave itself unseemly." Where this precious love is shed abroad in the heart there is a right conception of truth and godliness, for it "rejoiceth in the truth," and the word of God is their criterion. It beareth all things, believeth, hopeth and endureth all things according to the word of God. One with such love may be deceived for awhile by those who profess love to them, but the true test is, What think ye of the Beloved, and what is his word, his work, to you? for do not I love them that love thee? We are not commanded to love everybody, nor to fellowship anything contrary to God's word. If there are brethren for whom we have professed love and fellowship there can but be a desire in our hearts for them and their welfare, and a questioning as to the spirit that we ourselves possess. Are we prompted by love? Has love through all our actions run? We hear of many up and down this land denying this doctrine or subscribing to that, but we never hear of a poor sinner who has suffered under the condemnation of God's holy law, and God's grace has reached him, lightly speaking of grace. We mean the grace of God that bringeth salvation and teaches the denying of ungodliness and worldly lusts. In the living of this grace there is a sure defence of the truth. Paul says, "Be ye steadfast." Where love is, there is the best ground for brethren to be rooted steadfast in the apostolic doctrine. "Unmoveable." There are many things calculated by Satan and his angels to move the child of God. Bonds and afflictions abide them, but Paul says, "None of these things move me." Faith looks beyond the things that are seen, it

has respect unto Him who has promised, knowing that he who has promised is able to perform. Some to-day are not asking for the old paths where is the good way, but rather are departing from them, and are inclined to try and remove the ancient landmarks, but the Lord still reigns, and in his purpose there has always been a sifting of his people. In that sifting the chaff will go, but not a grain of wheat will fall to the ground. Sometimes there is a shaking by various winds of doctrine, but that which is steadfast cannot be shaken, therefore remains. The church is being sifted to-day; there are those in it who do not belong there, for by their fruit ye shall know them. While some are denying the doctrine, others hold the form of sound doctrine whose lives are unbecoming, and in some cases, we fear, they appear to hide behind predestination. Remember the accountability of men and devils is just as truly set forth in the word as the predestination of God, and he who would hide behind predestination in his wickedness is out of the secret. There is in this day in many places a conformity to the spirit of this world, and wherever this is so the understanding becomes dull in the things belonging to godliness. The conscience is less tender and the affections cold, sin is not the burden it once was to the soul, and there is little crucifying of the old man and his deeds. Again, in this day there is an absence of spiritual conversation as brethren assemble together, and often worldly topics, foolish talking or jesting take its place. Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind." We are called to glory and virtue, and in learning of Christ there is of necessity a putting off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.

But to return to our subject. Throughout the whole of the fifteenth chapter of first Corinthians Paul is dwelling upon the resurrection of the dead. There were some among the Corinthian Church who said there was no resurrection of the dead. Such denial, if true, would remove all "hope of eternal life, which God, that cannot lie, promised before the world began." Therefore Paul begins by declaring what he had delivered unto them, and states that his testimony was according to the Scripture. He makes mention particularly that he had testified of Christ's burial and resurrection, and then mentions many witnesses, including himself, and he informs them that the greater part of the said witnesses were still living, while some had fallen asleep. From the substance of the whole chapter it is easy to discern that the closing verse is an admonition to the brethren to be steadfast in the doctrine, especially in the resurrection of the dead. To us the resurrection is a glorious, soul-cheering theme, too high for mortals to comprehend and too profound for controversy. We believe in the resurrection of the dead, both of the just and the unjust, and while it doth not yet appear what we shall be, yet we hope we are not deceived when we say that there is that within us that says, like Paul, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." There are two ways of denying the resurrection: one verbally, that is, with our mouths, and the other by our walk and testimony in divine things. From verses thirty-three and thirty-four we have reason to think there were those in the Corinthian Church who denied the resurrection in their cor-

rupt and unrighteous walk. Whilst there are none to our knowledge among the Old School Baptists who deny the resurrection verbally, yet there are those who deny it in their walk and conversation. The scriptural record is simple, and is sufficient condemnation to any who might verbally deny the resurrection, but it is our intention in this article to warn the brethren against such who say that Christ lives, yet deny him in their lives. Paul says, "I delivered unto you first of all that which I also received." Has there been anything delivered unto us? Have we received the truth that Jesus died, and that he died for our sins, and that he was buried and arose the third day for our justification? If we have received this we have received the word of truth, the gospel of our salvation, and we have in us evidences of a new birth, also of a deliverance from the law and its penalties by the body of Christ. We have evidence of the resurrection powers, for we have risen by the operation of the gospel in us from under the condemnation of the law to the liberty wherewith Christ makes us free. The Scripture fits us then where Paul says, "If ye then be risen with Christ, seek those things which are above," and it can truly be said of us, "Old things are passed away; behold, all things are become new," so there is now a new man in Christ Jesus. There may be those who would say that the resurrection power manifest in this new man is all the resurrection he will know. Whosoever they are they certainly place themselves in the same error as Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already, thus overthrowing the faith of some. There is a resurrection still ardently desired by the new man, which we hope to show as we proceed.

This new man is distinct from the old man, for it is a heavenly creation, created after God in righteousness and true holiness, yet it is the sinner that is born again, it is the sinner that is saved. Let us consider the new man "according to the scriptures," for while our hope is that we shall bear the image of the heavenly, we do not yet see ourselves in this heavenly image. This new man has a mouth, for he says, Thy word was found, and I did eat it, &c. What is this mouth? it is not the mouth of the natural man. He has a nose with which he smells the heavenly fragrance of the vine with its tender grapes; it delights to smell the unction of grace. He also has eyes with which he sees Jesus crowned with glory and honor; he also sees his calling. He has an ear also that hearkens to the truth and hears the voice of the good Shepherd, but it knows not the voice of a stranger. He has a heart that is a new heart, and it is with this heart that he believes unto righteousness. He has hands with which he gathers the handfuls of purpose that fall for him in the gospel field; he also clings to Christ, the blest angel of life, saying, I will not let thee go except thou bless me. He has feet that walk not after the flesh, but after the Spirit. With these feet he can run and not be weary, and walk and faint not. None of us can describe what this new man really is, but we know and can positively testify that as is the heavenly so are they that are heavenly (present tense), and we thank God it is written, As we have borne the image of the earthy (which image we have borne and are bearing), so shall we also bear the image of the heavenly. Lest any should say we have separated the new man from the sinner we will proceed further. This mortal body is the dwelling-place of the new man. Paul

says we have this treasure in earthen vessels, also bearing about in our body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body. By the quickening of our mortal bodies by the Spirit dwelling in us there is a painfulness, an anxiety, a questioning and a declaration, "O wretched man that I am," &c. Paul tells of an experience in which he saw things unlawful to be uttered, and he says, Whether in the body or out of the body I cannot tell. Many of the saints have had experiences similar to Paul, but while here in this time state they are in the body. There are also joys experienced, so that our whole body is filled with praise, and our mouth utters what our heart feels, and our eyes shed tears of joy. All this is not an expression of the old man, but of the new, and the sinner is the new man. The old man is crucified, for they that are Christ's have crucified the flesh with the affections and lusts. There is not one sinful inclination of the sinner but what the new man mourns over and would have it otherwise. This makes him long for cleansing blood, and he deplores his vileness, and will ever do so as long as he bears the image of the earthy. If the mind of man could be put in a beast it would not be satisfied, but would aspire to be equal with man, yet having the mind of man he would feel more humiliation because he had a beast's likeness, which humiliation would not cease until he was in the likeness of man. So it is with us, for this corruptible must put on incorruption, and this mortal must put on immortality, and until this comes to pass the saying that is written is but a "saying." But 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," and this victory is through our Lord Jesus Christ. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

G. R.

ENCOURAGED.

1. BECAUSE of new subscriptions that are being sent in—as many as seven from one small church—something for others to think about.

2. BECAUSE of the response to our suggestion to send the SIGNS a year to those who will appreciate it, as a Christmas remembrance.

3. BECAUSE of the liberal contributions to the fund for sending the paper to the poor of the flock.

Did you, reader, have any part in the above? Are you willing to do your bit towards putting the SIGNS in the home of every lover of the truth? In union there is strength. Let us double the subscription list of our family paper during 1924.

R. L. D.

ANY one having a first volume of the Editorials of the late Elder Gilbert Beebe which they are willing to part with will please notify W. J. Hocutt, R. 2, Berry, Alabama.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

MARRIAGES.

By Elder J. C. Mellott, January 17th, 1924, at his residence, Salisbury, Md., Thomas McDonough, of Pittsburgh, Pa., and Miss Sallie Edna Laws, of Parsonsbury, Md.

By J. J. Collins, at his residence, Newton, Ala., R. No. 2, December 23rd, 1923, Jesse T. Williams, of Harford, and Miss Annie Maud Mims, of Newton, Ala.

OBITUARY NOTICES.

Robert Leachman Spindle, deacon of the Frying Pan Old School Baptist Church, died at his home near Centerville, Fairfax County, Virginia, Sunday afternoon, January 13th, 1923. He was born near Sudley, Prince William County, Virginia, November 30th, 1840, making his stay on earth 83 years, 1 month and 13 days. All but seven years of his life were lived in Fairfax County, and all but eleven years he lived near Centerville. His mother was Sarah Pridmore, a member of the Bethlehem Old School Baptist Church, and she had been baptized by Elder R. C. Leachman. His father was Addison Spindle, an Old School Baptist in belief, but not a member of the church. Brother Spindle was accustomed to attending the meetings at Bethlehem, but when he became exercised about uniting with the Old School Baptists he felt that the Lord directed him to the Frying Pan Church, and he was baptized there in May, 1878, the first to be baptized there by Elder E. V. White after his accepting the pastoral care of that church. He served the church for twenty-nine years as clerk, and for many years as its trustee and deacon. In 1868 brother Spindle married Miss Victoria Virginia Reector, who died in 1898. To them were born ten children, eight of whom are living, as follows: Mrs. Gertrude Williams, of Baltimore, Md.; Mrs. Lovena Darr, of Fairfax, Va.; Gilbert Spindle, of Clifton, Va.; K. C. Spindle, of Centerville, Va.; Robert Spindle, of Bladensburg, Md.; Mrs. Agnes Robey and G. C. Spindle, of Centerville, Va., and Mrs. Catherine Cockerille, of Washington, D. C. He is also survived by twenty-seven grandchildren and thirteen great-grandchildren. In 1903 brother Spindle married our late sister, Priscilla Bradshaw, who died in 1909. He was one of Col. Mosby's guerillas in the Confederate Army during the war between the States. For twelve months during the war he was a prisoner in Camp Chase, Ohio, at the same time as Elder William L. Beebe, and it was there he first heard Elder Beebe preach. Brother Spindle said he could not remember a time in his life when he did not know and feel that he was a sinner, but for many years believed salvation to be by the law, until during the years from 1866 to 1878 when matters spiritually came to a crisis with him and he was brought

to realize his utter nothingness before God and that Jesus is all in all. He was an absolute predestinarian, and was uncompromising in the doctrine and order of the visible church. Not only was he held in love by the members of the church, but he was highly esteemed as a citizen of the community, and held every public office of trust in the district where he lived. His entire life was a work of charity, both in the church and with his fellow-men.

The funeral services were held from his late residence; the text used was 2 Timothy iv. 7, 8. Burial was in the cemetery near his home. As his pastor, I have suffered a real personal loss; he ever held up my hands in my ministry, and encouraged me continually with his love and fellowship. We believe he is at peace, and at rest with his God. May God comfort the bereaved church and the members of the bereft family circle.

L.

Evaline Wible, of Three Springs, Pa., died Wednesday morning, December 26th, 1923. Her death was incident to age. She was a daughter of Richard and Elizabeth Madden, and was born August 28th, 1843, being at the time of her death aged 80 years, 3 months and 28 days. Her husband, John G. Wible, preceded her to the great beyond fifteen years and fifteen days. Mother is survived by the following brothers and sisters: John Madden, of Three Springs, Pa.; Enoch Madden, of Mount Union, Pa.; Mrs. Charlotte Swartz, of Three Springs, Pa.; Mrs. Amelia Matthews, of Altoona, Pa. The following children survive her: Allison, Edward, Frank and Scott, of Three Springs, Pa., and Jesse, of Mapleton, Pa. She was a devoted member of the Old School Baptist Church, being baptized many years ago by the late Elder E. V. White, and always loved to attend the meetings. She and father always liked to have meetings at their house, and all enjoyed them much. After the death of father, mother made her home with her son Scott and his wife, who provided an excellent home for her, and always took her to meeting. She read a great deal in the Bible and the SIGNS OF THE TIMES. She was an excellent wife, a true friend, a loving and affectionate mother, and a true christian. She was held in high esteem by all who knew her.

The funeral was held Friday, December 18th, in the Old School Baptist meetinghouse in Springfield Township, Huntingdon Co., Pa., conducted by her pastor, who preached a beautiful sermon, full of comfort, using as his text the second chapter of second Timothy. A large number of relatives and friends attended the funeral, being an attestation of the esteem in which she was held. Her body was laid to rest by that of her husband in the cemetery beside the meetinghouse.

Written by her son,

ALLISON WIBLE,

Sister **Isabelle Mattox** (*nee* Taylor) was born May 8th, 1854, in Monroe County, Georgia, and was married to T. L. Mattox in 1877. To that union eight children were born: two boys and six girls, all living, and all with her a few days before the end came, January 2nd, 1924. She leaves her husband and eight children to mourn, namely, Mrs. Alice T. Bridges, Ernest Mattox, Mrs. Annie Lane Cornelius, Mrs. Ettie Bulner, Mrs. Zetter Medlin, Taylor Mattox, Mrs. Lottie Alexander, Aline Harnald. Sister Mattox professed a hope in Christ in her eighteenth year, and united with the Predestinarian Baptists. She came to Texas shortly afterwards, settled in Rockwell County, and put her letter in the church at Elmridge, Kaufman County, where she lived a consistent member, always filling her seat when possible. Her home was a home for the Baptists. She was a faithful wife, a loving mother and a good neighbor. Her family, neighborhood and the church have sustained a great loss, but we hope that our loss is her eternal gain. Her remains were laid to rest in Blackland Cemetery, to await the coming of Christ, when the dead in Christ shall arise first in the image of the Lord. I will say to her companion and children, Weep not as those who have no hope, for your wife and mother is not dead, but sleepeth.

Written by her former pastor,

W. W. SLAUGHTER.

Fannie C. Bledsoe, daughter of Alex and Amanda Collins, was born May 16th, 1866. She was married to J. L. Vinyard at the age of about twenty-one years, and to this union one child was born. They both preceded her in death by several years. She was married to J. W. Bledsoe in 1897, who also preceded her to the grave. Two sons, Floyd and Willie, were born to this union; one is left to mourn her departure, also one brother, six sisters and a host of relatives and friends. She united with the Primitive Baptist Church early in life, and died strong in the faith, Thursday, July 12th, 1923, at the age of 57 years, 1 month and 25 days. This good sister will be greatly missed, as she was a good, kind mother and friend, and was loved by all who knew her. She never complained of her suffering. She was a great lover of the glorious doctrine of salvation by grace, and never tired of talking of the goodness and mercies of God.

The funeral was conducted by the writer at the cemetery, where I tried to speak comforting words to the bereaved ones. We sorrow not as those who have no hope, for we hope through God's rich and sovereign grace to see our dear sister in that glory world, where there is no sickness or sorrow, pain or death, where we hope to be in the likeness of our blessed Redeemer.

Written by request.

W. T. WALTERS.

Mary J. W. Alumbaugh was born in Lafayette County, Missouri, April 14th, 1859, and died at her home near Wellington, Missouri, January 7th, 1924, aged 64 years, 8 months and 23 days. She was married to G. W. Alumbaugh July 9th, 1876, and to that union were born nine children, six of whom are living and were present at her funeral. Beside the children she is survived by two sisters, one brother and a number of grandchildren, and other relatives. She united with the Primitive Baptists May 12th, 1894, and was baptized by Elder William Startzman. She adorned her profession with a zeal begotten by the spirit of love for the Master and his cause, and a love for the church and her brethren. She was never happier than when sitting under the sound of the gospel as proclaimed by such elders as preached Christ and him crucified, and gave God all the glory in the salvation of poor sinners. She was a constant reader of the SIGNS, and loved the doctrine of predestination. She loved to entertain her brethren and sisters in her home, and for several years the meetings of the church were held at her home, and she was always glad when meeting time came. After the death of her husband, September 5th, 1923, she failed very rapidly, but bore her sufferings with christian fortitude, longing to be released from the fleshly bondage here and depart and be at rest. She was a good mother, loving her children with tender devotion, kind to all, and loved by many, especially the Baptist people who knew her and were entertained in her home.

The funeral was held from the home January 9th, conducted by the writer, after which her body was taken to the Lexington Cemetery and laid beside that of her husband, to await the coming of the Lord Jesus. We sorrow not as those without hope.

W. L. HALL.

Mary Louise Cudney united with the Ebenezer Primitive Baptist Church, in New York City, and was baptized by the late Elder John McConnell, June 21st, 1903. Sister Cudney suffered with extreme nervousness for a year or two before she departed this life on December 22nd, 1923. She leaves an only child, a daughter, Mrs. Loversa Windrum, of Brooklyn, N. Y.

R. L. D.

Mrs. J. M. Valentine died in the hospital at Ballinger, Texas, July 19th, 1923, aged fifty-four years. She was taken ill very suddenly with appendicitis, and after an operation lived only a few days. She was a true christian woman, loved by all who knew her. She was a member of the church at Lawn, Texas, where she attended services several times a year, although it is a long distance from her home. All her friends were impressed by her devout attitude toward our Savior. She is survived by her husband, J. M. Valentine.

A FRIEND.

MEMORIALS.

DURING the last year, since we met in an associate capacity, it has pleased the Lord to take unto himself four of our Deacons, viz., **James W. Hastings** and **Harrison Messick**, of the Broad Creek Church, Sussex County, Delaware, **Jacob M. Adkins**, of the Indian-town Church, Wicomico County, Maryland, and **George W. Meziek**, of the Salisbury Church, Wicomico County, Maryland. The Salisbury Old School Baptist Association, now in session with the Forest Grove Church, deems it right and respectful to spread this memorial upon our Minutes and also to have it published in the SIGNS OF THE TIMES. These beloved brethren were faithful in all the walks of life and served well the churches in the office to which they were appointed. They were sound in the faith, and in walk and conversation glorified God, were highly esteemed by the Association and churches of their membership, and stood high in their respective localities. The churches of the Association will greatly miss their faithful service and able counsel, but we desire to bow to the will of the Lord, knowing that he is the builder and keeper of the city. Whatever he does is in wisdom to his own glory. We deeply sympathize with the churches of their membership, and also with their bereaved families. We pray God to keep us all steadfast in the truth, that we as an association of churches may honor and glorify his great name.

ALSO,

INASMUCH as it has pleased the great Head of the church to call from his labors, and the shores of time, to his everlasting reward, our dear brother, and pastor of the Snow Hill Church, **Elder B. F. Coulter**,

Be it resolved, the Salisbury Association bow in humble submission to our great loss and to the will of Him who doeth all things well.

Be it further resolved, that this resolution be printed with our Minutes, and also published in the SIGNS OF THE TIMES, and that a copy be sent to our beloved sister Coulter, upon whom we pray God's blessing to rest in her sad bereavement. We shall miss our dear brother and faithful servant, but have full assurance of his eternal rest from his labors. His works will follow him.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

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

J. A. Tandy, Okla., \$5.00; E. H. Winchel, Mich., \$1.00; Mrs. Val. Werner, N. J., \$2.00; B. T. Davis, Tex., \$3.50; Mrs. Thomas Jamison, Man., \$3.00; Thomas C. Roe, Md., \$3.00; Mrs. J. D. Shafer, N. Y.,

\$1.00; H. C. Sledge, La., \$1.00; Mrs. W. E. Gaines, D. C., \$5.00; Mrs. O. P. Owens, Ky., \$1.00; J. A. Nuckols, Ky., \$3.00; C. Lilly Buck, Conn., \$1.00; C. T. Reynolds, W. Va., \$1.00; Mrs. A. J. Crenshaw, Okla., \$2.00; Mrs. Otto Schroeder, Calif., \$3.00; Mrs. Bettie Bennett, D. C., \$2.00; M. C. Reeves, Ill., \$1.00; Elder J. C. Chester, Ky., \$3.75; S. E. Mathis, Ky., \$1.00; C. Y. Osteen, Tex., \$2.00.

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

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevlins store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEE, Clerk, R. F. D. 1, Box 38.

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 Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. S. MILLER.

AUTOBIOGRAPHY AND LATER WRITINGS

OF

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THE

"SIGNS OF THE TIMES,"
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., FEBRUARY 15, 1924. NO. 4.

CORRESPONDENCE.

POCA, W. Va., Jan. 6, 1923.

DEAR BROTHER LEFFERTS:—I often think of you, and of the brethren of the eastern associations and meetings I had the blessed privilege of meeting and mingling our voices together with last fall. It gives me great pleasure to think of the brotherly love manifested by all toward me, and also my brother. It had been on my mind for several years to visit the brethren of other sections of the country beyond yours. This has been, and is yet, a great wonder to me: in the midst of our ablest gifts that such a stammering, illiterate mortal as I could receive such a hearty welcome. But remembering that Solomon has said, “A man’s gift maketh room for him, and bringeth him before great men,” strengthens my feeble knees, and makes me feel that the good Lord has in a mysterious way been pleased to give this poor dust-worm of the earth words to speak in a way that the brethren and sisters of the household of faith have felt to be comforted. Oh how poor, little and weak I have felt when words of eulogy have been spoken by those manifesting

joy of heart at my feeble efforts, when to me it appeared I was reaching for something and getting nothing. Eulogy has never had a tendency to puff me up, but always made me feel humble, hoping that I was not deceived, and that I had not deceived those who gave evidence of joy flowing out of hearts full of love. I would like to write a personal letter to all I had the privilege of meeting on my trip among the dear people, but instead will attempt to address them collectively through our medium of correspondence, the SIGNS OF THE TIMES. At this time I desire, if not deceived, to address all of like precious faith on the subject of spiritual worship. All worship, no matter when or where it may be found, if it is not true, it must be false, and offered to some other than the true and living God. But, as expressed by the apostle, “We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Now, dear saints of God, in approaching this sublime subject, and in attempting to define that worship which in the Scriptures is called spiritual, I do so with fear and trembling. Have we any correct news or understanding of that infinite Being

who inhabits eternity, dwells in the light, whose name is love? In the great and mysterious gospel scheme, which is the power of God unto salvation, Christ is revealed unto the faith of his elect children, and he dwells in Zion, and inhabits the praise of spiritual Israel. If I have a correct view in regard to the worship which in the Scriptures is called spiritual, or of the Spirit, it must be free from everything that is natural or fleshly; so then they that are in the flesh cannot please God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." The apostle seems to leave out nothing in his very searching and discriminating letter to the Roman brethren. It is of the Spirit they are born and led, and through the Spirit they are enabled to offer up spiritual sacrifices unto God, hence, "as lively stones, are built up a spiritual sacrifice, acceptable to God by Jesus Christ."—1 Peter ii. 3. The only conclusion we can come to in this matter is that the whole building is spiritual, and therefore the sacrifices offered up unto God are spiritual, and acceptable unto God. "Through him we both have access by one Spirit unto the Father." Now, having come to that medium of access wherein we stand and rejoice in hope of the glory of God, I will say something in regard to the worship of God in a spiritual sense. Worship is that reverence or outward religious homage paid to some acknowledged deity, by the professional religious world, but in Zion God dwells, and is her only rightful Sovereign and Lord, and "thou shalt have no other gods before me." Hence a special qualification to worship God. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace

and of supplications." Now through the spirit of grace, when poured upon them, they come as supplicants, they approach the mercy-seat in full assurance of faith. "I will pour my spirit upon thy seed, and my blessing upon thine offspring."—Isaiah xlv. 3. Christ is the center of all spiritual worship, and these ancient prophecies were looking into gospel times, when the Spirit should be poured out upon all flesh, although living as did the saints under the old dispensation, and bound to serve according to the law, from which they could not be released until time of reformation, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed upon them until the time appointed. (Heb. ix. 10.) "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."—Psalms lxxxix. 7. When God is worshipped the creature is abased and God exalted. Not in form simply, nor the position the body may be in when engaged, which is nothing but that assurance that faith gives to the soul that reverence due to the name in which is all their trust. They "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—Psalms c. 4. When the poor humble minister is blessed by the Spirit of truth to go forth in the unity of the Spirit, and with the dear children of God of one faith, all in the bond of peace, with love and fellowship abounding among them, and then feels the presence of our dear Redeemer, the spiritual light beaming from his lovely revealing power, opening the Scriptures to his understanding, that the bread of life be broken to the children of his love, feeling the emotion of love to him, to his cause and to his people, then he maketh his servant to proclaim the ani-

mating strains, the heart-soothing messages of the gospel of the ever-living God, and to partake with the dear children of the sustaining, refreshing and solacing fruits of the Spirit, consisting of that love that expands the heart with a fullness which runneth over, and spreads like a shoreless ocean, and peace that flows like a river through the streets of the new Jerusalem.

Should this be published, when you have read it, and have come to the throne of grace in prayer, remember a poor old sinner, who if saved, will be saved by the grace of God alone,

J. W. McCLANAHAN.

WINNSBORO, Texas, Jan. 28, 1924.

DEAR BRETHREN EDITORS:—I am inclosing the experience of my long deceased sister, and would like to see it in the SIGNS if it meets with your approval. This experience was so much food to my poor soul that I want others to read it, for I feel it will be food to them. I have been a subscriber to the SIGNS for a long time, and enjoy the letters of experience, also the able editorials, that appear in it from time to time.

Your brother in Christ,

M. E. DYKES.

BANKS, Alabama.

MR. O. B. DYKES—DEAR BROTHER:—Brother in the flesh and in the Lord also, I hope. I feel impressed to write what I feel has been the Lord's dealings with poor unworthy me, but will first write a little of what I believe with all my heart, viz.: the doctrine of predestination and election; that the children of God were all chosen in Christ before the world began, and he reveals himself in his own appointed time and way. This revelation does not make them his children, but

only manifests the fact that they are already his. I believe the last one will be brought home, for I believe God is able to perform the work, for he saw the end from the beginning; nothing new nor old with him, and he will do all his pleasure. He shines in the heart of every one who is brought to a knowledge of the truth and shows them their awful condition as sinners in the sight of God. They then begin to try to work themselves into the favor of God, and never feel they are as helpless and dependent as little babes until they make every effort they can, and finally give up all hope that it is possible for them to be saved.

I will now try and tell you as nearly as I can, if I am not deceived, how the Lord has led me about, but I cannot tell the exact time of my first serious and troubled thoughts about death, but it was when I was a child, and I would soon forget it and be as contented about it as if it had never bothered me. I think it was in my fifteenth year I felt myself to be such a great sinner I did not know what to do, and felt my sins were unpardonable. I tried to pray the Lord to have mercy and forgive me. I kept it concealed for a time, but one day I became so troubled I could hide it no longer. I think I was spinning and mother carding rolls for me, when she noticed me, and asked what was the matter. I tried to tell her, and asked her to pray for me. She talked to me, and told me part of her experience, but it did me no good, for I did not believe she had ever been such a sinner as I was. I do not think I was in that condition very long before it wore off to some extent. I would think that if the other children, my companions, knew I was troubled in that way they would make fun of me, so I tried to get rid of it and wait until I got older, when I hoped

the Lord would forgive my sins and I would have the privilege of joining the Primitive Baptists, for I thought they were good people. But my trouble would return and I would try to put it off. Many times I took our little Testament and stole off to the woods to read it and try to get relief, but it condemned me and made me feel worse. I went on in this way until I was married, when it seemed I almost forgot my trouble for two or three years; but it returned, and I was so miserable I could not conceal it from my husband. The very breathings of my heart were: Lord, have mercy on me; Lord, save or I perish. I thought he was a just God, but could not see how he could remain so and save poor me. I thought I was the chief of sinners and had sinned away the day of grace, and that there was no mercy for me. Dear brother, I carried that heavy burden, and it grew worse all the time, until the first of the year 1889, when, I hope, the Lord removed it in the forgiveness of my sins, and put a new song in my mouth. It was one morning while I was sick, lying on the bed by myself, weeping and mourning over my sad condition, I had given up all hope, and thought God was frowning at me, that I would soon die and there would be no possible chance for me, when it seemed that this was presented to me: Child, be of good cheer, it is I, your sins are all forgiven you. It seemed that everything was brighter and more lovely than ever before, and at the same time the hymn "Amazing grace, how sweet the sound," was presented. I felt happy, and praised the Lord, my burden was gone, and I thought I would have no more trouble, but it was only a few days before I began to have doubts, and fear that I was deceived; that it was all imagination, and my trouble was worse than

before. The weight of baptism came upon me, and it was continually on my mind. I would often dream about it in my sleep. I wanted to join the Old Baptists and live with them, if I was fit, but felt so weak, little and unworthy I could not, for I had nothing to tell that they could confide in. I was afraid I was deceived, and that I would deceive them. I stayed away just as long as I could and live, and I tell you that it was with fear and trembling I went when I did, but they received me on what I told them, without a question. Dear brother, I have had a great deal of trouble since that time, so much that a few times I have wanted to ask the church to erase my name from the book. I have thought many times that I have committed greater sins than any one, but when I would do good evil is present with me, so that I cannot do the things that I would. About the greatest evidence I can claim is sometimes presented when I am in deep trouble. "We know that we have passed from death unto life, because we love the brethren." I can assure you that the happiest time I ever have is when I can go to meeting and have sweet fellowship with the dear brethren and sisters, and hear the gospel preached in its purity, which I believe is done by the Primitive Baptists. Oh how I do love the doctrine they preach. I was at the best meeting I ever attended the first Sunday and Saturday before in May, at Mt. Zion. Winfield and Genie both went, and told the dealings of the Lord with them, and were received. They and Billy Benton and wife were baptized Sunday morning. I never will be able to express the joy it was to me. I tried with all my soul to praise and thank the Lord in sparing me to live and be able to go and see my dear husband baptized. He had

stayed away over six years, if I am not mistaken, since having a hope. I tried a great many times to encourage him to discharge his duty. I knew it would be a great satisfaction to me, and relief, too, and honestly believed it would be to him. He has expressed himself since as finding the sweetest rest he ever had. He and Genie have good experiences. It seems that Genie has given up all worldly pleasures and is entirely devoted to the Old Baptists, and I cannot help saying, Praise the Lord, O my soul, and all that is within me rejoice; bless his holy name.

Dear brother, I want you to answer this and be candid. Do you see anything in it that could be claimed as an experience, or that I could possibly have any hope in? It seems that every time I get to doubting so much my mind runs directly back to the time and place I have written about. There is this much I can say, If I am saved it is alone through the mercy and grace of God; grace, free grace, nothing good that I have done.

This is the third day since I began to write, the last day of May, 1893, and I will now try to finish it. I suffer a great deal, but try to be submissive, believing it is right, that it is what God in his all-wise purpose has assigned me, and the more I suffer the more I feel willing to trust in him, and the more I realize my weakness and entire dependence upon him, for without him I can do nothing. It seems since I have been sick that most of the time my mind is almost entirely weaned from the things and cares of this world and running on spiritual things. Some of the time I have sweet comfort and rejoicing, then again I am wandering in darkness and despair, almost ready to give up, but I have never been willing to give up this little hope.

Dear brother, I will bring this to a

close, hoping you will excuse me; I had to write to relieve my mind. I want you to answer me as soon as you can. Please write your experience. I would be very glad to have it. Remember me in your prayers, and if we never meet again on earth may we meet in a better world than this, is the prayer of your unworthy sister until death,

MARY M. SELLERS.

FORDYCE, Ark., Jan. 8, 1924.

DEAR EDITORS:—I have just received the SIGNS for January 1st, 1924, and note the suggestion for "two good resolutions." Well, all right, I hope many of our good Old Baptists will carry them into effect, but I must say that I am such a failure, and always have been, on resolutions that I fear to make them, but at the same time I feel to hope that God's rich grace and love from the depth of my poor heart has given me so much love for the SIGNS and the cause it stands for that I never let up working for its advancement. Last year I secured many subscribers, and I believe most all renewals of the old ones, and now on the new year I open up with one new one and one renewal of the old ones, as you will see from the inclosed remittance slip. I want to say to our Old Baptists everywhere, that the SIGNS is standing on the Rock, and surely is worthy of our earnest support. The December 15th, 1923, number has two articles in it that are alone worth the subscription price for the paper. These are the articles by Elder H. C. Ker, on pure and undefiled religion, and of Elder R. L. Dodson, on absolute predestination and sin. I wish every Old Baptist in the United States had these articles and read them in their true light, and without prejudice; surely it would be a revelation to them, and a sweet one at

that. For the new year, I surely hope God will be with all who are connected with the paper, and bless it and make it a source of much comfort to his poor and afflicted people. May we all behold him as our counsellor and peacemaker, and may he be our guidingstar as we journey on through life's rough pilgrimage, and may we be found at each other's feet, esteeming our brethren and sisters better than ourselves, and to that end try and bear each other's burdens, instead of heaping more upon each other.

Yours in hope, yet in sorrow,

V. R. HARRIS.

MENTOR, Ohio, Oct. 21, 1923.

DEAR BROTHER DODSON:—Having received my middle of the month SIGNS OF THE TIMES and read the editorial written by you, I have been so fed by the words therein contained that once again I am filled with joy unspeakable and full of glory, so that I feel compelled to write and tell you. I will now speak a little about poor, old, sinful self. I am a widow and have just passed my seventy-ninth birthday, and am living with my youngest son, David Turrell, near Mentor, Ohio. I am an unworthy member of an Old School Baptist Church at Cleveland, Ohio, but so feeble in health I am not able to attend the meetings, as it is about twenty-five miles from here. My children are not of my mind, and sometimes it seems to me as if I should starve to death for lack of some one to talk with about the One who is chiefest among ten thousand, and, to me, altogether lovely, which is God, the Father, Son and Holy Ghost, the high and lofty One that inhabiteth eternity, who is all-wise, all-powerful, and who rules not only in heaven above but in the earth beneath; who made all things, and without him

was not anything made that is made. I am assured by his Spirit and word, which agree, that he is good to all, and his tender mercies are over all his works, and in his time all nations which he hath made shall come before him and worship and glorify his name. The wrath of man shall praise him, the remainder of wrath he will restrain.

I would be very much pleased if you would send me some bits of your experience from nature to grace. I think in my experience God by grace through faith began a good work within me when I was a small child.

In love, and with love to your household,

ELIZABETH TURRELL.

LONG BEACH, Cal., Dec. 25, 1923.

DEAR BRETHREN:—Through the tender mercy of the covenant-keeping God we are permitted to address you in the sweet bonds of christian love and fellowship. We have been readers of the dear old SIGNS for over forty years, and in our feeble way have endeavored to hold up the hands of the editors and publishers by trying in our weak way to show our appreciation of the noble efforts they have put forth these many years in defense of the truth. Inclosed you will find postal order for nine dollars, which you will please apply as per directions in subscription blank: four dollars for subscription, the other five dollars to be used as your judgment may direct.

Wishing you all (including, editors, correspondents and readers of our dear family paper) the choicest blessings which the blessed Lord has treasured up in Christ Jesus our Lord, I am, as ever, your brother,

G. A. DUNDAS.

UNION, Ore., Jan. 12, 1924.

DEAR BRETHREN:—If God sees fit to direct my poor mind this morning I will try and write you a few lines in regard to the SIGNS OF THE TIMES. I feel that I ought tell you to stop my paper; not that I do not love the dear old paper, but because I am so poor and hard pressed that I cannot get the money to pay you. I am behind more than two years, and this is the third. Two years ago I lost everything I had, and was in debt sixteen hundred dollars besides, but I have that all paid but two hundred and fifty dollars. Yesterday morning fire visited my home and destroyed a part of what I had, so that is another setback; but I am still living in hope, knowing that the Lord will provide. I go to meeting as often as I can, and have walked forty miles a few times in the last two years when I did not have money to pay my way.

I will write no more. Do as you see fit, and if you stop my paper just as soon as I can I will send in my renewal and pay what I owe you, and will not think hard of you. I want to say that I believe the SIGNS OF THE TIMES is the only true paper to-day, that I know of.

I will close by thanking you for past favors.

THOMAS JONES.

TEMPLE, Oklahoma, Jan. 8, 1924.

DEAR FRIENDS:—I am sending you seven dollars, two dollars to apply on my subscription for this year, and five dollars to assist you (a very little) in sending the SIGNS to some who are not financially able to pay for it. I have been sending the above amount for the last several years, and while it is a very small sum, I feel it is all that I can do, as I am a poor man financially, and also not very young, as I will be seventy-seven years old the

17th of this month. While I do not belong to any Primitive Baptist Church (and am not fit to be), if I know myself I believe the doctrine the SIGNS OF THE TIMES contends for now, and has since 1832.

Hoping that the SIGNS and all its readers may have a prosperous year, I remain, as ever, your friend and well wisher,

J. A. TANDY.

GOLCONDA, Ill., Jan. 9, 1924.

DEAR EDITORS:—As my husband is sending money to renew subscription to the SIGNS for another year, I will inclose a few lines. I desire to say that I am much interested in and receive much comfort from the reading of the many rich editorials, and letters from the brethren and sisters of the household, as published from time to time in the dear old paper; that such editorials and letters are all the preaching (on account of continued bad health) that I get to hear, and I hope you will continue to write as you have heretofore. The SIGNS is surely to me as the shadow of a great rock in a weary land, coming as it does richly laden with the Master's goods to the poor, hungry, thirsty children.

I close, wishing you much happiness and success through the year.

KATE CARR.

NOTICE.

A FEW times we have unwittingly published communications from persons who have been excluded from the church. This has happened because we were ignorant of the fact that they had been excluded. While we do not believe in entering into church troubles, we will not knowingly publish anything from a person who is not in good standing with the church, no matter how sound such a communication may be.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I CORINTHIANS I. 21.**

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

We glean from the field of history, both of man and that which was inspired by God, that since the beginning of time there have been upheavals, convulsions, earthquakes, volcanic eruptions and the like in the earth. Nature has been forced to find some way of casting off her surplus gases. In the animal and human world strife, warfare, extermination and death have been waged; species have come and gone; kingdoms, governments and nations have risen and fallen; every phase of life has had its perils. In the light of the past, it is no strange thing that there is to-day a great spirit of restlessness raging in what is commonly termed the religious world. Men are ambitious for leadership and notoriety, and are not satisfied to continue in the old order of things. Many self-styled "Sages of Divinity" are, therefore, making claims to scientific discoveries which, if true, tear down the very foundation upon which the church is built. Had not God declared by the mouth of his own Son, "The gates of hell shall not prevail against it," we would begin to worry.

Because the finite minds of men cannot comprehend or explain the mysteries of God they have the arrogance and impudence to tell us the Bible is out of date, contradictory, untrue and mythical. They deny the miracles of Jesus, and have no use for "old time religion," for they say, "The trouble is that old-fashioned religion really bores. That is the matter with it. It bores, and boredom is worse than murder. It kills as effectively." It is clearly seen they know not him who is the chiefest among ten thousand, the altogether lovely one, hence cannot say with David, "Whom have I in heaven but thee? and there is none upon earth I desire beside thee." But those who love the Lord can sing, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." Those who have the witness within that the Lord has been their dwelling-place in all generations will desire that he might so teach them to number their days, that they may apply their hearts unto wisdom. "The natural man," however, "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." Men have become drunk with the wisdom of this world, which is foolishness with God, and they would do well to remember, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." We are told, "The fear of the Lord is the beginning of wisdom." Can it be possible that those who show such utter disregard and disrespect for our Lord have any

fear or love in their hearts for him? It seems to us that were he not the God of matchless mercy that he is he would crush such defying creatures into dust and scatter it upon the sea of his wrath. Had the Lord not put his law in the inward parts, and written it in the hearts of his people, it might be possible to deceive them; shrewd men might be able to confuse and convince them that the Scriptures do not mean what they teach, but when Christ has been formed in one the hope of glory, and he has been quickened by the mighty power of God that wrought in him in raising him from the dead, such questions as, Whether the conception was of the Holy Ghost, or, Hath he power to quicken the dead? are not debatable; they know such miracles have been wrought in them, and they can say with Peter, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." They know that part of the Bible which they have experienced is true, and by faith they believe all that God has said. They are willing to remain babes in Christ, and do rejoice, in spirit, with him in saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty," &c. We feel safe in saying Paul was one of the "not many wise after the flesh" whom God called, and yet he de-

clares, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." The grace of God worked effectually in his heart and changed him from a giant Pharisee to "less than the least of all saints." This is what it does wherever it is manifested, and where we see the spirit of defiance, rule or ruin, haughtiness and pride we can be sure they are not the fruits of the Spirit. God said, Except a man become as a little child he cannot enter the kingdom. So-called ecclesiastical experts say, Except a man become a master in science he cannot find out God. Whom are we to believe? Let God be true and every man a liar. A babe, naturally, does not imply to our mind one possessing more than ordinary wisdom or strength, but rather we think of its helplessness, being wholly and entirely dependent upon the parent, and we like to think of its simplicity and childlike faith to believe all, everything, that the father says. Recently we have had occasion to observe the absolute confidence of the child in the father, trusting him so implicitly that he would step off into space if the father held out his arms to him. Surely those who have been led about and instructed by our heavenly Father, and kept as the apple of his eye, are willing to trust him just as implicitly. Their faith staggers not at anything, for they know things which are impossible with man are possible with God, that he is able to do exceeding abundantly above all that they ask or think; they know whom they have believed, and are persuaded that he is able to keep that which they have committed unto him against that day. If it were possible to search out God through

the medium of science it would destroy faith, without which it is impossible to please God, and it would do away with revelation. John said he wept much because there was found no man in heaven, nor in the earth, neither under the earth, who was able to open the book which he beheld in the right hand of him that sat on the throne, but he was told to, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." It was perfectly sealed. In the beginning of the book of Revelation it is declared to be "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Let those who will, deny it. As for us, we believe it with all our heart; yea, more, we know some things have been revealed to us. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever." This latest outbreak is nothing new, so to speak; it is the same old serpent that appeared in the Garden of Eden, lying to and deceiving Eve. In the days of Job, when the sons of God came to present themselves before the Lord, Satan came also among them. He has ever been going to and fro in the earth, beguiling with his subtlety, and, at times, as Paul says, is transformed into an angel of light. He has even invaded the camp of Israel and driven his beautiful (?) wedges of "modernism" and "conditionalism" between brethren, but the Lord has him in charge and his bounds are set, and his destruction sure: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." We would that

brethren might measure all things with the golden yardstick of truth and weigh them in the scales of Holy Writ, lest they be deceived.

We shall now come directly to our text, which says, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This cuts the ground from under the feet of all workmongrels and science searchers, for we are plainly told here that it was verily according to the wisdom of God that the world by wisdom should not know God. This is diametrically opposed to, perhaps, ninety-nine per cent. of all that is being preached and believed to-day, but the system of creature works in obtaining salvation has no foundation in the word of truth. Some are cunningly endeavoring to mix works with grace, but they are, and ever must remain, as separate and distinct as water and oil. It is not true, never has been nor ever will be true, that God beseeches or pleads with his creatures to give their hearts, or to accept of his salvation. Preaching is not for the purpose of converting the world to Christ, as some affirm, but rather to save them that believe, to feed the church of God which he hath purchased with his own blood; not with wisdom of words, lest the cross of Christ be made of none effect, but with such simplicity that the wayfaring man, though a fool, shall not err therein. This preaching of the cross is to them that perish foolishness, but unto them which are saved it is the power of God. Paul said, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The cross of Christ does not con-

sist only in the fact that nearly two thousand years ago he hung upon Calvary's cross for a few hours; while the physical pain his humanity experienced there must have been excruciating, to say the least, we do not believe for a moment that it compared with the awful agony of his soul in the Garden of Gethsemane when he sweat as it were great drops of blood, realizing not only that of the people there was none with him, and that his beloved disciples could not watch with him one hour, but worse, yea, ten thousand times worse, he felt forsaken of his Father, and was made to cry out, "My God, my God, why hast thou forsaken me?" So far as we can determine from the record, with but one exception, his entire life in this world was a cross. He was declared to be a man of sorrows and acquainted with grief; he came not to do his will, but the will of the Father which sent him, to the end that of all the Father had given he should lose nothing. It was through the door of suffering he was to enter into his glory. The law demanded that the soul that sinneth, it shall die, and in order that he might redeem his bride from under the curse of the law, he, the just One, must lay down his life, pay the full penalty demanded by the law, to satisfy the justice of God in cancelling the debt against his bride, the unjust one. To preach that he did this and that "there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," is to speak comfortably to Jerusalem, to 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. It is by the experience of these things that we are crucified with Christ; nevertheless

we live, "Yet not I," said Paul, "but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It is when we are given to see that 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, and that he is made of God unto us wisdom, and righteousness, and sanctification and redemption, that our hungry souls can feed upon the bread of life which came down from heaven. "O Lord, by these things men live, and in all these things is the life of my spirit." God's people are living creatures, and except they eat his flesh and drink his blood they can have no part with him, for in him we live, and move, and have our being. We, too, must suffer, must endure the contradiction of the flesh, but when we are weak, then are we strong; when we are utterly lost, then are we perfectly saved.

"How strange is the course that a christian must steer,

How perplexed is the way he must tread;
The hope of his happiness rises from fear,
And his life he receives from the dead."

This kind of preaching saves them that believe; it finds those who are in the way, hungering and thirsting after righteousness, and they are filled, or satisfied, with what the Lord has done.

"I am, saith Christ, the way,
Now, if we credit him,
All other paths must lead astray,
How fair soe'er they seem.

I am, saith Christ, the truth,
Then all that lacks this test,
Proceed it from an angel's mouth,
Is but a lie at best.

I am, saith Christ, the life,
Let this be seen by faith;
It follows, without further strife,
That all besides is death.

If what those words aver,
The Holy Ghost apply,
The simplest christian shall not err,
Nor be deceived, nor die."

We felt to take up our pen in defense of the truth, and have written for the consideration of those who know the truth. Jesus said to those which believed on him, "Ye shall know the truth, and the truth shall make you free." The Lord deliver us from error.

R. L. D.

CIRCULAR LETTERS.

(Written by sister Della Powers.)

The First Kansas Association of Regular Old School Predestinarian Baptists, in session with Big Walnut Church, near Williamstown, Kansas, September 7th, 8th and 9th, 1923, to the churches composing the same.

DEARLY BELOVED IN HOPE:—We desire to comment upon the christian warfare as a basis for our Circular Letter. Though this subject is as old as christian experience, in fact being christian experience itself, it never grows old. In natural wars there must be two persons or companies at variance with each other, so in spiritual warfare there must be two, and they are the natural and the spiritual, the outward and the inward, the old and the new, and these are contrary the one to the other, so that ye cannot do the things that ye would. The flesh lusteth against the Spirit and the Spirit against the flesh, causing the child of God to cry, "O wretched man that I am," "when I would do good, evil is present with me." The natural man, born by natural birth, by natural parents, the first in manifestation, is called the elder, and of him it is decreed that he shall serve the younger. He is not subject to the law of God, but delights in fading, fleeting, temporal

things, while the younger, the new, inward, spiritual man, is made manifest when it pleases God in the fullness of time to reveal his Son in the chosen earthen vessel in which he dwells. As Paul said, it pleased God in the fullness of time to reveal his Son in him. This spiritual being cares nothing for the things of this world, but delights in the law of God, to which the natural, fleshly man is not subject, neither indeed can be. He, the elder, receives not the things of the Spirit. Instead of delighting in them as the inward man does, they are only foolishness unto him; neither can he know them, because they are only spiritually discerned. The Spirit searcheth all things; the Spirit alone searcheth the deep things of God. If the natural man were born of the Spirit, and received and delighted in spiritual things, there would be harmony, and not, as it were, a company of two armies, continually at war. The carnal mind is not subject to the law of God, so then they that are in the flesh cannot please God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin." These dead cannot discern spiritual things, they cannot please God. Then how soul-cheering the assurance that our salvation is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii. 5-7. The strongest evidence we have that we are partakers of the heavenly calling in Christ is our love for

the brethren ; by that love we know that we have passed from death unto life. But when we all, like sheep, have gone astray, giving heed to the seducing spirit of the flesh, which fosters wrath, strife, envy, malice and all fruits of the flesh, then love, the greatest of all the fruits of the Spirit, is wounded, and we fail to show to all men that we are his disciples, by our love for one another.

“ We fear, we faint, we grieve, we doubt,
And feel the load of sin.”

But, dear kindred in Christ, let us look unto the hills, from whence cometh our help, look to him who hath saved us and called us with a holy calling, according to his own purpose and grace, for we have painfully realized that by our own fleshly deeds shall no flesh be justified in his sight. How joyfully we can all praise and give all honor to him, saying, Not unto us, not unto us, but unto thy name be all the glory, because thou hast redeemed us by thy blood. “ Bless the Lord, O my soul ; and all that is within me, bless his holy name,” because he has given us hope, an anchor of the soul, sure and steadfast, which all the venomous works of our old sinful nature can never destroy. How our souls leap forward at the thought of the time when we shall meet in heaven, our home, where not one sinful thought can come. This old flesh, born of the flesh, and is flesh, must be sown a natural body, and raised a spiritual body in the resurrection, changed and fashioned like unto the glorious body of our Lord Jesus Christ, then, the enmity between the flesh and Spirit slain, and the warfare ended, we shall be satisfied when we awake in his likeness. The manifold temptations which every chastened child of God often feels and fears has separated between him and his God, plunging him into darkness which can be

felt, yet filled with longing for renewed tokens of his love, crying to God to keep him from the evil and the power of the tempter, all these sighings and mournings shall be left behind, with all our wars and fightings, and then shall we be

“ Forever freed from doubts and fears,
There God shall wipe away our tears,
And lay our heads upon his breast,
And gently bid us sweetly rest.”

And unto him be all the honor and glory and praise, forever and ever. Amen.

L. L. SCHENCK, Moderator.
MARY ELLISON, Clerk.

CORRESPONDING LETTERS.

The Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists, to the brethren with whom we correspond, and to the saints scattered abroad, sends greeting and christian salutation.

DEAR BRETHREN IN HOPE OF ETERNAL LIFE:—A hope more precious to the poor and afflicted people of God than all the glittering crowns and kingdoms of this transient world. It has pleased the Lord to permit a little handful of us, the fewest of all people, to meet once more as an association. We truly feel to be a “ remnant,” weak and small, but we have been made, we hope, to watch over one another for good, and not for evil, and we have in so doing been given a joyful assurance that the Lord has been with us, and as one of old said, he can “ save by many or few,” so he also condescends to manifest his presence to the few, the two or three gathered together in his name, according to his promise. We have heard his name extolled above every name that is named, and man abased, so that we feel to say with the sweet singer of Israel, “ My Lord: my goodness extendeth not to thee,” but we do feel that his goodness

has extended down to us, in the outpouring of his Spirit, so that the preaching has been harmonious, and in demonstration of the Spirit and in power, and to the comfort and edifying of the body of Christ, and love in one delightful stream has evidently pervaded every heart. As an association, we have never felt more our weakness and inability to stand in our own strength; never felt more our need of the sustaining grace which the Strength of Israel alone can give; never felt more the need of the comfort he has at this time given us in the words that though persecuted we are not forsaken; cast down, but not destroyed.

Our next session is appointed to be held with the West Union Church, Shawnee County, Kansas, when, if the Lord wills to sustain and bless us to meet again, we hope to have with us as many lovers of the truth as may be enabled to come, hoping we may be of mutual help and comfort to one another.

Brethren, pray for us. Farewell.

Done by order of the Association, and signed in her behalf.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

ENCOURAGED.

1. BECAUSE of new subscriptions that are being sent in—as many as seven from one small church—something for others to think about.

2. BECAUSE of the response to our suggestion to send the SIGNS a year to those who will appreciate it, as a Christmas remembrance.

3. BECAUSE of the liberal contributions to the fund for sending the paper to the poor of the flock.

Did you, reader, have any part in the

above? Are you willing to do your bit towards putting the SIGNS in the home of every lover of the truth? In union there is strength. Let us double the subscription list of our family paper during 1924.

R. L. D.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

OBITUARY NOTICES.

Amanda Melvina Miles, our sister in Christ, departed this earthly life January 24th, 1924, at the home of her cousin, Mr. George Bennett, near Burtonsville, Maryland, in the 84th year of her age. She was the daughter of William G. and Ellen M. Miles, both deceased, and was the last of her family, her sister Julia having died in 1866, and her little brother while very young. Sister Miles was baptized by the late Elder Silas H. Durand in the membership of the Southampton Church, Bucks County, Pa. She was a great lover of the truth as it is in Jesus, a firm believer in the doctrine of salvation alone through sovereign free grace, and rejoiced in her conviction that God is one and supreme over all things. She was devoted to the church of her membership, and faithfully attended all the meetings until her precarious health prevented her further going. She was blessed with a good mind and a very retentive memory, and was especially well versed in the genealogy of the several branches of her father's and mother's families, with their ramifying connections, and was regarded as an authority in such things, and she had a keen interest in historical matters. Aside from this, she had a spiritual mind which loved to read the Scriptures and the spiritual writings of the saints in the present time and in past ages. Her health had not been good for many years, so that she had a long acquaintance with suffering, but she had that patience which tribulation works and did not murmur at her lot, and she did at all times greatly desire to be given grace and strength to bear it. We believe she is at rest and that all her pains are over.

Funeral services were held in the Southampton meetinghouse, the place so dearly loved by her, after which her body was laid in the family lot in the adjoining burial ground. L.

THE above obituary was sent to me by Elder Leferts, saying he would be glad if I should feel to add something.

I first met sister Miles many years ago, but had seen her perhaps less than a dozen times since we first met. I knew her to be a most substantial Old School Baptist, firm in the faith of God's elect, satisfied with the goodness of the Lord's house. For a number of years she had been afflicted and had not lived in the bounds of the Southampton Church where her membership was. She had made her home at Burtonsville, Md., not far from Leesburg, Va. Elder Leferts, brother Hobensack and I visited her last October and had a little meeting for her special benefit, and she seemed to enter into the spirit of it. She and Elder Leferts were related by blood ties, he had known her all his life and she had known and loved him from his childhood. It was therefore perfectly natural and absolutely right that he was called to conduct her funeral services, and I want to assure him, and others concerned, that I, as pastor of the Southampton Church, am glad that he served.

H. C. KER.

W. R. Jones was born near Plano, Iowa, April 15th, 1870, and departed this life January 12th, 1924, at his home in Centerville, Iowa, at the age of 53 years, 8 months and 28 days. He was married to Miss Alice Oeneal June 12th, 1904, in Schuyler Co., Missouri, and to that union were born two children: Paul W. and Vernon M. He is survived by his wife, two sons, his aged mother, Mrs. M. E. Jones, of Plano, Iowa, four brothers and two sisters. The brothers and sisters are: his twin brother George, of Corydon, Iowa; Walter, of Promise City, Iowa; Guy, of Centerville, Iowa; Fred, of Plano, Iowa; Mrs. Ida Hibbs, of Unionville, Mo.; Mrs. Sylvia Davis, of Centerville, Iowa. His father, one sister and one brother preceded him in death. Brother Jones united with the Old School Regular Predestinarian Baptist Church called Providence, in Appanoose Co., Iowa, about fourteen years ago, and was an honest, upright and faithful member until death. He was ordained deacon October 20th, 1923. Brother Jones had been in poor health for several years, and told me before he was ordained that he felt unworthy to be ordained a deacon, but wished to be submissive to the church.

Funeral services were held at the church near the cemetery, a distance of about eighteen miles from his late home, conducted by Elder W. T. Walters, of Stahl, Missonri, and the writer, after which the remains were laid away in the Jones Cemetery to wait the coming of our Lord and Savior Jesus Christ.

ALBERT C. WOODLEY.

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

Mrs. Kenneth Finlayson, Can., \$3.00; Lieut.-Col. J. H. Knifton, Ont., \$2.00.

M E E T I N G S .

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Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor

J. B. SALLEE, Clerk, R. F. D. 1, Box 38.

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 Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. S. MILLER.

AUTOBIOGRAPHY AND LATER WRITINGS

OF

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., MARCH 1, 1924. NO. 5.

CORRESPONDENCE.

WILLIAMSTOWN, Kansas, Jan. 9, 1924.

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DEAR BRETHREN EDITORS:—I feel quite unworthy to address you as brethren, but I trust you can bear with me. I have felt somewhat impressed to write a few lines for your consideration, and if you think it will be of comfort to any poor child of grace you are at liberty to publish it; or if for any reason you prefer not to publish it, it will be all right with me. The Scripture which I desire to notice can be found in Solomon's Song v. 4: "My beloved put in his hand by the hole of the door, and my bowels were moved for him." The writings of Solomon, as well as all other writers of divine testimony, are laid deep in divine wisdom, and can be understood only as it pleases our God to reveal them unto us. But when we read what any of the divine writers say concerning the hand of God it creates within a feeling of reverence to his most holy name, for we know that none can stay his hand, or say unto him, What doest thou? The writing of this wise man is especially interesting, as well as comforting, to the dear people of God, because, first, he represents the bride, the

church, as well as every member in particular; second, because he seems to be holding such sweet and close communion with his beloved, and the interchange of compliments as passed between them will not be regarded as flattery on either side, but as words spoken openly from a pure and honest heart. Many of the expressions of Solomon lead us back in memory to our own experience when first we saw ourselves lost and ruined sinners. "Look not upon me, because I am black," he says. How well do you, child of God, remember how awful was the scene when first your eyes were opened to see the corruption of your own heart. No one could frame words to suit your feelings better than these of Solomon: "I am black," not fit to be looked upon even by my fellow-men, much less by the pure eyes of God. And what a surprise we were to ourselves when we first saw ourselves thus. We had spent our lives in fancied security, feeling nothing of the weight and stench of sin, neither did we know anything of the joys of salvation. We may have spent our lives in innocent pastime, or honest toil, or we may have plunged deep into pharisaical religion with earnest zeal, and thought we were

verily doing God service, or we may have been outlaws, fearing neither God nor man, and seeking nothing but selfish interests; whatever our former walk of life, this one thing is certain: we never had seen ourselves so black, so sinful. Hence I say, what a surprise when the light shined within and revealed all the blackness of our polluted heart. Our whole being seemed but one polluted mass. We may have regarded our former conduct as exemplary and above reproach, but notwithstanding this with all this display of blackness and darkness we can only cry, Unclean, unclean. We pause and look backward now upon our past life, and we find it is one continuous scene of sin and transgression against a just and holy God. It is quite common with the Lord's people when they arrive at this stage of their experience to feel that something is due on their part; in fact, they feel that something must be done to appease the righteous indignation of God or they are lost world without end. We sought to win the favor of God by trying to keep the commandments, but found we could not do that. We sought to do good, but learned that in us, that is, in our flesh, there dwelleth no good thing. We sought to appear clean, but found we could not bring a clean thing out of an unclean. In all of our efforts, no matter with what zeal or energy they may have been put forth, this awful truth stood preeminently above every thing else: "I am black." Thus every dear child of God is made not only to see himself a sinner, but he is made to confess the same. It pervades his very nature, he feels it lurking in his every move, motive or ambition. In a word, he realizes he is lost, ruined and undone, as one having no hope, and without God in the world. Dear child of God, can you remember

when you came to this stage of your travail? Or can you remember ever having begged for mercy until you were brought right here? The Scriptures abundantly testify that salvation is by and through the mercy of God. It is therefore necessary that we be brought down low, so low that we will even smite upon our breast and say, "God be merciful to me a sinner." It is necessary that we be made to feel a real conviction of sin before we can pronounce God "just" in our condemnation. Indeed it is the design of God to teach his people the all important lesson that we are vile and full of sin, and he is full of truth and grace; that we should put our trust in none but him. As long as we were trusting in our own works, as long as there was a straw, as it were, for us to cling to, that was our hope, but, "as an eagle stirreth up her nest," these straws are removed little by little, until we are finally brought to see that our nest, our old restingplace, where we were nurtured and brought up, is no longer a place of repose for us. Our old nest of fancied security has become decidedly uncomfortable to us. The little eagle when he is thus deprived of everything, so to speak, finds himself alone upon the high precipice of the mountain, a yawning chasm before him, no food in sight, and apparently forsaken of the parent bird. He feels that he must do something. He plunges forth, but alas he finds he is too weak, his wings have not the strength to bear him to safety. Down, down, until death seems his certain doom, when oh, to his glad surprise, the parent bird comes beneath, spreadeth abroad her wings, taketh them and beareth them on her wings, and by her own strength, to safety. So the Lord alone did lead Jacob. So our "beloved put in his hand

by the hole of the door." Thus it is our heavenly parent that stirs up our nest. He shows us we are sinners, and shows us we are helpless to recover ourselves from that state. Indeed we come to the very place where we can see no hope of salvation, and as we give up all for lost we are given the sweet realization of the fact that his everlasting arms are underneath, and, as Solomon expresses it, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away." What joy and surprise to us who have seen ourselves so black, now to hear our Beloved address us as, "My love, my fair one." But such is the complete work of our Beloved, our Redeemer. He gave himself for his bride, his church, his beloved, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing. "He is the Rock, his work is perfect." Through virtue of his perfect work he persists in his attitude towards his beloved, and says, "Thou art all fair, my love; there is no spot in thee." Had not our Beloved put in his hand, this gracious state never could have been attained to by us. "My beloved put in his hand by the hole of the door." "Of the door," are words written in italics, signifying they were supplied by the translator, and I fail to see how they add anything to the weight or importance of the subject. I am at a loss to know how to construe those three words in harmony with the subject matter of the text. But, "My beloved put in his hand by the hole." I think this will apply to our experience better if we say this hole is a horrible pit, such as he found David in, or the great chasm from which he delivered the little eagles, for in such places is where he finds all his little ones. The horrible pit, the miry clay, how well we

remember those places; that helpless condition we were in we can never forget. Here indeed our Beloved put in his hand. He inclined unto us; he heard our cry; he took us up also out of an horrible pit, and out of the miry clay, and set our feet upon a rock; he established our goings. He put a new song in our mouth, even praise unto our God. The hand of our Beloved did this. Our consolation is in the fact that as he did for Jacob, for Solomon and for David, so he does for all his little ones, for his mercy endureth forever. Men may boast of their progress and advancement in religion, but God's people know we are just as helpless as any of those whom he has set for an example to us. Dear trembling child, your condition was just as hopeless and just as deplorable as any of those, and many more who are mentioned in the Scripture, but your deliverance is just as complete as was theirs, for the hand of the same Beloved that was "put in" their case is "put in" in your case. You may have thought, perhaps you now feel, that you have strayed too far in the waste howling wilderness of sin; or you may feel that you are black, so black that you fear your Beloved will never look upon you, or you may have felt that you are in the pit so deep and are so begrimed with the miry clay that he never would take up such an one as you, but he was there with them, he is there with you, his hand is stretched out still. You may feel that you are small; indeed you may feel that you are very small, but we have not read in the Scripture of anything that is too small or too great for our God to perform his wonders upon it. "He taketh up the isles as a very little thing." This means you, dear child of grace. An isle naturally is a small body of land entirely surrounded by water.

How well this represents the afflicted and poor people of God. The waters, an emblem of tribulation and distress and affliction, they surround God's people on every hand. The beloved apostle has said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." These he taketh up, and, like David, their feet are set upon a rock, and, like him, they sing a new song, even praise unto our God. Sometimes we falter in our uneven journey here, when trouble and distress roll in upon us, when we are stricken with grief or burdened with sin, but let us not be discouraged, for the hand of our Beloved is there. He measured the waters in the hollow of his hand. Our afflictions and distresses are measured to us, dear child of God, and each of us will drink just as they are measured to us by the unerring hand of God, and he alone doth know the full measure of our cup. It is enough for us to know his hand is there. He has declared by the prophet Zechariah, "I will turn mine hand upon the little ones," signifying that his hand covers every one of them. They are all in his keeping, and their steps are all ordered by him. Our race is set before us. It therefore becomes us who are running in this race to be ever looking unto him who is the author and finisher of our faith. Yes, his hand is turned upon his little ones. The imprint of every one is there on the palms of his hands, there is no danger of these falling away and being eternally lost, as we are sometimes told they may, for hear him say, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands;

thy walls are continually before me." Truly it pleases him to sometimes lay his hand heavily upon us, but have we received good at the hand of the Lord, and shall we not also receive evil? In all his dealings with us, his people are made to confess that he is just and righteous in all his ways. By this we know that all things work together for good to those who love him, to them who are the called according to his purpose. Truly indeed our Beloved put in his hand by the hole. Hence he says by the prophet Isaiah, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

Time and space forbid enlarging further upon this sublime subject. Time and language would fail me to speak of all the wondrous work of the hand of our Beloved, but it may be briefly comprehended in this: He worketh in all things after the counsel of his own will. May we all be humbled under his mighty hand, and upheld by his mighty hand, and may we join in the song,

"Resistless Sovereign of the skies,
Immensely great, immensely wise,
My times are all within thy hand,
And all events at thy command."

L. L. SCHENCK.

RIDGETOWN, Ont., Jan. 29, 1924.

DEAR BROTHER VAUGHN:—I am inclosing an article I have written for publication in the SIGNS, and am submitting it to you to decide whether or not it is suitable matter for publication. It has been a long time since I have had an impression to write anything for publication, and should this present desire emanate from my fleshly nature it will be of no comfort to the readers of the SIGNS. I have been a long time in a dark state

of mind, and have felt that darkness was so dense that what I might write would be of no comfort to any one. The Scripture that is impressed upon my mind is recorded in John xii. 27, and reads as follows: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." The appointed hour for the Son of God to be betrayed into the hands of sinful men was near at hand. The fulfillment of the word of the prophet (Zech. xiii. 7,) was about to be fulfilled: "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." Judas Iscariot, who was destined to betray the Son of God, was present at this supper, and complained because of what seemed to him extravagant use of the costly ointment which Mary used to anoint the feet of Jesus. Judas Iscariot did not complain because he cared for the poor, but because he was a thief and carried the bag and wanted the price of the ointment himself. We here see the cloud of divine justice hovering over the Son of God, who was soon to be betrayed into the hands of sinful men to do what God had before determined should be done. I now desire to look into the nature of the trouble that oppressed the soul of our dear Redeemer. First, it appears to me that there is presented in the language of the Son of God an evidence of two natures, human and divine, as he is declared to be verily God and verily man. It seems evident from the expression of the Lord of light and glory that there were both fear and meekness in his prayer to his Father to be saved from this hour. Here is manifested the weakness of the nature he received from the virgin

Mary. The next sentence he utters is expressive of his divine nature, thereby setting forth the thought that he was with the Father before the world was, and that his infinite mind embraced the will and purpose of God, who sent him into a sinful world to do not his own will, but the will of him that sent him.

"But for this cause came I unto this hour." The great cause of all causes is the salvation of the Lord's people, and a cause that all the saints of God are interested in, a question that causes all to search their hearts and to review their past lives and daily search for evidence of his divine Spirit, which if found dwelling in our hearts will cause us to hope that we are included in the great plan of salvation. The poet asked the question that is often asked by the peace-loving and God-fearing: Am I his, or am I not? Does his Spirit dwell within this sinful heart of mine? Have I been sustained in past trials by his grace? Has the dear Redeemer loved me, and did he suffer for me? These thoughts often rush through our minds, then we begin to cast about for the evidence of that higher and purer life which one must possess if a child of God. There are plenty evidences of our natural existence, but that searching of heart is to find evidence of eternal life, and if eternal life, which is the sovereign gift of God, dwell within our hearts, it will be as soul-fruit that will be meet for repentance, and an evidence that we are included in the great cause for which Jesus came into the world, and for which he suffered and died upon the cross, the Just for the unjust. The mocks and scoffs of men, being robed with a purple robe, his sacred brow being pressed with the cruel crown of thorns, the false accusation of men, and all that he must endure until he expired upon the cruel cross,

stood open before his infinite gaze. Now the question arises in my mind, Was there any fear or dread of the dreadful stroke that the hand of divine Providence was about to visit upon his own Son? It appears from his earnest prayer to be saved from "this hour" that a certain degree of fear and dread of his suffering upon the cross seemed to cause him to shrink beneath its awful load. Here is brought to view the weakness of his flesh. While the spirit was willing, yet the flesh was weak, and he shrank from the exceeding suffering he must endure upon the cross. In the weakness of his flesh he is made like unto his brethren, touched with a feeling of their infirmities. How often the Lord's people are tried in the furnace of affliction, and how often arises in our minds the questioning, How will I stand the trying hour? Will grace be given to strengthen me for the trying ordeal that lies in my path? Was there such a thought in the mind of Christ? It is very evident that the things that troubled his soul were not the things of time and sense. The things of time often trouble our natural mind, but do they oppress our soul? We read that the sorrows of the world work death, so, judging from our own experience, the bitter waters that were rolling heavily over the pure and spotless soul of the dear Redeemer were not of this world, but a burden infinitely greater than any mortal man could bear weighed heavily upon his soul, the great burden of the sins of his people pressed him down as a cart loaded with many sheaves. We call to mind how heavy was our burden of sin, and how painfully we bore its load, and under its mighty weight, and feeling keenly its stinging pain, we were made to cry, God, be merciful to me, a sinner. But how small was our load compared with the

great burden that oppressed the dear Lamb of God that should take away the sins of the world. "Now is my soul troubled." Not only the great burden of sin that oppressed him at that moment, but his future suffering also was open before him; his infinite mind at that very moment embraced all he must endure for the salvation of his people. If he was tried in all points like unto his people, there may have been in his mind some fear as to being able to perform the mighty work that lay before him. Truly he testifies of himself that the Son can do nothing of himself but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise. Is not this also expressive of his weakness, and in evidence of that nature he received of the virgin Mary? Through the weakness of the flesh he seemed for a moment to shrink beneath the mighty load he must bear in order to finish the work of salvation, and from the weakness of the flesh came the plaintive cry, "Father, save me from this hour." Just before he uttered those words he said, "Now is my soul troubled; and what shall I say?" Let us for a moment, if the Lord will, look at those words, "What shall I say?" How often are the children of God driven to the throne of grace, not knowing how to pray or what to pray for. How often those words of the suffering Redeemer are upon our lips: "What shall I say?" What can mortal man say but bow in humble submission, acknowledging, Thy will, O God, be done?

Just here I want to call especial attention to the above words, "What shall I say?" Was not all the suffering of the Son of God appointed by the eternal Jehovah, and not one of those pains or fears or dread that troubled his soul could he escape and complete the work that

was laid upon him? Was not the Captain of our salvation made perfect through suffering? When we cast about and see the sinfulness of men in its dreadful wake, and hear the loud blasphemies of the so-called religious world, what shall we say? When we see men of our own-selves rising up and speaking perverse things, and drawing disciples after them, what shall we say? When we see the low estate of Zion, and the coldness and lack of love and fellowship existing among professed followers of the dear Redeemer, what shall we say? There is only one answer that I can find, and that is expressed in these words: The will of God be done. The very things that are transpiring, are they not a sign of the times that we are living in the last days? The word of God is being fulfilled, and all transpiring events come along in their order, that the word of God shall be fulfilled, for he is a wonder-working God, and his works are like him. The so-called religious world knows nothing of the trials of the Lord's people. They vainly profess to worship God, yet their hearts are far from him. They must walk by sight, for they have no knowledge of that faith that is the gift of God, by which the Lord's people believe in him and worship him, for he seeketh such to worship him who worship him in spirit and in truth. The salvation of the so-called religious world to-day is not the salvation of the Lord's people, neither is their savior the Savior of sinners. They profess to be saved by the works of the creature, but the Lord's people are saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. "For this cause came I unto this hour." To save his people with an everlasting salvation, world without end. To accomplish this

work of salvation a ransom must be found, a debt must be paid, the demands of a violated law must be satisfied, and who could accomplish this great and mighty work, and meet and satisfy every demand that was against the Lord's people but the Son of God, who is pure and holy and separate from sin, in whose heart no evil thoughts were found, in whose mouth there was no guile and who when he was reviled reviled not again? He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, yielding himself without any resistance to the smiting of the sword that was awakened against him. As we follow the dear Redeemer to the judgment-seat of Pilate, and behold the dreadful scene that took place between those whited walls, we fail to find language to give expression to the many thoughts that arise in our minds. We know that that was the hour and power of darkness when Jesus was led away to be crucified, but their power could not exceed the purpose of God. Their bounds were set, their eyes were blinded and they knew not what they did when they led the Lamb of God to Calvary. The wrath of man visited upon the Son of God was to the praise of God in the triumphant victory of our blessed Lord and Savior over death, for in his death he destroyed him who had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

We now pass beyond the sad scene of the suffering of our adorable Redeemer to the dawn of a bright and glorious morning, when power of an endless life was manifested in the resurrection of Jesus from the dead and showed forth the victory over death, hell and the grave. Through the victory of the Lord Jesus

Christ over all the powers of darkness and the consequence of sin we have hope of the world of eternal glory. That by the same power that brought the Lord Jesus Christ from the dead our vile bodies will be changed at his second coming and fashioned like unto his own glorious body. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Then will he deliver up the kingdom to the Father, that God may be all in all.

Submitted for your consideration.

J. B. SLAUSON.

NEW YORK, N. Y., Jan. 22, 1924.

DEAR SISTER OSBURN:—You, and the rest of the good people identified with the Middletown, New Vernon and Brookfield churches, are often in my mind, and I look back with pleasure to the seasons we have been favored to spend together. In the providence of God my wife and I have been separated from you all, but the tie in the truth is of a character that binds us together. Your letters to my wife have been read with much interest, and I can but feel that the Lord has been (and is still) with you all. What a truly wonderful relation the people of God bear one to the other in the Son of his body, of his flesh and of his love. Members of his body, of his flesh and of his bones; it is in this relation that they are one in him. Apart from him they are nothing, and less than nothing. He is the head of the body, his church. The manifested members of this body are those who are taught by the Spirit of God, and are made partakers of the hope and joy that is found in the gospel (glad tidings) of his mercy and grace. It is at times a comfort to remember that the number of the elect (manifested) is known to God, who chose them in his Son from

before the foundation of the world, and he will not leave a hoof behind, but will bring them to witness his glory, and bring them off more than conquerors through him who loved them and gave his life for them, that they may have a perfect and complete view of him, and be forever with him. While tabernacled in the flesh this perfect and complete view will not be granted; in fact, we could not survive it, but is in store for each and every subject of divine grace. There are seasons (for the most part few and far between) when we have a slight glimpse by faith, but we seldom get beyond this. It would seem that this glimpse was more pronounced during the season of our first love than it has ever been since. I recall a conversation had with the late Elder Benton Jenkins, after I had been in the church a few years, in which I bemoaned the fact that I was in a cold and listless state, and expressed the hope that I might soon again experience the joy and peace that were mine when I became identified with the church in her visibility. In a kind and brotherly way he assured me that I never would experience that first love again. At the time it was hard to believe, but I have learned from bitter experience the truth he uttered. If we could always be babes in Christ, where would we find fathers in Israel? No, it is a growth in grace and in the knowledge of God our Savior. The more we grow in grace and the knowledge of our Lord and Savior Jesus Christ the more we grow in the knowledge of ourselves. This latter knowledge is just as needful as the other, lest we become high-minded, and forget the source from whence cometh all (not part) of our mercies.

The meetings in New York are both pleasant and profitable. We feel that

Elder Dodson's gift is growing, and certainly we do not know what the churches in the Warwick Association would do without him. Next Sunday he goes to Warwick, and Elder Walker, from Philadelphia, comes to serve the church here. Truly the outlook among the churches is not at all encouraging, but it must be the purpose of God that matters are as they are, or it would be otherwise. I am inclined to think that just here the doctrine of predestination fits in, and we do well to test the matter as to our full belief of this portion of the doctrine of God our Savior. The Captain of our salvation is still at the helm, and in his own time and way will bring about and fulfill all his purposes. I think we have to leave the matter just there. May the faithful few remain faithful.

I have read with much profit Elder Lefferts' editorial in the last issue of the SIGNS.

I am glad to advise you that I am well again, and look forward with pleasure to seeing you all on our return to Middletown. I doubt if we go home before May 1st next.

In gospel fellowship, your brother,
R. M. STRONG.

MONROE, Ga., Oct. 18, 1923.

DEAR BROTHER LEFFERTS:—I would love to tell you all about our associations. They are now all over for this year, the last one being our own, the Oconee. We attended six of them, and all seemed to be lovely, except one, which was made a little unpleasant by one of the visiting ministers who wanted to "unify" us by telling us that the faith of Elder Gilbert Beebe was extreme on predestination, and condemning those of us who profess to believe as did the late Elder Beebe. This failed to "unify" some of us who

had loved that doctrine before this criticizing preacher was born. According to the first Minutes of the Oconee Association, in 1837, the clerk was directed to have the proceedings published in the SIGNS OF THE TIMES, showing thus at that time our accord with the principles advocated by Elder Beebe. In 1854 the Oconee opened correspondence with the Warwick, Delaware River, Delaware and Baltimore Associations; the Ocmulgee and Yellow River Associations did the same. We have been in perfect peace and harmony ever since, with Elders Joseph L. Purington, William L. Beebe and J. G. Eubanks living with us for many years during that time as pastors of several of our churches. Now, at this late date, for any one to come to any of these associations and condemn the doctrine of those Elders and of our former Moderator, the late Elder D. W. Patman, and of the late Deacon D. F. Montgomery, all of whom visited these associations before many of us were born, and to hear younger ministers saying it is never too late to correct the mistakes of our fathers, is indeed very unpleasant to some of us, to say the least. If they want two or more salvations, or limited predestination, or that God merely overrules the wicked with no purpose in what they do, we are willing for them to have their doctrine and keep it to themselves. We want none of it. Some of us are not willing to change yet, and shall not be later. It is inclined to make us stronger in the old doctrine of the apostles, and of such men as Elders Beebe, Purington, Chick, Durand, Eubanks and others whom we love and cherish, even the sweet memory of those who have passed away, and we want to prove it by again coming up north next spring to those as-

sociations. We feel that the truth needs no "unifying," and that truth and error will not mix.

Your brother in hope of life,
JAMES M. ADAMS.

LITTLESTOWN, Pennsylvania.

DEAR FRIENDS:—I have often desired to write and tell you I am still the recipient of your kindness, and again thank you. I hope I am truly grateful to our Father, as well as to yourselves, and hope you may long be spared to comfort the weak and weary. I little thought when my name was put on the free list that I would be a burden so long; so many weary years of nervous suffering, with no brother or sister in the flesh or Spirit to comfort, yet I still have my God, my Savior, who can save unto the uttermost. Nothing but an all-sufficient Savior can do me any good, for I am ever straying, never showing forth the marks of the Spirit, which are love, patience, &c., but it causes sorrow, which makes me feel I have the witness within, and is that not above all blessings? Yes, yes. Truly the spirit is willing, but the flesh is weak. Thirty-eight years ago I was placed in the liquid grave by Elder Chick, who was truly a pastor as well as a preacher; but he has gone to his reward. God's ways are past finding out.

Since writing the above I was more than glad in reading in the SIGNS the lines under the heading "Encouraged" to know the pure hearts had been stirred up.

Pardon me for writing so much. I often have the desire, but the mind is weak as well as the body. May God's blessing rest upon you all for your kindness.

I remain gratefully yours,
GEORGIA D. ENGLAND.

MARTINDALE, Texas, Dec. 18, 1923.

DEAR EDITORS:—Please find inclosed money order for the sum of six dollars, to apply on my subscription for the dear old SIGNS. I enjoy reading the SIGNS more than any religious paper, and it is a great comfort to me to read the many experiences the dear saints write. I hope to live to see it published many more years. The preaching of the truth is what counts with God's people. The world at large is so far from it in practice, as well as religiously and politically, that it seems to cause God's people to hunger for seasoning of the food.

We are having regular meetings now on the second Sunday and Saturday before in each month, conducted by Elder C. Thomason, and invite all Old Baptists of the same faith and order to visit us when convenient.

Yours in bonds of peace,
J. L. JENNINGS.

A COPY of the SIGNS, dated "Alexandria, D. C., May 19th, 1837," has come into our possession. In the "List of Agents" are shown two hundred and twenty-one people who were authorized to solicit subscriptions for the paper. After nearly eighty-seven years, how many new subscribers would we get in 1924 if two hundred and twenty-one people would actively try to get subscriptions? Let each church or community select a man through whom to report. Some of our readers do not have checking accounts and it is inconvenient to obtain money orders, but they could easily hand the amount over to one who has a checking account to send in for new subscriptions or renewals, thus insuring promptness in their dues and material aid to the publishers. Can we count on your cooperation, kind reader? R. L. D.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

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Elder R. Lester Dodson, Rutherford, N. J.
Elder George Ruston, Kelly Corners, N. Y.
Elder Charles W. Vaughn, Hopewell, N. J.

All letters for this paper should be addressed, and money orders made payable, to

J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

JOHN XV. 14, 15.

“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.”

Having meditation regarding the love and friendship of the Lord's people we quote the above as a basis of remarks to write unto you, our friends. Jesus expressed the first sentence, “Ye are my friends, if ye do whatsoever I command you,” which calls us to note the mutual love existing between Christ and his people, who are members of his body. They, being members of his body, are active in the body in accord with the mind, as the living Head commanded. The doing of the things commanded is but the action of life in his people. The action of life is not produced by a dead body, hence we must be alive to have active life. Man in nature is dead in trespasses and sins, and hath no spiritual life until he is quickened by the Spirit, and in this spiritual life is given understanding, and the Spirit maketh manifest the spiritual man which is in obedience to the Son, even as the Son is to the Father, and all the commandments of the law of the Spirit of life are in the heart and mind of every

child of grace, which identifies them as his friends. What great love the Father hath bestowed upon us that we should be called the friends of his Son, and having that love for his commandments which constraineth us to be obedient children. The cause of Christ embraces fellowship, order and faithfulness in his house, and all these are commanded by him in his Spirit, of which we trust we are partakers. Henceforth his Spirit taketh of the things of his and showeth them unto us. The child of grace has the mind of Christ, and the relation of obedience rendered by the Son to the Father is in the hearts of all the subjects of grace, and whatsoever he commands they do, and are a unit in action as they are led by him as their Shepherd, and they do what he doeth; as sheep of his pasture, they feed, and know he feedeth, and none other can give that food, for it cometh from the treasure of heaven, and none can give it but the Son. His friends know the things committed by the Father to his Son, and he hath made known unto us all things that he heard of his Father. The Father commanded his Son, and his Son was obedient to his Father in all things commanded. Jesus declared that he came not to do his own will, but the will of him that sent him. Jesus taught his disciples in word and act, and by the revelation from the Father they knew he was the Son of God, and the works manifested were beyond the power and comprehension of the natural man. The disciples of Jesus were spiritually minded, and all the commands of Jesus were felt and revered, by which they could say, “Thou hast the words of eternal life.” Dear brethren, as we are united in the body, and every member of special use, we feel we want all to be present and feel the love one to another flowing from

heart to heart. When the light of grace shines in the walk and conversation of an individual, all who see light rejoice in the light, and a special friendship is felt for the one who walketh in the light. This one perhaps has had a hope but a short time, yet is bearing fruit unto God through Christ, and we know it is a precious fruit, because of its sweet and delicious flavor. Having the sweet and precious fruit borne upon the tender branch, we are continually questioning, Why do they not come to the church? not realizing they must wait the Lord's time. When they feel the power of his word, "Go home to thy friends, and tell them how great things the Lord hath done," they are made willing in the day of his power. We feel Jesus is a friend to the sinner, and one who never leaves nor forsakes, but keeps and saves with an everlasting salvation; where his Spirit ministers it is a sacred place. Jacob, when he lay all night with a stone for a pillow, and saw, as it were, a ladder reaching from earth to heaven, and the angels of God ascending and descending upon it, though restless and weary, yet, with the presence of God, he could say, This is none other than the house of God. The members of his body as his house are to each member as the poet expresses, "There my best friends, my kindred dwell, there God my Savior reigns," and if possible we would forever be in praise, and enjoying the sweet fellowship of the saints. We do not wish to be separated from them.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

Dear brethren, it becometh all as followers of him to be faithful in every good

work, keeping in mind the admonition of Paul to Timothy: Study to shew thyself approved unto God. In all deliberations as children of light their light shineth forth from their hearts, and others see of their good works and glorify God. Their good works are the working out from their hearts, which God hath worked in them, both to will and to do of his good pleasure, and not the works of natural man. We can often sing, My dearest friends in bonds of love, whose hearts in sweetest union prove, &c.

We have some feelings along this line of thought we cannot express, but we hope the Lord hath commanded us, which enables us to realize a heart-felt power incomprehensible to the carnal mind, and we know we cannot find him out by searching, but continue hoping unto the end. We desire in our conversation, either oral or written, to be mindful of the friends Jesus had in mind when he spake. All people with whom we are surrounded that we are blessed to live peacefully with we call our friends, and are in this natural life, but not of the spiritual, though one might be both. Dear friends, may we be kept in that dear uniting love that will not let us part, and may it be felt in our hearts that we can say, Come thou with us. May those who have gone after other gods, whom we have felt were of us, be made to know the friends of Jesus, and to those who have not been given strength may it please God to give strength for their day in trials, and may we be favored to see them coming home to Zion with song and everlasting joy upon their heads, doing whatsoever he commanded them.

C. W. V.

CIRCULAR LETTERS.

(Written by Deacon Harvey J. White.)

The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1923, to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN IN THE LORD:—We hope we feel thankful to our Lord in giving us the privilege of meeting together in love and fellowship to receive your messages and messengers of our sister churches, and of the various meetings with which we correspond. We welcome all in love and unity with us. Jesus commanded us to "love one another; as I have loved you." Therefore, brethren, may we dwell together in humbleness and humility before our Lord and Savior. May our visiting ministers have the blessing of God upon them, and may they be given the tongue to preach the wondrous truth as it is in Jesus. We hope we feel thankful for all these blessings, and that we have the privilege of hearing this truth preached to us as it is in Jesus, the giver of every good and perfect gift. May this be a meeting of joy to all who are assembled with us, and may the dear Lord bless each and every one with lovingkindness, and shower his grace abundantly upon the little ones. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." It is good to every hungry soul to meet together and partake of the feast of fat things spoken of by the holy men of old, and so ably preached by his servants this day. All these things are for our good, our joy and our comfort, that we may praise him and love him, for indeed

he so loved us. All glory be to him, for there is none other name given under heaven among men whereby we must be saved. Brethren, may we continue to dwell all the days of our lives in the house of the God of our fathers in Israel: Abraham, Isaac and Jacob, and at last be taken unto himself in that heavenly home, where his people shall dwell with him and see him as he is and be like him, and so live with him and in him forever and ever.

Our next session is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, beginning on Wednesday before the third Sunday in October, 1924, and continuing three days. At that time we shall hope to be favored with a goodly attendance of your ministering and other brethren, bearing unto us messages of good news and laden with the holy unction of the Holy Spirit, that our souls may again be refreshed by your presence among us. Our desire for spiritual Israel is that the church of God scattered throughout our land may be encompassed about with the angel of his saving presence, and that the risen Christ may be the glory in her midst. The Old School Baptist Church of this generation has a great work to perform in standing for the faith once delivered unto the saints, in these days of falling away, if only the grace of God may strengthen us to be faithful, and to not weary in well-doing. May we set our faces as a flint against all errors and delusions of men, quit ourselves like men, be strong, not shunning to endure hardness, that we may prove ourselves good soldiers of Jesus Christ, fighting the good fight of faith, laying hold on eternal life.

H. H. LEFFERTS, Moderator.

K. C. SPINDLE, Clerk.

OBITUARY NOTICES.

Joshua L. Mellott, deacon and clerk of the Fairview Old School Baptist Church, at Needmore, Fulton County, Pa., died February 9th, 1924, at his late home on Pleasant Ridge. He was one of five children, the son of Isaac Mellott and Mary Lake, and was born February 19th, 1850. He is survived by two brothers: Caleb, living near Hustontown, Pa., and Enoch, near Hancock, Md. He was married to Miss Mary Mellott, the daughter of Dennis and Miriam Mellott, December 19th, 1872. Six of his children survive him, as follows: sister Miriam Mellott, of Hustontown, Pa.; Unger Mellott, of Hyndman, Pa.; Mrs. Maria Hess, of Pleasant Grove, Pa.; Thornton Mellott, living with his father on the home place; Thomas Mellott, living near Johnstown, Pa.; Mrs. Edith Garland, of Needmore, Pa. He was baptized in November, 1872, by the late Elder Thomas Rose into the membership of the Fairview Church, was made deacon in 1900, and was elected clerk in 1915. He served his brethren faithfully and well, was faithful in attendance at all the meetings, unless prevented by illness, and has been known many times to be at the meeting under such adverse circumstances as would have daunted many others. He loved peace and the prosperity of the church, was devoted to its welfare and was firm in the doctrine of the infinite omnipotence of God, and of salvation by grace. Brother Joshua had the respect of all who knew him, and was known to be a good, reliable citizen, and a kind neighbor.

The funeral services were conducted by his pastor, the writer of this notice, in the meetinghouse at Siding Hill, using as a basis the fifteenth chapter of 1st Corinthians, after which the mortal remains were interred in the cemetery adjacent. We have a hope for him that he is at rest in the paradise of God. May the Holy Ghost comfort the bereaved church and family.

L.

John Brimson died at his home in Remsen, N. Y., September 7th, 1923. He was born in Trowbridge, England, January 2nd, 1846, educated in the common schools near his home, and when seventeen years of age went to London, where he remained several years. He came to the United States in 1869, and found employment in New York city, where he remained about a year, then went to Syracuse, N. Y., where he was employed in a meat market. He went to Whitesboro in 1878 and opened a meat market, which he successfully conducted until 1910, when he retired, and moved to Remsen. He had been in failing health for several months. He was married to Esther Poile, of Delphi Falls, April 14th, 1872, who survives with one daughter, Mrs. R. May Jones, of Remsen, two granddaughters, one brother, of Whitesboro, and three sisters residing in England survive.

Brother Brimson was baptized the first Sunday in July, 1878, by Elder S. H. Durand, at Utica, N. Y., and was a member of Ebenezer Old School Baptist Church of Utica until 1898, when that church consolidated with Otego Old School Baptist Church, when his membership was transferred to Otego, where he remained a much loved member until called to lay his armor by and dwell with Christ at home.

Funeral services were held at his late home September 10th, conducted by his pastor, who spoke words of comfort to the sorrowing widow and friends. Burial was at Whitesboro, his former home.

ALSO,

John Martin Boes died at his home, in Los Angeles, Cal., October 27th, 1923. He was born in Hesse Cassel, Germany, October 4th, 1835. After receiving his education he served a four years' apprenticeship at the jewelry manufacturing trade. He came to the United States in 1854, locating in Newark, N. J., where he worked at his trade two years, going from there to Albany, N. Y., in 1857. In 1864 he enlisted and went to the front, serving until the end of the war. In 1866 he went to Utica, N. Y., where he established himself in business as a manufacturing jeweler and diamond setter. He was a member of the Ebenezer Old School Baptist Church of Utica until 1898, when that church consolidated with the Otego Old School Baptist Church, and his membership was transferred to Otego, where he was a member the remaining days of his life on earth. He, with his wife, went to California to live in 1905, and that has since been their home. Brother Boes was buried at the Soldiers' Home in Sawtoll, California. He was married to Bertha Schlapfer, August 27th, 1860, who together with six children: Clara, of New Hartford, N. Y.; Mrs. Charles Pfeifer, of Utica; John, of Salt Lake City; William M., of Los Angeles; Frederick W., of Chicago, and Francis C., of New York, survive. He is also survived by fourteen grandchildren and four great-grandchildren. Sister Boes is left lonely indeed. She writes his mind was much on the Scriptures, and on the things above, and he longed to go, and felt the end of all things was near. It was his desire to go quickly, which desire was granted, for he was reading in the SIGNS in the evening, and died at one o'clock in the morning. May the Lord reconcile us to his will.

Written by request.

ROSE T. LEONARD.

Brother **B. F. Pyles** departed this life at his home, near Campbellsburg, Ky., September 27th, 1923, aged 79 years. He was married to Miss Mary Coplinger in 1872, and six sons were born to their union: William and Jess, of Kansas; Otis, Sennate and B. Pyles, of Campbellsburg. W. Roy preceded him to the grave. Brother Pyles first united with the church at Providence, Ky. He joined Sulphur Fork Church, by relation, about 1890, and was a faithful member until

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.
C. S. MILLER.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ISAIAH XLII. 16.

“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.”

The above prophecy is full of wonder to the blind. It is evident that this prophecy is to Israel; that is, the prophet was speaking to the house of Israel. There is no doubt this is a figure, or type, and did and does embrace spiritual Israel (the church) in her travels in this gospel day, for the prophet begins this chapter with the mark of attention: “Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” This can have reference to none other than Jesus, our blessed Redeemer, and this being so we see that the Gentile is embraced in those who are led in a way they have not before known. There are three things in this text I wish to notice. First, the leader, the one who says, “Behold my servant, whom I uphold, mine elect,” is God, and he says, I will bring the blind. No conditions nor ifs in it. Oh how

precious is this positive declaration. No wonder Paul says the gospel of Christ is the power of God. No wonder it comes to the blind in demonstration of the Holy Ghost and in power. No wonder it comes with such assurance to the poor soul who feels ready to fall by the way, and says to him, You are not your own keeper, but are kept by the power of God. I am glad that Wisdom away back in eternity saw and prepared such a safe and sure way for these poor blind pilgrims who have no abiding place here, but seek a country where all the shade will be removed from their eyes and they will be blest to see their blessed Leader as he is and be like him. This anointed of the Father says, I am the good shepherd, and my sheep (the blind) hear my voice and they follow me; they know not the voice of the stranger. Bless the dear Lord for this understanding the blind have to hear and know the voice of their leader (Jesus), and we just as truly thank his holy name for making us (the blind) deaf to the voice of the stranger. Dear, blind brethren, lift up the drooped head and receive strength for the feeble knees, for our God blessed this same old prophet to see this way so secure and sure that one,

though a fool, should not err therein. Now we come down to the day and time when this blessed prophecy began to manifest itself, and let us (the blind) gaze upon the great mystery, "I will bring the blind by a way that they knew not," a way which they had never traveled before. Oh how beautiful is the way. Angels, with the heavenly host, awakened the shepherds who were watching over their flocks by night and led them in the way (Bethlehem), and their eyes (the blind) saw the way. I am, says the Anointed, the way. In the beginning was the word, and the word was with God, and was God made flesh. As we follow him in the way every step is taken in wonder and amazement. It is a new way, it is God's way, and his way is as high above man's way as the heavens are above the earth. We see him in Simeon's arms, and hear Simeon bless God for what he (the blind) saw: God's salvation, and hear the old prophet say that he (Jesus) was a light to lighten the Gentiles, and the glory of Israel. Simeon saw here what Israel saw many years before. Now as we start out in this way let us note the great mystery in the way, but in this let us not lose sight of the surety of the way. I will have to pass over many of the waymarks, on account of space, but before I leave the babe I want to notice some of the crooked things which are in this way, also the darkness that shuts it out from the wise and prudent of this world, but he who leads the blind reveals it unto babes. We see Joseph and Mary take the babe and flee into Egypt (darkness). Why did they go? Because he who said, "I will bring the blind by a way that they knew not," said, Go. What! the God of the whole earth running for his life? Yes, Herod will seek his life. Right here in the be-

ginning of the way is a place so dark that nothing but the light of the Spirit which Jesus says shall guide you (the blind) in the way can penetrate, and so crooked that the world, with all its boasted wisdom, can never find or get one of these blind ones. Now let us go back to the Father of this blind nation, Abraham, who is the father of all the faithful. See him when called out. Though blind to the way he staggered not at the promise of God, but went out, not knowing whither he went, and sojourned in the land of promise, but it was a strange land to him. Here is evidence that he was led in a way he had never before traveled, but while it was a new way to him he did not stagger, and the reason he walked uprightly was because the God of Abraham, Isaac and Jacob did lead him, and there was no strange god with him. It is said that the sheep know not the voice of the stranger. Oh how my poor soul does rejoice while traveling this mysterious way to find these immovable monuments of the faithfulness of our blessed Leader, who knows all the way, and who makes all the mountains of doubt as level as the valleys, and makes straight all the crooked ways that come up in the mind and heart. Dear ones, all this heavenly host of blind pilgrims was completely hid in the seed of Abraham, for in his seed shall all the families of the earth be blessed. When this had come it was declared by the angels that this good news should be to all people, and as we journey on in the prophetic day we see them all stop and wonder with great admiration at these blessed waymarks. Take old Jacob, to whom this blessed promise was confirmed, after he had spent a life in this way, and had proved the faithfulness of God, his great leader, he could look back and see how wonderfully God had straightened

all the crooked places and smoothed all the rough places. While passing through many of them he felt they were against him, but the dear Leader could show him, as he did Paul, that all things were working for the good of all the blind who loved this way and were called to walk in it. Then please note Elijah, the old prophet, in this way felt in his very soul all his companions had been killed and that he was left alone with his enemies. Oh how rough and crooked was then the way to him, but God, faithful to his promise, removed every obstacle by showing him that he had reserved seven thousand who had not surrendered to his enemies, and the young prophet Elisha (the gospel church which followed Elijah, the church, under the law) saw him as he traveled in this highway, saw him go up in a chariot of fire drawn by horses of fire. This, to my mind, represents the fiery trials and afflictions through which all God's children must travel in this world. As we behold the dear church of God, which embraces every one mentioned in the text, in their fiery afflictions, singing as they go, we glory in tribulation, because it worketh patience, and in no way can the path of the weary souls be made smoother and straighter than to have patience to wait upon their dear Leader, knowing his faithfulness to all his blessed promises to his chosen and called. If we could see the end of the way (purpose of God) there would be no mystery, but our text truly teaches that this way was made for the blind (redeemed) to walk in, and they possess two natures: the Adamic, or carnal, which is enmity to their divine nature, which is spiritual. The gospel of God, which is Jesus, leads and guides us in the way of truth. The carnal mind was received from our earthly father, Adam, and is so corrupt it cannot under-

stand the things of the spiritual way. Satan is ever present with his deceit, and tells us that God, who leads us, doth not know. Jesus, who is the way, was not exempt from this great deceiver, but God the Father prepared for him a body which was to atone for this blind nation, who should be led in this sure way. While he was tempted in all points as his brethren, yet without sin; that is, the Spirit was given to him without measure, and he was able to resist all temptation and live a holy life, and in this he fulfilled the law, and all this blessed blind nation was in him, and he bore their sins in his own body and nailed them to the cross. If the knowledge of him and this blessed atonement had stopped at the cross we would have been like the apostle who said, If in this life only we have hope in Christ we are of all men most miserable. But the promise in our text is that he will make crooked ways straight and rough places smooth, so let us wait upon the one who promises. We have now followed him as far as we can, and unless he rolls away the stone that has the king's seal (death) upon it we never will see the way. How true it is that we, like Israel, who came up to the great waters of the Red Sea, must stand trembling and wait for God's salvation, and, according to his promise, his angels on the appointed morn come and roll the stone away and the seal of death is broken and the eternal sun shines forth in all its glory and lights up the highway, and makes it so plain through the gospel which brings life and immortality to light. The prophet's vision is now made plain, for we see the blind as they are journeying and communing on the great mystery, the crooked and rough way. This eternal Light which is to remove everything that blocks the way appears,

and shines with such glory it causes the heart within to burn with joy unspeakable and full of glory. Please look and listen to this wonder. Jesus says, What is it troubleth you so? With astonishment and wonder they say, Are you a stranger in Israel and know not the things which have taken place? O my soul, see how wonderful is the teaching of this Teacher. What things? Jesus of Nazareth, a man approved of God, and we had hoped he would redeem Israel, but to our great disappointment they have crucified him, and this is the third day, and some bring strange news to us, saying he is risen. "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" He began at Moses and the prophets and straightened and smoothed the way so these blind and fools could not err in the way.

I must now leave this glorious subject, with a short exhortation to the blind to watch for the footprints of the flock who walked this good old way, and be not carried away by the new ideas that are now being manifested among the flock. The gospel tells of these, and says, Go not after them, for they are designing men. They have men's person in mind, and not the welfare of our beloved Zion. In all your troubles rest with faith in your great Leader, for he has promised to bring us off more than conquerors.

Dear brother Lefferts, I have written some of my thoughts on the way in which God leads his people in this poor world of sin and sorrow. Look it over and if in your judgment there is anything in it that would give it a place in our precious paper you can publish it, but do not publish if you see anything that would not be for the good of our beloved Zion.

Yours in gospel bonds,

J. T. BARNES.

MILTON, Oregon.

ACTS XVII. 30.

"AND the times of this ignorance God winked at; but now commandeth all men every where to repent."

Why repent? Because God judges the world in righteousness. Who by? By Jesus Christ, who was before ordained for this purpose, and he is the only one capable of judging the world in righteousness.

"The times of this ignorance God winked at." What times? Of what ignorance was Paul speaking? While the Jews were the only nation at that time who had the law of Moses given them, yet they were in ignorance, because they did not know the Man whom God had appointed to judge the world in righteousness. Christ came to his own, and they received him not: his own, that is, the Jews. That was the time of ignorance with them, because all had sinned and had come short of God. The law of Moses did not change their minds, did not give them eyes to see nor hearts to understand that Christ was to bless all nations, that in Abraham's seed all the nations of the earth were to be blessed. The Gentiles also were in ignorance when they were worshipping idols. The nations of the earth were in ignorance while dead in trespasses and in sins. Paul was treating on God's purposes. He here was declaring the true and living God to them on Mar's Hill, seeing them still in their ignorance, showing to them that God had made of one blood all nations of men for to dwell on the face of all the earth, and had determined the times before appointed and the bounds of their habitations. This agrees with God's promise to Abraham, in blessing him and his seed among all the families of the earth. God had set their bounds and their places to dwell on the face of all the earth. Paul, being stirred in spirit

to see God's promise, and the time for his promise to be brought to pass, could say by the Holy Ghost, Now God commandeth all men everywhere to repent, not only the Jews as a nation to repent, but all men, Jews and Gentiles alike, because all have sinned, and God grants repentance alike to all men, to the whole house of Israel embraced in God's promise to Abraham, and embraced in the covenant between God and his Son, the Man ordained to judge the world in righteousness. They were commanded to repent, not while they were in a dead state of ignorance, in that ignorance which God winked at. He took notice of their ignorant state, pitied them, remembered his promise to Abraham, and now his promise must be fulfilled in exalting Christ a Prince and Savior to give repentance and the remission of sins to the house of Israel. The law covenant passed away and the new covenant came into force. God's promise is kept. Now all men everywhere repent, because God's promise is sure to all the seed, all the elect of God, all the living; for God is not the God of the dead, but of the living: of Abraham, Isaac and of Jacob. This is the time in which God has commanded his people to repent. This is the day of salvation, the accepted time. When you have heard his voice, harden not your hearts. Under the law they could and did harden their hearts, but not now. As Peter said, What was I, that I could withstand God? The apostle said, If you hear his voice. He did not say, If you do not hear his voice. His sheep hear his voice, and they that hear, live. Every one everywhere who hears, lives. They who hear, follow him. Therefore, it is all the living everywhere who repent among all nations of men whom God made of one blood and ap-

pointed to them their dwellings and habitations in which to dwell on all the face of all the earth.

JAMES W. LINN.

HAMMOND, W. Va.

KINGSTON, New York.

DEAR SISTER RUSTON:—It is with a deep feeling of unworthiness that I attempt to write you, or address you as sister. While I feel the brethren and sisters are very near and dear to me, I very often feel to be unworthy of a place among them, but it seems for the past few weeks I have been strongly impressed to write you some of what I trust has been the Lord's dealings with me, also what I feel to be my experience, if I have any. Sometimes I feel fully satisfied, and feel to praise and thank God for what he has done for my poor soul. It was a great comfort to me Sunday to see that one come forward. It took my mind back to the time when, I trust, I was made to come to the church and confess Christ openly as my hope, my salvation, my all, and to tell the brethren what a strong desire I had to be with them, but I felt so unworthy, and I still feel that way.

This was the way I long had sought,
And mourned because I found it not;
My grief, my burden long had been
Because I could not cease from sin.

Dear sister, I know if I write as my mind runs to-night it will weary you, for I am thinking back over my travels, or a part of them at least, back when it was first made known to me I was a sinner. It was when I was a child about eleven years old. I had a dream; I thought I was in an old building; it seemed to be a very old house, ready to tumble down. I seemed to be alone, and thought I looked toward the door and saw some one approaching. He was very fair, and I

thought it was the Savior, or Jesus, as I dreamed it. I thought he looked beautiful, yet when I fully realized it was he I was afraid, and crouched down in the far corner to try and hide myself from him. Then I awoke, and could not understand why I dreamed such a dream, or why I was afraid of him. In the morning after breakfast I again thought of my dream. I went out the back door, and a little way from the house was a knoll. While I stood on that spot it came forcibly to my mind that because I was such a sinner was the reason I felt to hide myself from him, and that house that was in ruin was my own poor soul, I was a wreck. I began to look over my past life and every wrong I had ever done came before me. Well, from that time I made a vow with myself that I would never again do anything I ought not to, but I could not get rid of that burden. There were times when I felt more burdened than others, but I felt that instead of growing better I was growing worse. I would find myself praying as I went about. Sometimes I would pray for mercy and pardon, but I had such fear I did not dare to fall on my knees to pray for fear God would strike me dead. It seemed it would be mockery for me to approach him in that way, but as I was going about I would cry, O God, have mercy on me; save or I perish; keep me as the apple of thine eye, and from the hands of wicked men. These are the words I used to utter. I would go to the meetings, and loved to hear the Savior talked about and set forth as a complete Savior, for I felt sure it would take a Savior of that kind to save one so vile as I, and at times when the Elder or brethren would be talking I would be made to weep in spite of my efforts to restrain my feelings. I did not

want any one to know how I felt. Sometimes they noticed how badly I felt, especially if they talked on experience. I could follow them until they came to tell of their sins being forgiven, then I was left in the dark, for it seemed there was no hope for me, but I trust God in his own time and way showed me my sins were forgiven, and I was made to rejoice with joy that was unspeakable and full of glory. When I was about eighteen years of age my burden was so heavy one night that it seemed I could not endure it or live through another night; I thought if I died hell would be my doom. I felt I would like to see Elder Clark and talk with him and tell him how terrible I felt before I went, for I knew he had hope for me, for he had spoken to me at different times. I thought he would preach my funeral sermon, and perhaps would think I was happy, and I did not want any one deceived, so I sat down and wrote him that night, then in my agony threw myself across the bed and fell asleep. Well, some time during the night I dreamed I saw a stream of water, and a large flock of sheep near the stream. They had been washed and were as white as snow, all one whiteness. Some were still in the water, and Elder Clark was leading them out, and I saw the Savior then as the good Shepherd of the sheep. This Scripture then came to me: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I awoke feeling my burden was gone, not knowing what had happened. Old things had passed away, and, behold, all things had become new. I rejoiced for some time, and in the morning asked them not to mail the letter. I burned it. I was away from home at the time, and

went about my work singing. Before that I was ashamed to sing in public, and told them I could not sing. They thought some strange thing had happened to me. Well, I had a short season of rejoicing, then I began to doubt. This thought came to me: You saw all those sheep that had been washed in the water and in the blood of the Lamb, Christ Jesus, but you did not see yourself as one of the sheep. Then I was plunged in the dark, and doubts and fears began to arise. I went on in this way for about four years, then I was very sick. While I was lying in bed I was exercised very much. It seemed I had received the word with joy, but the world and cares of life had choked out the better joys, and the parable of the sower came to me, causing me considerable anxiety, and finally my mind was led to join the church, that I was to take up His yoke and follow Him, so I thought that if my life were spared I would go and tell the church what I felt the Lord had done for me, if I was not deceived. Then came my unworthiness again, but in the Lord's own time he brought me to the fold, with believers enrolled, with believers to live and to die, but I am still a poor wayfarer. It would take me all night, perhaps, to write all that is running through my mind of my travels as I have been led.

I hope you all are well, and enjoying the presence of the Savior, for in his presence there is fullness of joy, and at his right hand there are pleasures for evermore. I am feeling better. I did feel that my time here was short; if so, I trust and hope the Lord will give me dying grace, and bless those who are left behind. I hope no one will mourn for me.

Your sister in hope,

LIZZIE SECOR.

COLUMBUS, Georgia.

DEAR BROTHER LEFFERTS:—There is a desire in my heart to write you, and I hope the desire is from the Lord, and that he will guide my pen, that what I may write will be in honor and praise of his most holy name. Surely I have been enabled to appreciate the spiritual food the great Shepherd has enabled his under-shepherds to give out to his afflicted poor people through the columns of our dear old family paper, the SIGNS OF THE TIMES, a blessed medium of communication for the redeemed family of grace, coming twice each month laden with glad tidings of great joy, comforting and encouraging the wayworn pilgrims in the way while sojourning in this wilderness world. Fifty years, and more, I have been reading the SIGNS, and I feel sure I love the glorious doctrine it sets forth, and the Lord's dear children who fill its columns with words of praise and honor to God, our Father, with a pure love. I often go to my pile of old SIGNS, back as far as 1885, and read them, and find them filled with the same glorious doctrine of God our Savior, and love and sweet fellowship of the saints, as to-day. How peculiar that they never grow old, telling us of the old, old story of Jesus and his love; just suited to this peculiar people. I can truly say, I have no confidence in my poor ability to write anything of value, but can truly say that I am able to feast upon the letters and editorials in the SIGNS. It seems to me we need to-day, more than we ever did, something that will stand immovable for the doctrine, the truth and the faith of our fathers, and my hope is that you, and the associate editors of the SIGNS, may continue as you have, saying, Salvation is of the Lord, preaching Christ the way, the truth and the life, making the way

plain. Cast up the highway for the Lord's people, taking oversight of the flock, for ye are the Lord's ministering servants. Oh how thankful the Lord's dear children are for these gifts, the Lord's ministers, to expound the Scriptures to them, instructing them, watching over them, comforting and encouraging them in the way. What glorious things to dwell upon. Like David of old, I would say, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." There are times when it is most sweet to be enabled to meditate upon the things of the Lord, and to have a view of his might and majesty, to be taught something of his most holy character and glorious attributes, but these things are known only as he is pleased to reveal them unto us by the shining light of his Spirit in our hearts; and this light that makes known unto us his divine perfection also shows us our vileness and imperfections. I trust God has made known unto me that I am altogether vile, and have been made to cry out, Unclean, unclean, and have no power to cleanse myself. Still we pray for deliverance from darkness and the sins of self-righteousness, for here we are able by divine grace to view our King in beauty and holiness, and ourselves, as Solomon describes us, as nothing, and less than nothing, and vanity. "Without me ye can do nothing." This truth I never want to lose sight of, that he alone can keep me, and that he alone is my Savior, now and forever. I love to think of him and rejoice in him, having no confidence in the flesh, for we know that if we live after the flesh we die, but if through the Spirit we mortify the deeds of the body we live. The one desire of

my heart is to trust in him in all things at all times. He has been my helper in times past, and often I have felt to rejoice in him, which is a comfort the world knows not of, neither can they take it away. May God grant us grace to know and do his will, and give him all the glory.

Write on, dear brethren, for you are of those to whom it is said, Cast thy bread upon the waters, and after many days it shall return unto you. Write on, for when you feel to be saying the least in your writing you know not the message of comfort and cheer you are sending some poor hungry pilgrim. The SIGNS is surely to me as the shadow of a great rock in a weary land, coming as it does richly laden with the Master's goods to the poor, hungry, thirsty children. There are times when I feel so alone, isolated as I am, there being no church of our faith and order near, that I may hear the preached word and be in the sweet company of my best friends. "The Lord is my shepherd; I shall not want." I look on my table near-by, and there I see a stack of the dear old SIGNS. I begin to read these precious letters, written to one another, and soon feel to be in their midst, joining them in praise to the Lord.

May God bless you and the associate editors and publishers to continue the publication of the SIGNS OF THE TIMES many years to come. Remember me to the dear Baptists whom I met when at your home a few years ago. We are all anxiously hoping you will visit us again soon. Come this summer and bring your family and pay us a long visit. Love to Mrs. Lefferts and loved ones.

In christian bonds of love,

(MRS.) F. J. NORRIS.

THOMASTON, Georgia.

DEAR BRETHREN EDITORS:—I beg the sweet privilege of addressing you thus. I am sending herewith money order to pay for one year's subscription to the SIGNS OF THE TIMES, to be sent to E. A. Gordon, Thomaston, Ga. I have been taking the SIGNS about six months, and, if I know anything, I indorse the truth as set forth in its columns. It may look strange to the world for me, being raised as I was (all due respect and reverence to my dear old parents) in a Missionary home, and taught their faith, to be contending for the absolute sovereignty of God; and it seems strange to me, since I never heard an Old Baptist preach until I was twenty-seven years old. It only proves that God works everything after the counsel of his own will and none can hinder. I enjoy the letters and writings of all, especially the dear old weather-beaten patriarchs who have weathered so many storms of life, thereby having more of their dross consumed and their gold refined.

I will not crowd out more wholesome writings by taking up your space. Pray for one who feels like one alone, but hopes for a better life through Jesus Christ.

JULIUS J. LACKEY.

PARSONSBURG, Maryland.

DEAR EDITORS:—I am sending you a new subscription for the SIGNS, our dear old paper that is loved for the manner in which it so ably sets forth the teachings of our Lord and Master. We who have the privilege of its perusal should take the very, very good and timely suggestion of Elder R. L. Dodson, and exert ourselves a little, and show the appreciation we have for the labor and sacrifices of the editors and publishers. This is from

one who cannot see self as he sees others. I was baptized by Elder A. B. Francis the second Sunday in June, 1894, in the fellowship of the little church of Forest Grove. I thought at that time I was done with sin, and that my troublous forebodings were at an end, but alas, how sadly mistaken I was, for the corruptions of sin are all that this poor sinner can see in self, but by the mercy of a dear risen Redeemer I, even I, entertain a little hope in that great plan of salvation by grace, and grace alone.

GEORGE W. ADKINS.

A COPY of the SIGNS, dated "Alexandria, D. C., May 19th, 1837," has come into our possession. In the "List of Agents" are shown two hundred and twenty-one people who were authorized to solicit subscriptions for the paper. After nearly eighty-seven years, how many new subscribers would we get in 1924 if two hundred and twenty-one people would actively try to get subscriptions? Let each church or community select a man through whom to report. Some of our readers do not have checking accounts and it is inconvenient to obtain money orders, but they could easily hand the amount over to one who has a checking account to send in for new subscriptions or renewals, thus insuring promptness in their dues and material aid to the publishers. Can we count on your co-operation, kind reader? R. L. D.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in March (30th). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

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Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

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

"SHALL there be evil in a city, and the Lord hath not done it."—Amos iii. 6.

The "evil" here spoken of means troubles, calamities, afflictions, adversities, trials, disasters, &c. None of these things could be in any of the cities of Israel, or of Judah, except the Lord did it. No enemy could ever touch the Lord's chosen to hurt them without the Lord directed and sent that enemy against his people. This declaration is addressed to the children of Israel, as is apparent from the first verse of this chapter, and the prophet of the Lord here reminds Israel that they are the chosen people of God, whom he brought out of Egypt, and that of all the families of the earth the Lord had chosen, or "known," none but Israel. Because they were the Lord's, therefore he punished them for their iniquities. No other people was dealt with after their sins as Israel. The heathen could engross themselves in idolatry and wickedness and prosper therein, but not so Israel. God had made a covenant with them by Moses, and every transgression of that covenant carried with it punishment. Two could not walk together except they were agreed. Of these two,

the Lord was one; the other was Israel. There could be no walking together of the Lord and Israel with their sins separating between them, therefore all these evils brought upon the cities of the chosen people were the Lord's work; to punish them for their transgressions. However the great defect of the old covenant was that no matter how much punishment might be visited upon Israel because of iniquity, no real reconciliation was ever effected that way. Not until Jesus came and the sins of all the elect of God were visited or imputed upon him, not until the blood of Jesus had atoned for all those transgressions, was real reconciliation brought about between God and his people. The law never did, and never could, reconcile God's people to himself. It took an infinitely better covenant to do that: the new covenant in the blood of Jesus Christ. Under this new covenant the elect of God have their troubles and afflictions, all of which come, not by chance or accident, but are sent by the Lord to his people, not to reconcile them to his will, but as evidence of their reconciliation. No other people in all the world have the trials and temptations which the Lord's people have. They do not have them because they are not included in the reconciling bond effected by the work of God and his people, but the children of God are sent these trials as proof of his love for them and of his choice of them. The Lord chastens whom he loves and scourges every one whom he receives. Without these things the elect have no evidence that they are the Lord's. The lion never roars except he has prey; no bird can be caught without a snare to catch him; no trumpet is ever blown but the people know there is cause for alarm; therefore, no evil ever comes to the city of God except there be a

cause, and that cause is God himself, and he brings the evil to his city because that city is his elect, loved as no other city is, and she needs correction or rebuke often to remind her of the ministry of reconciliation wrought out for her in the glorious and victorious work of her Lord and Savior.

“O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear?”—Isaiah lxiii. 17.

To err is to wander from the ways of the Lord. The ways of the Lord here mean the precepts of God as set forth in the law of Moses. God so made man in the first place that it was not possible for him to keep in the way of the Lord; that is, to maintain himself in obedience to the law of God as delivered to Israel by the hand of Moses. The fear of the Lord is to hate evil, this hatred of evil does not reside in the natural heart of man; yet God made that heart, and, in making it, it was his design that the natural heart should never naturally hate evil or reverence that which is divine. Now, the text asks a question: Why is man made so as to err, and why is the heart made hard against the hatred of evil and the reverence of God? The answer plainly is, as is the answer of nearly all Old Testament questions, that had it been possible for man to keep himself from erring, and had it been natural for the human heart to reverence and fear the Lord, there never would have been any necessity for any better covenant than that of Moses, nor for the coming in the flesh of the blessed Son of God. Nearly all these questions find their answer in the coming and in the work of Jesus. It was because salvation could not come by the law, because man had not the power within him to save himself, that Christ came and was made in all things like his

brethren, the elect of God, in order to fake out of them the stony heart and give them a new heart, a heart which could and would reverence and fear the Lord, thus making a new creature in Christ Jesus, who would delight in the law of the Lord and who would not willingly want to err from his ways. No one of all the Lord's people will dispute the fact that human nature is sinful and depraved. That being so, this depravity certainly did not originate from a monkey, but from the first man Adam. This first man was the creation of God, and all that this first man ever developed was in him when God made him. While man was made upright, he afterward fell into condemnation; there must, therefore, have been in him at the beginning the inclination to fall. When this inclination to fall met its opportunity in the temptation brought by the subtle serpent, then was sin fully developed. Had the first man been created with no inclination within him to yield to temptation, then all the temptations which the serpent might have brought to bear never would have made a sinner of him. Without these imperfections in the first man, and in the progeny of that first man, there never could have been revealed the perfection of the Lord from heaven in the second Adam, and in the children of the Lord Jesus Christ. This, then, answers the question as to why man was made to err from the ways of the Lord, and why his natural heart was hardened from that holy reverential fear which is the beginning of spiritual wisdom. No proper conception can be had of all the predestination of God unless we have faith given us to see all events linked together from the beginning unto the end in one wonderful unbreakable chain of divine wisdom directing all things.

"I MAKE peace, and create evil. I the Lord do all these things."—Isaiah xlv. 7.

Taking this expression in connection with its context, we see that it particularly refers to the uprising and prosperity of the kingdom of the ancient King Cyrus, commonly called the great. The wonderful power of Cyrus, and the marvelous spread of his rule all over that eastern land, was explained by the fact that the Lord did it. Without the power of God there could have been no Cyrus, nor his strong empire. The fourth verse tells that it was for God's elect's sake that Cyrus was raised. God used him to deliver Israel from their captivity to Babylon. In the first place, it had been by the power of God that the Babylonian empire under Nebuchadnezzar had been strengthened and prospered to such an extent that its ambition could not be appeased except by the conquest of Jerusalem and by the captivity of Israel. Never could the Babylonians have gained the ascendancy over God's elect Israel had it not been by God's will and power. But Israel had become very corrupt, and had strayed far from the paths of the fathers, and from the law of Moses. This was God's way of chastising Israel for her sins, by giving her over into the hands of the heathen for a time. This was an evil thing, and so it seemed to Israel, but God did it. Who can dispute it? Just as it seemed evil to Israel for the heathen to hold sway over them, so it seemed an evil thing to Babylon for Cyrus to gain the ascendancy in turn over them and to bring the glory of Babylon to naught. Yet this evil, too, God did. The first evil meant the carrying away of Israel into captivity, the second evil meant the deliverance of Israel from captivity under the favor of Cyrus; the first seemed an evil to Israel, the second was an evil to

Israel's enemy. The Lord's work never fails, whether that work be to cause the clouds of night to gather thick and dark about us, or whether it be to scatter that darkness by the all-conquering rays of the oncoming light of his salvation and glory. The God of peace is the God of the whole earth. To make peace is to effect a reconciliation between two opponents. When Israel was in her own land it seemed good to her to walk in her own counsels, so she forsook the holy precepts of God. It took an evil dispensation against Israel to reveal God's judgment of her. Afterward down in Babylon, when she would have served God, she found her harps hung on the willows and her heart sick with alienation from her own land. It often takes this to make us appreciate our blessings. Many times we complain and rebel with God's goodness in us and all around us, yet are we not satisfied; but when these blessings are taken from us, then do we mourn our loss and repent us of the stubbornness of our carnal nature. As it took an evil dispensation against Israel to correct her idolatry and waywardness, so it took an evil dispensation against Babylon to return Israel, a remnant of her, to her own land again. Of these evils the Lord was the Creator. He brought about the growth and prosperity of Babylon under the reign of Nebuchadnezzar, and he likewise brought about the development of the empire of Cyrus by which Babylon was vanquished. By both these evils Israel was benefitted. It is just as true today of spiritual Israel as it was then of national Israel, that all the growth and decline of earthly kingdoms and powers redound to the good of the church and to the glory of God. God does his will in the army of heaven and among the inhabitants of the earth. The army of

heaven is the church of the living God, the inhabitants of the earth comprise those whose dwelling is wholly in earth, and who have no part in the holy city. God's will is done in all the affairs of the kingdom of heaven, likewise his will is done in all the affairs of the earth. All these things so come about that there is no mischance or misfits, but every thing is in his time and place. God has a time for everything, and everything is in its time and place, all at the right instant, never too soon. How safe we poor sinners are with such a God as this to watch over us and to care for us. If only we might have faith, and ever more faith, to be not so unbelieving. L.

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George W. Adkins, Md., \$1 00; R. J. Hall, Va., \$1.00; John Davis, La., \$8 00; Thomas W. Records, Mo., \$2.00; Mrs. S. A. Bird, W. Va., \$3.00; Sarah J. Clegg, Pa., \$1.00; Thomas C. Roe, Md., \$6 00; E. G. Webb, Kans., \$5.00.

OBITUARY NOTICES.

Elder Wm. Leroy Rogers was born in Jackson County, Alabama in 1838, moved to Franklin County, Tennessee, where he was married to Mrs. Sarah Grove. They came to Hood County, Texas in 1872. To this union ten children were born: Samuel D. Rogers, of Des Moines, N. Mex.; Mrs. Eliza Macy, of Clovis, N. Mex.; J. C. Rogers, of Des Moines, N. Mex.; George Rogers, of Flaxon, Okla.; J. A. Rogers, of Mountain Air, N. Mex.; Mrs. Druza Meyers, of Abilene, Texas; M. N. and C. C. Rogers, of Sweet Water, Texas; J. B. Rogers, of Mountain Air, N. Mex. One child died in infancy. The mother of these children passed away at their home in Johnson County August 17th, 1892. In 1894 brother Rogers married Mrs. M. S. Donaldson, of Blum, Texas, who survives him. When twenty years of age brother Rogers entered the ministry of the Primitive Baptist Church, and has been faithful to his call, and served his church until the last two months. Elder Rogers died at his home in Cleburne, Texas, January 31st, 1924, being nearly 86 years old. Brother Rogers had been in failing health for two or three years, but bore his afflictions with patience, and when asked how he was getting along would always say, Very well. The writer heard brother Rogers preach for forty-two years ago. He was an able minister of the gospel, and stood firm on the doctrine of predestination, as advocated by the SIGNS OF THE TIMES, and was a great friend of that paper. Elder Rogers requested the writer to conduct his funeral service. The funeral was held at his home in Cleburne, February 2nd, in the presence of a large congregation, then we went to Fall Creek Cemetery, eighteen miles west of Cleburne, near his old home, and there met another large congregation gathered, and after a short service in the church-house we laid his body beside his first wife, there to await the resurrection morn. Sunday at 11 o'clock, a memorial service was held in the old Confederate Soldiers' Hall, at the Court House in Cleburne. We feel sure that our precious old brother is gone to rest with Christ forever. We hope to meet the dear old brother where parting is no more. May God bless all who mourn.

SOLON GIPSON.

Sister **Mary Massey Eubanks**, wife of Elder J. G. Eubanks, died at her home in Newark, Del., Friday, February 15th, 1924. She was born November 20th, 1844, near Union Court House, about twenty miles north of Columbia, S. C., where she lived with her parents until she was about eight years old. From there they moved to near Lost Mountain, Ga. Here she united with the Sorrel Spring Church, Cobb Co., Ga., about the year 1874, and was baptized by Elder Newton Eubanks, a cousin of her husband. She had

been a patient sufferer for years, being afflicted by a goitre and a weak heart. She dreaded the monster death, yet said, "I am not afraid to die." Her faith was firm to the end. She believed in salvation by grace alone, and lived this belief all her days. She is survived by her husband, five sons and four daughters: Hassel and James, of Louisville, Ky.; Benj. T., of Newark, Del.; Beebe, of Washington, D. C.; O. P. Eubanks, of Wilmington, Del.; Mrs. H. H. Townsend, of Chester, Pa.; Mrs. N. W. Lee, of Philadelphia, Pa.; Mrs. Georgia Pyle, of Hudson, Kan., and Miss Eugenia, who lived with her parents and faithfully served them all her days. Sister Eubanks will be missed by all who know her, but most of all by her constant companions, her husband and daughter Eugenia.

The funeral services were held from her late residence. The day was very stormy, which kept many from attending the service. However the house was well filled, which showed the esteem in which she was held. Interment took place in the Welsh Tract Cemetery, near Newark, Del. We believe she is at peace and rest. May the dear Lord comfort the bereaved family, and sustain us all by his grace.

J. C. MELLOTT.

James Lindsey Miller was born June 24th, 1868, and died February 4th, 1924, aged 55 years, 7 months and 11 days. He was the son of the late George P. and Agnes E Miller, born at Newark, Del., in the old Welsh Tract settlement, near the present site of the old meetinghouse. He never felt worthy to come into the church, but all his days he believed in salvation by grace, and has said more than once that it can be nothing but the grace of God that can save a sinner. About twenty-two years ago he was in the German Hospital, at Philadelphia, Pa., between life and death, after an operation for appendicitis, and after his restoration to health told us at home that he had been visited by a revelation from God that he was a sinner, and from that time was given a hope in Christ, yet he never after was given strength to come to the church. He was stricken in health, and died suddenly. After being at his office he started to walk from his office to the station at 52nd Street, Philadelphia, and dropped dead. Interment was at Welsh Tract Cemetery, February 8th, after services at my home, in Newark, Del. Elder J. G. Eubanks spoke feelingly of his death.

His brother,

JOHN B. MILLER.

Elizabeth Turrell, the subject of this sketch, was born October 6th, 1844, and died February 23rd, 1924, aged 80 years. Sister Turrell for the past year had been in failing health, and several times had expressed the desire to go from this world of sin and sorrow and meet her Saviour. Her hope was strong,

and the last time I saw her, which was shortly before she died, she said, I long to go. The Lord is good, and will not leave me now, and I long to go and be at rest. She was a very devoted sister in the church, always present, until prevented by sickness. We will miss her counsel. Her place is vacant, but we mourn not as those who have no hope. For her to live was Christ, and to die is gain. Her husband, who preceded her to the place of eternal joy, died April 29th, 1920. Beside the church, she leaves two sons and one adopted daughter: Dr. Turrell, of Cleveland, Ohio; David Turrell, of Mentor, Ohio; Mrs. Lillian Grosvenor, of Detroit, Mich. Hymn 1246 (Beebe's collection) was read by her request, and I spoke from Rom. viii. 38, 39, to the friends who had gathered. May the Lord bless them that mourn.

GEORGE L. WEAVER.

Albert Manning, only son of Ephraim and Caroline A. Manning, died February 19th, 1924, aged 60 years and 17 days. He was a useful and noble man, and loved by all who knew him. He will be greatly missed, but none can miss him as his immediate family. He was a kind husband, a good father, a dutiful son, a faithful friend and a friendly neighbor. I never remember his giving me a cross word. O how I miss him. But all the skill of the best doctors could not keep him here. Everything that kind hands and loving hearts could do was of no avail. There is a time to be born and a time to die. None can stay the hand of God. He leaves a wife, one son, one sister and his mother to mourn their loss. May God give us reconciliation and cause us to say from the heart, Thy will, not mine be done.

CAROLINE A. MANNING.

Edwin F. Readhimer was born in Bienville Parish, Louisiana, December 6th, 1872, and was married to Miss Ola Pullin November 29th, 1896. He united with the Oak Grove Primitive Baptist Church, Natchitoches Parish, Louisiana, November 3rd, 1906, and was baptized by the writer. He was ordained deacon July 6th, 1918, which office he filled to the comfort of the church, and, we hope, to the glory of God. He was also clerk of the church for several years. He was faithful in attending his meetings and associations, also the district meetings, and his presence was a comfort to the children of God, and now his absence brings sorrow to their hearts, but the Lord knows best. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His body was laid to rest in the Saline Cemetery, near where he was born and raised. The unworthy writer tried to speak words of comfort to a large and attentive congregation. He leaves his dear wife, mother, several brothers and sisters to mourn his absence. May the good Lord bless them and comfort their poor hearts, and give the dear wife

and mother strength to bear their afflictions and sorrows. May his sweet love abound in their poor hearts, and may they feel in their hearts his presence and care over them, is the prayer of the writer.

Written by request of the dear wife.

J. J. WHITE.

My dear brother, **Absalom M. Vore**, passed from this life January 28th, 1924, at his home in Bucyrus, Ohio. He was the son of Jesse and Katie (Mussar) Vore, and was born in Center Co., Pa., in 1840. He moved with his parents to Crawford Co., Ohio, in 1859. He leaves a grief bowed widow, also one daughter and two grandsons, of Marion, Ohio. He was the oldest of five living children: a brother, Lewis H. Vore, three sisters, Mrs. F. W. Fralick, Mrs. Alice Moore and Mrs. Mary Pittman, of Havana, Kans. He was universally esteemed as a man of the highest character, and his high ideals and many deeds of kindness won for him the love and respect of every one who knew him. We mourn not as those who have no hope. He received a sweet hope in Jesus in early life, and at the time of his death was a subscriber to the SIGNS OF THE TIMES.

He was laid to rest in the mausoleum at Bucyrus, Ohio.

His sorrowing sister,

MARY (VORE) PITTMAN.

Little **L. C. Shipman**, the infant son of Elder J. W. and May Shipman, was born December 3rd, 1922, and departed this life February 19th, 1924, making his stay here on earth 1 year, 2 months and 16 days. He was the ninth child, and leaves to mourn his death, father, mother, two sisters, five brothers, one brother having preceded him in death. He was taken with measles and pneumonia, and was only sick about one week when the Lord of heaven saw fit to take him out of his suffering. Oh how we miss him, but we are made to say, like the prophet of old, Blessed be the Lord that giveth, and blessed be the Lord that taketh away.

Written by his heartbroken MOTHER.

Joshua Cross was born December 18th, 1853, and died January 5th, 1924. January 4th he started from his home to go to the home of his daughter, Mrs. W. D. Parsons, and on the way was stricken with paralysis, and died in a few hours. He was united in marriage to Sarah Phillips, and to that union were born eight children, four boys and four girls. He leaves a widow, two sons and three daughters to mourn their loss: Calvin and Frank, Mrs. W. D. Parsons, Mrs. John Moore and Mrs. W. J. H. Wright.

Funeral services were conducted Sunday, January 6th, at the home of Mrs. W. D. Parsons, by Elder Jerome Polling, who spoke words of comfort to the sorrowing ones, after which his body was laid to rest in the cemetery, there to await the Master's call.

MEETINGS.

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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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ALL WELCOME

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor

J. B. SALEE, Clerk, R. F. D. 1, Box 38.

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.

C. S. MILLER.

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THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92.

MIDDLETOWN, N. Y., APRIL 1, 1924.

NO. 7.

CORRESPONDENCE.

PORTALES, New Mexico.

✓
DEAR BRETHREN:—I am sending you an answer to a letter I received from a man in the east. He wrote, “Love God and love man is the sure guide to happy living on this earth, and to whatever is best for us hereafter. Everything else is more or less in doubt; nothing more so than some of the doctrines you are surest of.” He quotes Matthew xxii. 37, 39: “Thou shalt love the Lord thy God with all thy heart,” &c. “Thou shalt love thy neighbor as thyself.” 40: “On these two commandments hang all the law and the prophets.” The law, and all the prophets, and all of the glory of the Father’s house were hung upon the nail that was fastened in a sure place. That nail is Jesus. Isaiah xxii. 23, 24: “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,” &c. The law was a part of the glory of the Father’s house, because Paul says, 2 Cor. iii. 7, 8: “But if the ministration of death, written and engraven in stones, was glorious, so that the children

of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?” “For if that which is done away was glorious, much more that which remaineth is glorious.” Luke xvi. 16: “The law and the prophets were until John: since that time the kingdom of God is preached.” It is plainly set forth that we are not obligated to keep the law; none but the Savior did or could keep it. Our salvation depended upon his being able to keep the law. He loved God with all his heart, and his neighbor as himself. All the glory of his Father’s house was hung upon him, and he had the power to fulfill the law, and kept it perfectly. It demanded perfect and perpetual obedience. He said, No man taketh my life from me. I have power to take it up again. In the first place, this party who wrote me cannot do what he thinks he can, and no one else can. Then if our eternal salvation depends upon something we cannot do we are lost, unless it is so arranged some one else can do for us what we cannot do, and his doing is credited to us. Unless what the one does who is able to satisfy

the requirements of the law is imputed to us we are lost. This is exactly what was done for us when the Savior came. By his righteous living, death and suffering on the cross in the garden, and by his resurrection, we were eternally saved, and absolutely by nothing else. "So by the obedience of one shall many be made righteous."—Rom. v. 19. Again, "Much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Man cannot do what the law says, so it is written, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. viii. 3. This man the world thinks can keep the law is dead, blind, and cannot hear what Jesus says. Jesus asks, "Why do ye not understand my speech? even because ye cannot hear my word."—John viii. 43. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. There has got to be something done for these helpless, lost, ruined God-hating people, and God is the only one who can do what is needed to be done for them, and every time they are told they can love God, and are free to choose, and it is just left to them whether they will serve God or sin, and are free to choose between God and Satan, it is causing them to trust in man, whose breath is in his nostrils. The Bible says, "Vain is the help of man," and, "Cursed be the man that trusteth in man, and maketh flesh his arm." No wonder crime is on the increase, when they are told all they have to do to be saved is to say three words, which are, I accept Jesus, and that God will save them if they will

let him. This causes the alien sinner to say, I will go on and have a good time, but as I can turn round and go to God, and as he is so anxious to save me he will do it, this doctrine is licentious. Let us see what God has promised to do for his people who cannot break away from Satan: They walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Isaiah xlii. 16: "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." Did you ever hear anything more glorious than this promise? God has to draw them, because they are under the control of Satan and do not know it, and cannot deliver themselves from the power of darkness.

You say, "God does not want us to love him because he compels us to do so." I did not say God compels us to love him, but his love compels us to do things. His love moves us to action. All men naturally hate God. Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Isaiah liii. 3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." These men you say ought to love God hate him, and no man has ever loved God until God has shed his love abroad in his heart. Therefore Paul says, Romans v. 5, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,"

Again, 1 John iv. 7: "For love is of God; and every one that loveth, is born of God, and knoweth God." 1 John ii. 29: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Every one ought to know that love controls us, instead of thinking we exercise it, and they would were they not drunk on the blood of the saints, and controlled by the wine of the beast, and were not in the school of old Jezebel. So it is written in Revelation, Because thou sufferest that woman Jezebel to teach and to seduce my servants, and to eat things sacrificed unto idols. It is the power of love that causes people to cast themselves over precipices, and into rivers, and destroy themselves rather than to be separated. Many strong minded men have lost their reason because disappointed in love. The nobleman's daughter fled with her lover. Her father caught up with them at the arm of the sea. The ferryman risked his life on account of her entreaties. The waves were rolling, white caps breaking, when her father saw the great danger, he cried out "Come back, come back, my daughter," but he was too late, she and her lover and the ferryman went down beneath the awful waves, and to their long eternal home. It was love overpowered her father's anger. If natural love is so strong, what must the power of the love of God be? "God is love." Song of Solomon viii. 7: "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly contemned." If God is love, as the Bible says, it is clear that there is no power equal to the love of God. Paul says, 2 Cor. v. 14, "For the love of Christ constraineth us." "Constrain" means to compel. Let this be quoted, "The love

of Christ constraineth us," until it reverberates and resounds over every vale, leaping to every mountain top, reaching back and forth, rolling along in thunder-tones, smashing the doctrine of free will, scattering its advocates as chaff before a cyclone, resounding as with heaven's trumpet, until every child of God on earth shall take up the text and repeat it, while heaven breaks forth in unison with all the redeemed of God on earth, while spiritual cords in every heaven-born soul's heart tremble with rapturous joy and gladness, while tears of glorious emotion flow down the weather-beaten, furrowed cheeks of the people of God in all lands, while the heralds of the cross repeat this glorious truth in all countries where the glorious gospel is preached; in harmony with Paul saying, "The love of Christ constraineth us," and tell the church of God that the word "constrain" means to compel, and therefore an alien sinner will not turn his back on the pleasures of this world until this love compels him to do so. As Ephriam said, Jeremiah xxxi. 18, "Turn thou me, and I shall be turned; for thou art the Lord my God." Let the truth be shouted from every watchtower by every faithful watchman, that "the love of Christ constraineth us," and tell them "constrain" means compel, until all the denominations learn that the "free will" doctrine of Zoroaster is false, and that it is not left to the heaven-born children of God to do as they please, which is, they can join the church of God or not, come in or stay out as they choose, and that it is left to do as they want to, but that the love of God causes them to want to come, so as to find a place of rest. The love causes them to come, or they are scared into the church by fear of punishment, or some other impure motive.

So the Savior says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Drawn by his love. No one knows this better than your poor, little, sinful brother. Ah yes, down there on the old farm on the river, as wild as ever grew, sinful and profane, until, as I hope, God called me by his grace, turned me, and I was turned, brought me up also out of an horrible pit, out of the miry clay, set my feet upon a rock, put a new song in my mouth, even praise unto our God, and established my goings. (Psalms xl. 2, 3.) Do you wonder I have gone through cold and heat, rain and snow, leaving my loved ones, and am now giving all my time to my blessed Savior? If a man has a child that cannot know his father because he does not know him, is under the control of a party that teaches him that his father is a terrible tyrant, the child believes what he is taught, the father will have to do something to change this state of affairs, so as to cause the child to love him. This is what God does. The first thing God does is to give life, ("I give unto them eternal life") and enables him to see his lost condition, and makes him say,

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

Sheds his love abroad in his heart, and he loves his Father with the very love his Father puts in his heart. Now he knows the devil had him, and if it had not been for the love his Father had for him, and for his Father's superior strength and wondrous power, the devil would have dragged him down to everlasting darkness and eternal woe. No wonder he is willing to serve his Father. That is enough to cause any disobedient, hell-deserving child to be willing to obey.

"'Twas all of thy grace we were brought to obey,
While others were suffered to go
The road which we chose as our way,
Which leads to the regions of woe.

Then give all the glory to his holy name,
To him all the glory belongs;
Be yours the high joy still to sound forth his fame,
And crown him in each of your songs."

One of the leading preachers in the south was at my house some years ago, and he told me he was traveling and preaching. He said his shoes were about worn out from walking, and I think he said his feet were sore or blistered, but the impression to go on was so strong he could not stop. Now the question is, Was it the love of God that was compelling him to go, or was it some impure motive? Was the carnal mind the moving power, or was it the power of the love of God? If I knew it was the love of God that causes me to go, I think I would be exceedingly happy. But I am so cold, so dark, so weak, so ignorant and little, sometimes I am alive to my situation. I am past seventy years old and must soon be called to try the realities of a never-ending eternity. Have I, poor, weak, unworthy thing that I am, ever tasted of the good word of God, and the power of the world to come, and have all the impressions and power that have moved me been brought about by the love of God, or have they all been from one Paul writes about where he says, 2 Cor. xi. 14, 15, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"? It was love that caused the Savior to bow the heavens and come down, and suffer, and die, and save his people from their sins. So Paul says, Husbands, love your wives, even as Christ also loved the church and gave

himself for it. Then if he loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, what manner of persons ought we to be in all holy conversation, redeeming the time because the days are evil?

Your brother in hope of mercy,

ISAAC R. GREATHOUSE.

HOPEWELL, N. J., Dec. 6, 1923.

DEAR BRETHREN:—I inclose a letter from a friend that I would like to see published in the SIGNS, and I also feel I would like to express a few thoughts for your good paper. We know that all things work together for good to them that love God, to them that are called according to his purpose. Many are called, but few are chosen. Not many mighty, not many noble, but the poor of this world. You have not chosen me, but I have chosen you, out of every kindred, tongue and nation, that you may bring forth fruit, and that your fruit might remain. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Abide in me and I abide in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine ye are the branches. He that abides in me and I in him the same bringeth forth much fruit. He is too wise to err and too good to be unkind. Where two or three are gathered together in my name there am I in the midst. He is the rock, his word is perfect. Just and right is he. A bruised reed will he not break, smoking flax he will not quench, until he brings forth judgment unto victory. He speaks and it is done, he com-

mands and it stands fast. He says 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. Without controversy great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, raised from the dead, carried up into glory. John said, Greater love hath no man than this, that a man lay down his life for his friends. If ye are my friends do whatsoever I command. What is man that thou art mindful of him, or the son of man that thou visitest him? Man in his best estate is vanity, a poor worm of the dust, prone to err as the sparks are to fly upward. How unsearchable are his judgments and his ways past finding out. If God be for us who can be against us? He that gave up his Son that the world might be saved. He was led as a lamb before her shearers to the slaughter, not a word from his mouth, only to say, Thy will be done, and, If possible, let this cup pass from me. He died and rose again for our justification, that we might live with him and be like him. He said, If the world hate you, you know that it hated me before it hated you. It makes no difference what worldly men say against us they cannot hurt us. Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. Not the kingdoms of this world that crumble to the earth, that are shaken with the winds and seas and earthquakes, but his kingdom is from everlasting to everlasting, throughout all generations. If it were possible they would deceive the very elect, but it is not possible.

The fifty-four years that I have been mingling with this little flock at Hope-well, N. J., have been years of joy and years of sorrow. Many who were here

when I came with them have passed to a better world, where there will be no more sorrow, no more pain, no more sleepless nights, but all will be with Christ, which is far better. I feel to be a poor sinful creature; when I would do good evil is present with me. What does it profit a man if he gain the whole world and lose his soul? Is Christ divided, as the world would have it? No, indeed, Christ is not divided, and cannot be. We would have an empty crown if it were so. As I pass along in my ninety-second year I realize, I hope, how I have been blessed in being able to attend most of the meetings of our little flock here at Hopewell, and to visit the brethren, especially those who are not able to meet with us. It is one of my greatest comforts to meet with them and enjoy the things that they enjoy. My eyesight has failed so that I am not able to read the SIGNS very much, but my daughter, Mrs. Hill, reads them to me, so I enjoy them in that way. Can I say with Paul that I have fought a good fight, I have kept the faith, and am now ready to depart; henceforth there is a crown of righteousness laid up for me, which the righteous Judge will give me at the last day? Can I say that? It is my great desire to be submissive to his will. I know that he can make a dying bed as soft as downy pillows are. His great arm is always underneath us, and we cannot fall with such a prop. We seek that inheritance that Jacob possessed. Jacob was the lot of his inheritance. He kept him as the apple of his eye, and led him about and instructed him. As the eagle stirreth up her nest and fluttereth over her young, taketh them, beareth them and keepeth them from falling, so the Lord alone did keep Jacob; made him suck honey out of the rock and oil out of the flinty rock. Paul

said to Timothy, Consider what I say, and the Lord give you understanding in all things. Unless he gives us to understand these precious things we never can understand them. Marvel not that I said unto you, You must be born again. Nicodemus had not been taught to understand these things, and he said, How can a man be born when he is old? What a blessing that he gives us to understand things that the world hates.

From an unworthy brother,

D. L. BLACKWELL.

PHILADELPHIA, Pa., Nov. 22, 1923.

VERY HIGHLY ESTEEMED FRIEND:—
On Saturday I was reading in the SIGNS OF THE TIMES, with which you are very familiar, and which you, like myself, are very fond of, and among the many interesting letters contained therein yours seemed to take closer hold of my feelings than any of the others. Not but what the others were very good, and contained many wholesome truths, but your letter seemed to touch a tender spot in my feelings and experience, and I could say amen to every utterance therein; everything appeared to be so plain and touching that it seemed to come right home. I cannot explain why it should be so. I suppose you are able to understand my feelings better than I can explain them to you on paper. It is like two drops of water, when they come in contact with each other they immediately become one. I was just prepared by the almighty God to receive it, and it was like the dew of heaven upon the tender plant, so refreshing, and I felt like saying, Write on. You cannot imagine what good you are doing while you are writing such blessed truths. You speak of how good and how pleasant it is to dwell together in unity. We all have earthly friends we love

dearly, yet they are not like those heavenly friends, who seem to stick closer than a brother. I had a friend who married a cousin of mine, and they lived happily together, and upon his death-bed he said, Anna, I have loved you dearly these twenty-five years, but I love my Lord and Savior more, to whom I am now going. You say, Let brotherly love continue; Esteem others better than yourselves. I feel to hate myself, for I feel to be less than the least, less than nothing. We know that it is impossible according to nature, but it is true spiritually. I feel that no one is more vile than I. I am almost eighty-two years old, and in taking a retrospective view of my life I can see no good I have done; it is full of mistakes from beginning to end. I can see much wickedness I have done. I have sinned against God and man. If it were all (or half of it) written out in plain view I would want to vanish entirely out of existence immediately. At the death of my sister, in 1868, (I then being the only child of my parents living; there were previously five.) Elder Purington remarked that I was spared for some wise purpose, but I fail to see the wisdom of that purpose, yet we know that God has a purpose in all things, whether we see it or not. He speaks and it is done. Man may propose, but God disposes.

There is much more in your letter that I might quote, but it would only lengthen my letter; all seems to be applicable to my case. I have had many rich blessings bestowed upon me from time to time, more than I have deserved; in fact, I know that I have never deserved a single one. I feel to say with the poet,

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

My dear aged friend, I picked up my pen not knowing what I was going to

write, only the thought of telling you about my feelings. I did not intend to write as I have, but leave it just as the Lord has directed my thoughts and guided my pen, but I do not know that I have written anything of interest. I know not how much longer the Lord is going to permit me to remain in this sin-cursed world, nor do I wish to know. I am in the hands of the Lord, and it is a safe place to be; too much of the time I am in the hands of the evil one. I am willing to remain my allotted time, whether it be long or short. I am only awaiting my Maker's call, knowing full well that when he says, Child, thy Father calls, come home, I will immediately obey. I will not tarry a single moment, but will come forth; not one moment too soon nor one moment too late, it is all fixed according to his decree. Then will I be released from this prison-house of clay, and know no more sorrow, pain or care.

Probably I had better stop, lest I weary you; not that I am exhausted, as there appears to be no end to these things. I hope you will spread the mantle of charity over my imperfections, which you will find are plenty. Remember me to Elder Vaughn and family. May grace and mercy attend you in your remaining declining years, is the desire of your unworthy friend,
C. S. FETTER.

LONDON, England.

DEAR SISTER ASTON:—I was very glad to see your hand-writing again. I hardly know when the last letter came, but still I know you have more than enough to occupy your time, and if you are anything like me, it is not very often when spare moments come that letter-writing appeals to you. It has seemed a big task to me recently. Perhaps as we grow older we are less inclined to write or

speak of those things which concern us more than anything else (or should do), although I suppose it should not be. A growing knowledge of the enormity of sin in one's self partly accounts for it, I think, a knowledge that sickens me altogether often, and seems to deaden all that leans Christward. We must experience the depths of the fall in our own heart, and it is little wonder, Grace, that you, with me, should have to complain of a "frozen heart," so cold and frozen that nothing can move or melt it but "love divine," and we have to prove that we cannot even desire the influence of that love unless the Spirit move our hearts to cry for it. Strange it would seem that those so richly and undeservedly loved could remain stupidly indifferent and slothful, content to be at a distance from the dear Object who once so enthralled and ravished that same heart that the shortest time needful to give to earthly concerns was begrudged, did we not know that in the Shulamite are "a company of two armies," that our own evil nature, never to be changed while we are in these earthly tabernacles, is in league with hell and Satan, and capable of all sins except the unpardonable one, which the Lord would never permit one of his own children to fall into, otherwise he would break his own word. O Grace, you are learning hard, painful lessons, but necessary ones, of the greatness of God's salvation, and the depths of your own depravity, and it is not human nature that turns to the Lord with a cry for mercy after what seems such willful sinfulness. I think it is at such times we really deeply appreciate the Lord's tender pity; it is his pity we seem to need above all else. As the hymn-writer says,

"Pardon all our baseness, Lord,
All our weakness pity;
Guide us safely by thy word,
To the heavenly city."

Under such teaching there seems an added depth in those lines,

"He saw us ruined in the fall,
Yet loved us notwithstanding all."

There would be no hope whatever for either one of us were that not an eternal verity. We ourselves never credited we could act so basely as we have done when our hearts were warm with first love; we little understood then how sin could freeze and make them harder than the paving-stones we walk upon, but the Lord has not been surprised. He knew from the beginning that we should "deal very treacherously," for he knows the strength and power of Satan as we do not, and in infinite wisdom he permits the adversary to partly overcome, that we may shun sin the more and more fully, utterly renounce our own strength and righteousness, for I believe many shreds stick fast when we think we have entirely cast out all thoughts of doing anything towards our own salvation. Satan will not ever finally overcome the least of those who have been taught to fly for refuge to the Lord Jesus, but he is often permitted to so harass, perplex and torment that such an one can live very near the brink of despair, as you know, yet even our sometime dreary dwelling, which borders on the shades of death, is not death, nor is it despair; the Lord will see to it we shall never be there, although for our sloth and backsliding he may chasten us sore, he will never give us over unto death, and

"Though he thy transgression hate,
Jesus feels for thy distress."

Yes, he feels for your present distress, and it is his own hand that will lift you up out of the miry clay, he himself that will renew and revive, even as he revives nature in the springtime. Who to look at the trees now would think there was

the least spark of life in those apparently dead branches? but the genial warmth of spring will revive and draw out the hidden life, and so the christian finds it in his own experience. Sad as it is to feel our deadness and barrenness, we should be in a far worse condition were we satisfied in such a state. We sometimes seem to get even as low as that, but we cannot be happy. The Lord makes us as the hymn says,

“Uneasy when I feel my load,
 Uneasy when I feel it not,
 Dissatisfied for want of God,
 Though oft of him I've not a thought.”

The Lord opens thy mouth when it seems altogether shut. He who will not let you rest short of himself will see to it that Satan shall be crushed under your feet again. Has he not promised, “Because I live ye shall live also?”

Now I must close. This is a poor attempt at a letter; I am afraid it will read cold and dead, like the writer. The psalmist echoed, or rather, we echo his prayer many a time, “Quicken me.”

Love and best wishes,

ELSIE STONELAKE.

LOOKOUT, W. Va., Dec. 23, 1923.

DEAR EDITORS:—I am going to venture to call you brethren. While I feel very unworthy to take a seat so high, for I have been here about forty-two years and lived an unprofitable life, I feel at this writing to be an orphan and almost a complete castaway. However, dear brethren, I want to thank you, if I can find language, for the patience you have had in sending me the SIGNS so many years without receiving a penny. The paper came to me when I was low down in affliction and trouble, causing me great rejoicing, and when I would see my children coming from the post-office with it I would rejoice with glad tears, for I

knew the truth was coming once more my way. If you knew the comfort the letters and editorials are to me you would not wonder why I fail to find language to express to you my gratitude. They came to me at a time when I was in the dark waters of affliction and distress, when feeling that a few more minutes would take me from this world, and that I was so sinful that God had almost, if not altogether, passed me by. But thanks be to that great and holy King who does all things after the counsel of his own will I am here, and although a sinner am allowed to read your blessed writings, and I feel if you knew, dear brethren, the great comfort the SIGNS brought me you might find room for some rejoicing. I have been made to realize in my many years of affliction, when my wife and children did not have bread in the house, and knew not how I was going to get any, that God was a God of tender mercy, and therefore we always found something to eat. I tried for several years of my life to live the “do good” system, but oh how I failed. I feel while I was on my way to Damascus, as the apostle Paul, I was made to stand still and know that there was no salvation in this poor worm of the dust, and now I know that if this little unworthy soul ever enters that glorious kingdom it will be because it has been marked by the blood of the Lamb. I love the expression “absolute predestination,” because I know it is right. If there is anything wrong it lies at my door, but my prayer to God is that our blessed Jesus can find a place to lay his head in my poor dwelling. Again I want to thank you, dear brethren, for your long extended kindness and patience in ministering as you have to this little benighted soul away off here in the lonely mountains where Christ's

name is never mentioned. Your messages flow as living waters to the thirsty, and I love you (although I have never seen you in the flesh) and would like to take you by the hand, for I feel that I could then tell you more than I can write. I hope you will forgive me for my slowness and still let me have the SIGNS, for I do not feel I can live here without it. At times I have felt ashamed to pick up the paper to read, realizing your burdens are heavy, and have thought time and again of writing you to discontinue sending it, but I felt very hungry for the truth it contained and could not refrain from partaking of what to me was a grand feast.

I will bring this to a close by asking that if any of you ever happen to be in this part of the country to please do not fail to stop with me, because I would feel it was a great honor bestowed upon me.

I am yours in weakness,

WILLARD L. PENNINGTON.

VERNON, Texas, Jan. 21, 1924.

DEAR EDITORS:—I am sending in my subscription, which is past due, and must beg your pardon for my seeming neglect, and hope you will forgive me once more. I thank you for sending on the paper, and feel it is more than I deserve. I cannot tell you how much I enjoy reading the SIGNS; it is a feast to my hungry soul. I look and long for the time for it to come, and when it arrives I sit down and read it through, and oh how I do enjoy the editorials and many good letters. I wish I could write as you do, but it is not the will of the Master, or I could. I must say to the dear editors, Write on, cry aloud and spare not; stand for the truth as it is in Christ our Lord, who bids his servants to fail not to declare the whole counsel of God, and to shun not to

declare the whole truth. There are some claiming to be Old Baptists who only preach one side of the question. They cannot stand the doctrine of the predestination of all things, and call us "absoluters," but it does not hurt the truth. I only hope that I am one of God's little children, but my fear is that I may be deceived and am deceiving others, but I know that I love the Old Primitive Baptists better than any people on earth, but cannot see how they can fellowship me. When I am made to look within I can see my sinfulness. As Paul once said, There is no good thing in the flesh. If I am saved it will be by the grace of God, and not by anything I have done. No, no, a thousand times no, for I am only a poor sinner in the sight of the merciful Savior, who has promised never to leave nor forsake those who trust in his holy name.

I must close. I did not intend to write so much. May we rejoice in Christ Jesus and have no confidence in the flesh. May the editors of the dear old SIGNS live long, and may God be with you all to guide and direct you in all truth.

(MRS.) M. E. PEDEN.

CALION, Arkansas.

DEAR EDITORS:—As I have gotten three subscribers for the dear old family paper, I want to write just a few words to you all, especially to those dear brethren and sisters who write for the paper from time to time, and tell them that my wife and I feel very lonely after losing both of the deacons of our church here at Bethel, in Union County, Arkansas, and if we did not have the many precious articles from their pens we would be without any words of comfort from any of the household of faith. I am trying to serve three churches, and when I am

away from home the SIGNS is all the consolation my dear wife has. I want to thank you all for sending it to us, as we have not been able to pay for it. It has continued to be a message of love to us both, and we hope the blessed Lord will enable our dear editors to still continue to contend for the faith that was once delivered unto the saints, for we feel that the grand old doctrine of salvation by grace is the only doctrine that will comfort God's dear children while passing through this unfriendly world, for we realize that this is a day of great declination, and that nothing but the mighty hand of God can keep and sustain us while making our pilgrimage through this time world, and all that will land us in the world to come, for it is by and through his blessed Son that salvation was promised for all the heirs of promise. May the Lord bless and keep us all from the evils of this world, and finally save us in his kingdom, where we will continue to praise him through Christ, our great Redeemer, in that world without end.

T. J. EVERS.

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MIDDLETOWN, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1924.

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ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

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ISAIAH XLVIII. 10.

"I HAVE chosen thee in the furnace of affliction."

In all of God's dealings with Israel he has manifested that he has a sovereign choice, which is not influenced by the thoughts or mind of man, but is definite according to a purpose fixed and settled before the foundation of the world. He is of one mind, so much so that none can turn him. Balak would have Israel cursed, and that if he could by a prophet of God, but to the confusion of Balak, Balaam blessed and said, How shall I curse whom God hath not cursed? When God chose Abram it was not that he was good, and when Israel looked back to that choice she confessed, "A Syrian ready to perish was my father." When he chose Moses to lead his people Israel, Moses said, "Who am I?" and confessed that he was slow of speech and of a slow tongue, yet God said, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" When God would make David king he sent Samuel to anoint the one that he would name unto him. When Samuel looked on Eliab he said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on

his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In the end David, the youngest, was brought from among the sheep, and was manifested by the word of the Lord as his chosen. God's people are called "a chosen generation," chosen before the foundation of the world, embraced in the promise made unto Abram when God told him that in him and in his seed, meaning Christ, shall all the families of the earth be blessed. When Abram would have more assurance of the promise God had given him we find an horror of great darkness fell upon him, and God said his seed should be a stranger in a strange land, and should be afflicted for a definite time. Thus Israel of old was to be an afflicted people. "I will also leave in the midst of thee an afflicted and poor people." Afflicted, yet beloved of God, so much so that "he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." God was to Israel a wall of fire round about her and the glory in the midst of her. There were certain characteristics seen in Israel of old. She was in Egypt, yet she could not learn their language. Egypt is spoken of as a people of a strange language, also an Israelite was an abomination to an Egyptian, nor would the Egyptians and Israelites eat together. Again, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Just as Israel of old had characteristics peculiar to her, so it is with Israel to-day, and it is our intention to write of some of the marks of the children of God, particularly of their trials during their pilgrimage through this wilderness world. The Lord has a

purpose, or end, in all afflictions. James says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." From the moment that God the Holy Ghost begins the work of grace in the soul there is a bringing judgment to the line and righteousness to the plummet, and a sweeping away of the refuges of lies. Perhaps the most deceptive refuge of lies is self-righteousness. Many of God's dear saints will cling to that and find refuge in it. Righteous self is as obnoxious unto God as sinful self, yet how many there are while professing a pronounced hatred to sinful self, view with pleasure what seems to be an improvement in self. Being stripped of all fancied goodness is a very painful process, hard to be endured, for, like Job, one will cry, "My righteousness I hold fast, and will not let it go," but as Job, all of God's chosen will come to the place where they confess, "Behold, I am vile," and, "I abhor myself, and repent in dust and ashes." There cannot be a true worship in the kingdom of heaven unless it be in a life from the dead, for "the body is dead because of sin," and it is in and from this very state that life, in a cry, a sigh or a groan, is manifest. "Fools, because of their transgression, and because of their iniquities, are afflicted: their soul abhorreth all manner of meat; and they draw near unto the gates of death." This death is that which fills a heaven-born soul with wretchedness and woe, and this is one of the marks, yes, and the most precious of marks, of God's dear saints. The worldly religionists have no bands in their death, their strength is firm. They are not in trouble as other men are, neither are they afflicted. They have more than heart can wish. Not so the children of God, for sin is mixed with all they do.

"A daily cross, a stubborn will,
A heart replete with every ill,
Affections prone from God to go,
Are bonds that only Israel know."

Others can worship God when they please, but with God's children it is,

"Trials give new life to prayer,
Trials bring them to his feet."

Sometimes it is the thorn in the flesh, a messenger of Satan, darkness of mind, temptations and evils too numerous to mention, that will bring them to the place of prayer. Generally the great besetting sin is unbelief. An evil heart of unbelief; oh, what a plague this is to many of us! Though the Lord has smiled upon us and given us the joys of those that fear him, yet we will hearken to Satan's lies rather than to what the Lord has spoken. Yes, and the very goodness of God in bestowing upon us his unmerited grace will be lost sight of, and if he bless us with prosperity, so that for awhile everything runs smoothly, we manifest our ungodly inclinations, and would but for grace sink into perdition. In his grace meted out to us there are trials, crosses, losses, yea, in the words of our text, a "furnace of affliction," and the chosen of God are manifest in and by their afflictions. Not but what the world and worldlings have their trials and troubles, but afflictions of God's saints yield the peaceable fruit of righteousness in those who are exercised thereby. John Newton, writing to a friend, said, "If you should ask me what is the clearest proof of a person being a christian, I should have to say, the one who is saying, 'When I would do good, evil is present with me,' and 'How to perform that which is good I find not,'" and so we believe, for on our heavenly Joseph and all his offspring there is a cross-handed blessing. There is no comfort or help, experimentally to us, but what finds its beginning

in tribulations. The word of God is like a fire, and when applied by the Spirit it will burn, and one's moisture is soon turned into the drought of summer. It will rebuke and condemn. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It has always been the lot of Israel to be an abomination to the worldling, professing and profane, neither can they eat together, for, "He would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." What is life to the one is death to the other. The furnace separates the dross from the gold, and under God's afflicting hand his children learn patience, which is manifest in their hoping for that which they see not. Thus tribulation works patience, and patience experience. While passing through the trial it was hard, and the cross heavy, but our eyes having been opened to the wretchedness of our own heart, we could say, It is of the Lord's mercy that we are not consumed. If the Lord seems to leave us to ourselves we seldom go far before we prove the heart to be deceitful above all things and desperately wicked, and though we always dread affliction, yet at times we cry in bitterness of soul, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Thus there is not a flame of the furnace but has its work according to the wisdom of God, and works for good to his saints. The Lord has made no bargain with his people in this matter, and there is no

way to escape the furnace or the chastisement. It is not conditional, for all are partakers. William Gadsby in a sermon preached at Manchester, England, November 1st, 1840, said, "Every principle that would make salvation conditional in man I hate as I do the devil, because God, in the riches of his grace, has brought me so solemnly to feel that it is all a rich precious teeming out of the love of God."

G. R.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., March 19, 1924, Russell C. Dowden, of Herndon, Va., and Miss Alma O. Whaley, of Fairfax, Va.

OBITUARY NOTICES.

Our father, **George M. Leedom**, was born March 11th, 1840, died December 5th, 1923, aged 83 years, 8 months and 24 days. He was married to Elizaetta B. Lefferts October 29th, 1863, and to them were born five children, four of whom, with his wife, are left to mourn their loss. The oldest son died several years ago. October 27th, 1923, father and mother celebrated their sixtieth wedding anniversary, having with them all of their children, grandchildren and great-grandchildren. Father was a member of the Southampton Old School Baptist Church for over fifty years. He never wavered in his belief in salvation by grace, nor any other points of doctrine that make God the head over all.

Funeral services were conducted by Elder H. C. Ker, of Delmar, Del., at our home in Trenton, N. J. While we miss father, yet we feel that all is well, he is at rest.

His daughter, **ELIZABETH L. FETTER.**

Mrs. George M. Conner departed this life February 14th, 1924, making her stay on earth fifty-six years, 9 months and 12 days. August 1st, 1883, she was married to Ezra S. Brewster, by the late Elder W. J. Purington, and at the expiration of some twenty years Mr. Brewster died, leaving her alone without family, and as their home was at Oxford, N. Y., and her relatives in Hopewell, N. J., she returned to Hopewell, and on March 29th, 1913, she was married to George M. Conner by the late Elder F. A. Chick, after which she and brother Conner settled in Hopewell, spending the remainder of her days near her two half-sisters, Mrs. Updike and sister Carry Drake. She leaves two step-daughters, Mrs. Fred Blackwell and Miss Hattie Conner, both of Hopewell, N. J.,

and two half-sisters, as above mentioned, one brother, Leebins Titus, together with a host of other relatives and friends, besides the church, to mourn with brother Conner their loss. We can truly say of sister Conner that hers was an exemplary life.

Her funeral was conducted by the writer and brother C. V. Hill, after which her remains were laid to rest in the Hopewell Old School Baptist Cemetery. The proof of the esteem in which sister Conner was held was proven by the large concourse of people attending her funeral. We will miss her greatly, but we feel our loss is her eternal gain, and may God comfort all that mourn by which they can say, Rest on, dear one.

CHARLES W. VAUGHN.

John William Byrd, deacon and clerk of the Messongoes Old School Baptist Church, near Hallwood, Va., died March 3rd, 1924, at his late home in Hallwood, Va. He was born May 23rd, 1857, near New Church, Va. He was married to Miss Elizabeth Margaret Byrd, the daughter of Jacob and Susan Fisher Byrd, January 9th, 1879, and to this union were born four children, two of whom died in infancy. He is survived by his wife and two daughters, Mrs. Finney M. Knight, of Messongo, Va., and Mrs. Chester W. Baker, of Delmar, Del., also one grandchild, and one sister, Mrs. Mary F. Chesser, of Pocomoke City, Md. He was baptized July 23rd, 1876, by the late Elder T. M. Poulson into the membership of the Messongoes Church, was made deacon in 1901, and was elected clerk in 1922. Of him it can be truthfully stated, he served his brethren faithfully, was faithful in attendance, and was surely faithful to me as pastor of this church. He will be greatly missed by his immediate family, by Messongoes Church and by myself.

The funeral services were conducted by his pastor, in the Messongoes meetinghouse, after which interment took place in the family lot near Hallwood, Va. We believe our loss is his gain. May the Lord comfort the bereaved family and church.

J. C. MELLOTT.

Matthew R. Lanham, the subject of this notice, was born December 18th, 1832, and departed this life March 7th, 1924, at the age of 91 years, 2 months and 19 days. He leaves his wife and five children to mourn their loss, namely, Mrs. Lillie Burford, of Charleston, W. Va.; Mrs. Margaret Brick, of Fry, W. Va.; Mrs. Annie L. Conker, of Charleston, W. Va.; Mrs. Francis P. Lanham, of Fry, W. Va.; Augustus E. Lanham, of Charleston, W. Va. Three children preceded him to the grave. "Uncle Mat.," as he was called by all the neighbors, was a warm friend to the old order of Baptists, and had an experience of grace from his early life, but on account of his unworthiness, as he often expressed himself, he never became a member of the church militant. His doors were always open to the Baptists on the regular

meeting days of the Hopewell Church, near his place, especially when the Association convened with the above named church, and he always gave a public invitation to entertain the people. For this noble trait alone the members of the Hopewell Church have lost a true friend, and a brother in the Spirit. He was an honest, truthful, hard working man, providing for himself and those of his household.

The writer was called to their place the day after his death, and the funeral services were held March 9th. A large gathering of relatives and friends were present to pay their last tribute of respect to the one they had held in high esteem through life. The writer spoke for a short time, using as a foundation for his remarks the words of Jesus, "Our friend Lazarus sleepeth," after which his body was laid to rest in the family burying ground to await the resurrection of the dead. J. W. McCLANAHAN.

MEMORIALS.

WHEREAS, it has pleased almighty God to take from earth our dearly beloved brother, deacon **Robert Leachman Spindle**, we, the Frying Pan Old School Baptist Church, of Fairfax Co., Va., feel that a suitable memorial should be prepared, while we know that words can but slightly express what we feel in our hearts, neither can they do justice to so noble a life as was found in brother Spindle. He was a man of sterling integrity, upright in heart, kind and generous, held in high esteem by all who knew him, and to know him was to love him. He lived a faithful and devoted life to the cause of Christ, which he dearly loved, tried to fill his place in the church with such ability as God gave him and was very seldom absent from any of the meetings of the church, feeling it to be his duty as well as his privilege to meet with his brethren. He was a close listener to the preaching of the gospel of the Son of God, and always seemed to enjoy it. He served this church as clerk, as trustee and as deacon for many years, to the entire satisfaction of all. He used the office of a deacon well, being found blameless. Brother Spindle had been a member of this church for over forty-five years, and we shall long cherish his memory in our heart of hearts. We extend our condolence and heartfelt sympathy to his bereaved family of children. We feel our loss deeply, but would bow in humble submission to our all-wise King, and desire to say, as did one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Be it

RESOLVED, that this memorial be recorded among our church records, and a copy sent to the SIGNS OF THE TIMES.

Done by order of the church at her regular meeting, March 8, 1924.

H. H. LEFFERTS, Moderator.
K. C. SPINDLE, Clerk.

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

I. H. Evans, Md., \$1.00; Casper G. Fetter, N. J., \$2.00; Mrs. J. A. Hurley, Mich., \$2 00; Mrs. Martha E. Frazier, Del., \$3.00; A. Bourquin, Md., \$2.00; Mrs. F. J. Gray, Tex., \$3.00; A. B. Corder, W. Va., \$1.00; Mrs. A. B. Eugell, N. Y., \$2.00; Mrs. C. E. Smith, Ore., \$8 00.

M E E T I N G S .

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11:00 A. M.

2:00 P. M.

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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

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevlins store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor,
J. B. SALEE, Clerk, R. F. D. 1, Box 38.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., APRIL 15, 1924. NO. 8.

CORRESPONDENCE.

CAPE CHARLES, Va., March 22, 1924.

DEAR ELDER LEFFERTS:—I am inclosing herewith for your perusal a letter I received from an attorney of this town, a friend of mine, and a copy of my reply. Mr. Topping is a Sunday-school teacher in the New School Baptist denomination, and I have had several talks with him, and always find him willing to listen to the trend of my thoughts, and as he seems to be the only one in this section I have been able to talk to, I am afraid I have felt flattered by him. I have been made to wonder since writing him if I have composed my letter from my natural mind, and if I have written anything worth while; in fact, if I should have written at all. I feel sure if there is anything in this letter outside of myself you will detect it, and will much appreciate it if you will be frank with me and say just what you think. Should there happen to be anything of interest in these letters I am sure it will be all right to do with them as you desire. I fear to write for publication, and fear all along the line, lest I be pushing myself and seeking the limelight, so to speak, as I find all the time

creeping up in me something desiring an exaltation of self, and then on the other hand plainly see nothing in self to exalt. This past winter has seemed a winter season to me within, there seeming no feeling, all cold and dark, and I am made to wonder why it is thus with me, especially when one like my friend Topping can seem to rest so assured. I do feel thankful though, for I hope that recently the light has seemed to shine again, and I am, I hope, thankful for the darkness, as most surely this is all I deserve.

I hope you are by this time restored to good health, and that all is well with you in every respect. I beg to remind you I have not forgotten you are to visit with me when in this section.

With kindest regards to Mrs. Lefferts and your family, I am, I hope, yours, hoping in and for the mercy of the Lord,
G. E. COULBOURN.

CAPE CHARLES, Va., March 18, 1924.

DEAR MR. COULBOURN:—I received your letter of the 12th instant, and, like the conversations I have had with you, I found it most interesting and instructive, and I want to preface whatever else I may say by assuring you that I regard

your interest in me as a distinct compliment. My failure to acknowledge your letter more promptly has been attributable to the multiplicity of demands on my time since it reached me.

Attempting to reply to your letter in the order of its paragraphing, I would say, first, that I read carefully the excerpts inclosed by you, and found in them much food for thought. I am not sufficiently versed in things Biblical to advance argument on behalf of either preacher participating in the conversation adverted to, but at first blush am impressed with the idea that the objections raised to the innovations characterizing the "New School" are technical rather than material. At least, I hesitate to concede that Sunday-schools, Missionary Boards and other mediums of christian expression are obstacles to the advance of civilization, or in conflict with the two great elementary principles enunciated by the blessed Savior when he said, "Thou shalt love the Lord thy God with all thy heart," &c., or again, "Thou shalt love thy neighbor," &c., for to emulate either of these conceptions one must know the Deity, and how may such knowledge be attained except by the direction of these or similar instrumentalities? I am, of course, deeply concerned with the question of whether or not I am pursuing the proper course to insure my soul's salvation, which, as I understand, is in direct contravention with the logic of your doctrine, however I think my religion prompts me to a desire to live a life of rectitude for the benefit such living may yield to mankind (my neighbor), and not for the reward which we are told comes to the righteous. This whole subject is too profound for my limited vision, and the most I can hope for is to assimilate a few of the crumbs of knowledge

borne to my consciousness by your expositions of the Scriptures. May I therefore hope that you will again give of your time in an effort to add somewhat to my enlightenment? At least, be assured I listen with pleasure, and, I am sure, profit.

I have written much more lengthily than I had intended, for which imposition on you I apologize, especially as I have taken so much time and space to say so little.

I am yours very cordially,

J. WARREN TOPPING.

CAPE CHARLES, Va., March 21, 1924.

DEAR MR. TOPPING:—I have received and carefully read your letter, and much appreciate some expressions therein, and am trying to answer you, but do so with much fear, as I know it is not in my power to enlighten you. It is with fear that I at any time undertake to explain the sacred Scriptures, and it is now my thought in writing to you that we may be able to "compare spiritual things," but realize fully that this cannot be done without the guidance of the Spirit.

I wish to say that in my talks with you, and in my letter, it has not been my desire to condemn you in any of the mediums mentioned, but simply to set forth that we find no authority for them in the Scriptures, and find that the whole plan of salvation is not one of works, but is all of grace.

In the closing of your second paragraph you ask how one can know the Deity except by the directions of these or similar instrumentalities, and I hope to call your attention to certain Scriptures which I trust may answer this much better than any man can do. The Scripture you quote: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with

all thy mind; and thy neighbor as thyself," I find recorded in Luke x. 27, and it is the conversation between a lawyer and the blessed Jesus. We find that this lawyer asked the Savior, "What shall I do to inherit eternal life?" Well, I am sure if you will just reflect for a moment you will see that this was a foolish question for a lawyer to ask, for his profession should have taught him that there is nothing a man can do to inherit anything, so we find the Master asking him how he reads the law, and he quotes the above Scripture, or one of the divers laws and commandments given to Moses way back under the old covenant of the law. I think, too, if you will read this whole chapter you will catch the thought of the Master when he told this lawyer, "This do, and thou shalt live." Was it not an impossibility with this lawyer, or any other man, to love the Lord with all his heart, soul and mind, and his neighbor as himself? This is the very lesson here taught, that man could not keep this law, that he (Jesus) was come to fulfill the law, and He is the good Samaritan that came to the man who fell among thieves, and bound up his wounds after he had been passed by by the priest and Levite.

Now in more direct answer to your question as to how one is to know the Deity without certain instrumentalities, I would say, By revelation. You know the law covenant under Moses was broken, and if you will read Jeremiah xxxi. 31-34, you will find what is to take place under the new covenant, which is the covenant of grace. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Now notice what the prophet says by the Spirit in the thirty-fourth verse: "And they shall teach no more every man his neighbor, and every

man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." When Christ came he made sure this will, or covenant, in fact was the very Surety itself, and so taught while here on earth, and among many of his wonderful teachings we find this in John vi. 44, in reply to the murmuring of the people at his teaching, he said, "No man can come to me, except the Father which hath sent me draw him." Again, he said he came not to do his own will, but the will of the Father, and told very plainly what that will was by saying, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing," and a little later, just before his crucifixion, said in his last prayer to the Father, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 1, 2. Then we find our blessed Savior continuing in this wonderful prayer by saying, "I have glorified thee on earth: I have finished the work which thou gavest me to do." All this work Jesus did himself while on earth, and if he finished it I cannot see very much left for any "instrumentalities" of any kind, and to make it more plain as to who was to continue this wonderful teaching, we find him promising his disciples that he will not leave them comfortless (John xiv. 18), that he will give them a Comforter after he has been lifted up, which Comforter is the Spirit of truth, "the Holy Ghost, whom the Father will send in my name," and goes on to say that this Holy Ghost "shall teach you all things."—John xiv. 26. We find all these things were fulfilled, and the dis-

ciples waiting several days at Jerusalem as commanded, until endued by the Holy Ghost, before qualified to preach, after which they could and did preach, but preached, if I understand right, a finished salvation, through the Lamb that was offered once for all, as the apostle Paul tells us. It had before been customary under the old covenant for the priests to offer yearly sacrifices, but Paul says, "Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself," and that it was not necessary to offer himself often. (Heb. ix. 26.) Then the preaching of the gospel is for them that believe, and as God prepares the preacher so he prepares the believer, for the gospel "is the power of God unto salvation, to every one that believeth." To the Jew first, then the Greek, who were brought in under the new covenant of grace. The apostle goes on to tell us that by this gospel "is the righteousness of God revealed from faith to faith," not from faith to unfaith.

So now, my dear friend, I hope with these Scriptures you may not think me strange in depending upon or in writing and hoping for a teaching of the Deity by his own Spirit, for our Savior said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Since writing the above I picked up my Atlas of the World and find a chart therein, as follows: Population of the world, 1610000000 inhabitants, of which number it gives 555000000 as professors of christianity, about one-half of these being Catholics, the other half of this number Protestants and Greeks. So we find just a few over one-third professed believers, and the thought has come to me that if one man's salvation depends upon another man, how can this one-

third rest in peace a moment until they save the other two-thirds? God gave this multitude natural birth and natural life, and placed in the heavens the natural sun to give them natural light, and this natural sun is sufficient to give light from time to time to every individual who has sight to see, whether he lives in Cape Charles or China, and God has not made it incumbent upon mortal man in his weakness to bottle up this natural sunshine and take it to others, and indeed you cannot bottle or box sunshine, for the tighter you make the box the darker it becomes. Just so has God through his spiritual Sun (Jesus) given spiritual life to every one who has it ("Except a man be born again, he cannot see the kingdom of God."—John iii. 3), then those so born, or quickened, are given eyes to see and ears to hear, and God has taken unto himself this blessed Son who is the spiritual light of every one who has been or will ever be born or quickened into the spiritual kingdom, and his light will from time to time, as it pleases him, shine in and give them light, regardless of where they live, whether in this country, China or Africa. "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."—Matt. xxiv. 27. When this wonderful Light shines in a sinner's heart I believe, and I hope from experience, that it reveals to the sinner the power and righteousness of God and the weakness and the depraved condition of himself, making the sinner dissatisfied with self, making him a beggar for mercy, and keeping him at the mercy-seat, giving him light enough from time to time to enable him to walk by faith, although at times in much darkness.

I am fondly,

G. E. COULBOURN.

TUCKER, Ga., Nov. 30, 1923.

DEAR BRETHREN EDITORS:—I am sending you a letter written to me by sister Silla Wilson. The letter was comforting to me, and by her consent I am sending it for publication, as I think it will be comforting to others. Her request was not to publish it if it would crowd out other worthier letters. I enjoy reading the many good articles in the SIGNS, especially the editorials. May all who are interested in its publication be sustained by the grace of God.

J. M. LIVSEY.

MONDAY, Aug. 6, 1923.

ELDER J. M. LIVSEY—BELOVED AND FAITHFUL PASTOR:—Unworthy as I am to address you, I must try to relieve my mind. Ever since you last spent the night with us I have wanted to write you, but many difficulties have hindered, the greatest of all being the deep felt sense of my vileness. The blood of Christ cleanseth us from all sin. In this is my hope, and, praise to his name, he hath begotten us again unto a lively hope.

Back to the time you spent the night. The day before I had passed through a terrible conflict, mentally and physically. I felt you were coming, and I never dreaded to see a minister come so much, for so terrible had been my experience I dared not try to talk, even though I much wanted to do so, and sometimes it seemed as if my soul would burst out of the tired body. The many things you and father talked of I felt a witness to, and felt to say, Though he slay me, yet will I trust in him. Often I cry, O Lord, I am oppressed; undertake for me; and often I am shut up and cannot come forth. Brother Livsey, there are a few people in whose heart lies a hidden sorrow, the floodgates of which they cannot

open to their nearest and dearest friends. There is but One who knows all about our troubles, and in all my conflicts he is the Rock upon which I rest. Oh that I could praise him for his mercy upon the chief of sinners. To have hope that he shed his blood for me, and that he permitted me to cast all my care upon him, feeling he careth for me, is too wonderful for expression.

The little message I gave to you yesterday was written to Shiloh, as you see. The way was not opened for me to send it, so I concluded it was not worth the notice of any one. I was impressed to give it to you. If there is a little morsel in that message, or in this one, bless the Lord that he hath so mercifully remembered this vile worm. Oh the magnitude of the riches of his grace! He is the rock, his work is perfect. Nothing can thwart his purpose, change his will nor rob him of his glory. The Hebrew children were cast into the fiery furnace, Daniel into the lions' den and John into prison; experimentally I have been there too. He told me in his language to Peter, "I have prayed for thee, that thy faith fail not." O, blessed Comforter, it has never failed. When it is his pleasure to turn us over to Satan we are as helpless as the snow before the sun, but that God-given faith assures us with strong consolation that "death and hell can do no more than what my Father please," and though we are as helpless as newborn babes, when faith is strong "we can smile at Satan's rage, and face a frowning world." If there is a little nugget of gold in this lump of clay, there is so much dross to be burned away it will take much fire, and O, dear servant of the living God, I rejoice to know he is the refiner. This faith, which is the gift of God, though it be tried with fire, shall be

found unto praise and honor and glory at the appearing of Jesus Christ. To him, who is able to do all and more than we can ask, I commend you and your loved ones, and ask his love and mercy to be given you in full measure, and his heavenly protection over you down the steep of time and his divine presence with you in the hour of death.

I will now close, begging you to pray for us.

The least and most unworthy one of all,
SILLA WILSON.

CLEBURNE, Texas, March 1, 1924.

DEAR ELDER LEFFERTS:—Will you please publish these two letters in the SIGNS OF THE TIMES?

Yours truly,
(MRS.) W. L. ROGERS.

VERNON, Texas, Feb. 16, 1924.

DEAR SISTER ROGERS:—I just received a copy of your county paper, giving an account of the death of your dear husband, and after having gone to bed and could not sleep have arisen at midnight, and am now trying to write to you. I had just previously received a letter from dear Elder Gibson telling me that brother Rogers had passed away, and when I read his letter I could not help weeping, as brother Rogers was almost like a father to me, and now that God has been pleased to call him home we can but say, A great man in Israel has fallen, a leader of the people has been taken from us, and we mourn our loss for his worth and merit sake. But in all such losses we desire to try and be reconciled to the will of our God and heavenly Father, for we feel to know whatsoever he doeth is right, because it is God that doeth it. Then, as his dear humble children, we desire to pray God to reconcile us to his will in every dispensation of his providence, knowing

of a truth that our God is eternal and we are but timely, and that we, like all created things, must fall and cease to be, because God ordained it so. We are like flowers of the field, in the spring-time we shoot forth our tiny spears of grass upon which in the morning is distilled the dew of heaven, then grow in the sunbeams of God's love, as do the grass and flowers thereof, and develop through God's purpose and power into man and womanhood, and we do show forth, the same as the beautiful flowers, the workmanship of the eternal Creator's hand, and that he who maketh and buildeth all things is God. But we, like the grass, are timely and must decay and fall, according to the edict of God: Dust thou art, and unto dust shalt thou return. God has spoken it, and heaven and earth may pass away, but not one jot or tittle of his word shall fail until all be fulfilled. Then ere long you and I must lie down to rise no more in this life and be numbered with the saints of the Most High who have crossed over the Jordan of death and are now upon the sunny banks of deliverance enjoying the riches and beauties of that promised land, where all is love and sunshine, and one eternal day. No more darkness, no more sickness, suffering, sorrow or death, but our everlasting Father shall be the eternal Light that shall light that glorious mansion wherein is the throne of God, and around which the archangels cast their glittering crowns, crying, Holy, holy art thou, Lord God Almighty. Also the redeemed hosts of earth shall sing anthems of praise to his blessed name forever and ever. Then having faith to believe all these things to be true, that even though we have to die and this mortal body perish, yet God, who cannot lie, has promised us eternal life, and even though we go to the tomb,

yet we shall live again. "This corruptible must put on incorruption, and this mortal must put on immortality." "Then shall be brought to pass the saying that is written, 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." My dear sister, this mighty Prince, King Immanuel, our Elder Brother, met and contended with him who had the power over death, destroyed his works and came out a mighty victorious conqueror over death and the grave, and said, I am he that liveth and was dead, and because I live ye shall live also. Blessed, comforting thought to us poor perishing mortals, who at most have only a few days on earth, we have One that sticketh closer than a brother, that performeth the things which were appointed for us, that is seated at the right hand of God and maketh intercession for the saints according to the will of God, and said, I know my Father always hears me. Then, my dear sister, I pray the Lord to hold up your drooping head and sustain you by his grace in your declining days, and that you may be reconciled to this sad dispensation of his providence, and that the comforting influence of his holy Spirit will be your constant companion, and that you may be enabled by grace to say, like Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Truly brother Rogers was a good and a great man, but the Lord's purpose has been accomplished with him, his work is ended, and now to him his reward is given, which is eternal life, and to be with God in paradise, and, my dear, aged and precious sister, after a few more days (I know not how many) of the turmoils and vexations

of this life I hope to meet our dear and precious brother beyond Jordan, there to worship, praise and adore the blessed and holy name of the eternal God forever and ever. May this be our happy lot, is my prayer for Jesus' sake, and may the tender mercies of God be upon you.

I am, I trust, a very sorrowful brother,
W. S. BOURLAND.

TEMPLE, Oklahoma, Feb. 10, 1924.

DEAR MRS. ROGERS:—I see in the *Granbury News* an account of the death of your husband, and my very dear and highly esteemed friend, Elder W. L. Rogers. I want to express to you my deep sorrow in this great loss to you, as I realize you will miss him much, but I believe you will be as submissive as you can, believing, as I know you do, that he has gone to a far better world than this. I have known Mr. Rogers for over forty years, and I can truthfully say, I never knew a better man. Mr. Rogers was a firm believer in the glorious doctrine of predestination and immutability as taught in the Scriptures of divine truth, and advocated by the SIGNS OF THE TIMES from 1832 all the way down to the last SIGNS published, February 1st, 1924. I am very sorry that I failed to visit Mr. Rogers and you this last fall, as I had planned to do. I feel now that if I could call back this last fall I would go if possible. I would be glad if you would write me all about his last sickness, where he was when he died, the day of the month and the day he was buried, also who, if any one, spoke at his funeral.

Mrs. Rogers, we would be glad if you would visit us some time in the near future.

Expressing again my deep sorrow for you, I will close.

My wife joins me in love to you and all friends.
J. A. TANDY.

POCA, W. Va., March 12, 1924.

DEAR EDITORS:—I am sending you for publication, if it meets your approval, a letter I received from Elder J. N. Bartlett. I have not his consent, but feel he will have no objections to what I have done, for he is a lovely old brother. We are near the same age, and are together quite often during the spring, summer and fall seasons, and oh how I long for those bright, sunny days of spring and summer to come that we may be blessed to meet and worship our God under our own vine, none daring to molest or make us afraid.

J. W. McCLANAHAN.

PHILIPPI, W. Va., Feb. 29, 1924.

DEAR BROTHER McCLANAHAN:—I received your good letter in due time, and was glad to hear from you. The reason I have not written you sooner is the weather has been right cold, and my desk is away from the fire, and when there came a moderate day I was out working at one thing or another. My health is about as it was when I last wrote you, and it is much better than when I was with you at your association. I keep up and about all the time, and moderate days do a little work, so I feel I ought to be thankful that it is as well with me as it is. The rest of us are about as well as usual, except my granddaughter, Mrs. Cross, she is in very poor health. This seems a long winter to me, as I am confined at home. I would love to go out among the churches and see you again, talk with you and hear you preach the unsearchable riches of Christ. What a wonderful theme! He is so wonderful, rich in grace, in love, in mercy, in wisdom, in truth, in righteousness, all of which he gives unto us poor miserable sinners, of his free will, according to his

grace, which grace is all-glorious and divine. It takes its rise in the bosom of Deity, and its passage to us is through the atonement of Christ. Its nature is sovereign, discriminating, efficacious, rich and free, and the design of it is the salvation of all his elect people from sin, everlasting death and the grave, to heaven and immortal bliss at God's right hand, in his presence, where we shall see him as he is, be like him and praise him forever and forever for his wonderful grace. The everlasting covenant ordered in all things and sure was founded in grace, and the whole gospel of our Lord Jesus Christ is a dispensation of his grace, so by grace are we saved; yes, forever saved according to his grace, which flows freely to you, to me, as I hope, and to all the redeemed of Christ, and, dear brother McClanahan, I hope and believe "Tis grace has brought me safe thus far, and grace shall lead me home." The Lord hath done all things well. (My text last Sunday.) He hath done all things well in creation, in providence and in grace. He hath done all things well in giving us eternal life, in giving us faith, hope and love to God and his people, in keeping us by his power, in saving us everlastingly by his grace, in separating us from the world, in giving us a sweet home in the church of God with his people, his elect, his redeemed, where he blesses us with all spiritual blessings in heavenly places in Christ, where we can sing his praise, preach his gospel, eat and drink his presence, worship him in spirit and in truth, and there in his church he often meets with us, blesses us, comforts us, shows us more and more his grace, nourishes us with the precious provisions of his grace, joins us together in love and fellowship, builds us up together as lively stones a spiritual house. He hath done all things

well in preparing a place for us where he will receive us to himself, where we will praise him forever.

I hope the dear Lord will keep you, bless and comfort you, and that when summer comes we can meet again and praise God, from whom all blessings flow. Write soon.

I am as ever, I hope, your brother in Christ,
J. N. BARTLETT.

MONROE, Ga., March 10, 1924.

DEAR EDITORS:—Knowing each of you as I do, and feeling a oneness with you, I would love to express my appreciation of your labors in continuing to edit a paper which has stood the test for nearly a century because of the truth which has come to us in soberness and love, prompted by the same spirit that actuated its first editor, who did not shun to declare unto us all the counsel of God, and who took heed to himself and to all the flock over which the Holy Ghost had made him overseer, to feed the flock of God which Christ purchased with his own blood. We are trying continually to find a kindred spirit, to examine our walk and conversation among our brethren, hoping to be encircled in their love, meeting with them each month and finding them ready for the same spiritual food fed to them before, the sincere milk of the word, which strengthens them in the faith that Jesus is the good Shepherd, and their destiny for time and eternity is in his hands. Jesus told the Samaritan woman at Jacob's well that the water which he should give her would be in her a well of water springing up into everlasting life. Yes, ever springing up. We never have to draw this water in our own strength, nor have we ever to clean this well out. It never goes dry. This is the pure water of life. The food is never prepared by the sheep,

but for them. It is by the grace of God we are what we are, and that grace was treasured up in Christ before the world began, and all the children of God are going to get it on time, every time. God, seeing the end from the beginning, saw everything that ever has been, is now or ever shall be, and he had a purpose in it all, men or devils not being able to change one thing, for God said his purpose should stand, and that as he thought so it should come to pass. Some have inferred that the destiny of man was in Adam's hands while in the garden of Eden, but we love to think that man has been passive in the hand of God even before there was breathed into his nostrils the breath of life. God put man in the garden without man's knowledge or consent, and he put him out the same way, and all the consequences of doing it were in God's purpose, decree, will and predestination, for man's days are before determined, and his bounds are appointed that he cannot pass, God's power controlling the hearts of kings as the rivers of waters, working in his people both to will and to do of his own good pleasure. It is not in man that walketh to direct his steps. We are not our own, but are kept by the power of God through faith. My desire is that each one of you may be wise as serpents and as harmless as doves, then we shall continue to dwell together in unity, and it shall be good and pleasant.

JAMES M. ADAMS.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

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

JUDGES V. 15, 16; I CHRONICLES V. 1.

"For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright."

A twofold request has come to us to write upon the above quotations, by a sister, and a non-member of the militant church. When we first turned to them we were made to wonder what could have created a desire in the heart of any one to inquire about such Scriptures, as we saw absolutely nothing in them, but we now hope the Lord has given us some light, and such as we have we pass on to our inquirers and readers. If we have any experimental knowledge of the Scripture being opened up to our understanding it is a most wonderful work of God. "God is light, and in him is no darkness at all," while the creature is darkness, and in him is no light at all, except as God the Father of lights, with whom is no variableness, neither shadow of turning, shines in his heart, to give the light of the knowledge of the glory of God in

the face of Jesus Christ. It is only in his light that we see light.

We propose to reverse the order of the quotations, and deal with the latter part of our subject first. Reuben was the first of Jacob's offspring, and Leah bear him. The law concerning the birthright, as defined in Deuteronomy xxi. 15-17, was "If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her's that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." This would seem especially applicable for such a case as the one we are now considering, and thus we see the throne, or choice blessing, whatever it might have been, was reckoned according to birthright. Jacob, while having purchased Esau's birthright for a mess of pottage, must disguise himself in order to obtain the blessing of his father, Isaac, and when he went to obtain a wife he, too, was deceived, reaping according to that which he had sown, for while he loved Rachel and served seven years for her, "it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn."—Gen. xxix. 25, 26. Reuben, therefore, was the son of the bondwoman, and when Leah bear him she said, Jehovah hath seen my

affliction. To our mind, in the experience of the Lord's people, Reuben represents that which is natural, or fleshly, and as prone to do evil as the sparks are to fly upward. If those who are slaves to sin and in bondage to the law could obtain their release and come into possession of that inheritance which is incorruptible, and undefiled, and that fadeth not away, by the keeping of the law, then righteousness could come by the law, and Christ is dead in vain. Instead, we are told, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." To be sure, there is not one in all the earth who has not forfeited, forever, their right to the tree of life, and God has placed a flaming sword which turns every way to keep it. Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." He that climbeth up some other way, the same is a thief and a robber, and we have God's own word that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Abraham at one time seemed to have tired waiting on the Lord, and said, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir," but the word of the Lord was, "This shall not be thine heir," but "in Isaac [the promised son] shall thy seed be called." In that kingdom which is above the inheritance is not reckoned, or counted, in the genealogy after the birthright, or according to the law, but according to grace, and it is given unto the sons of Joseph

by and through their spiritual Joseph, our Lord and Savior Jesus Christ. Joseph was the firstborn of Jacob by the wife whom he greatly loved, the freewoman, and when Rachel bear him she said, God hath taken away my reproach. This, then, is the meaning of the name Joseph. (Thou shalt call his name Jesus, for he shall save his people from their sins.) Jacob presents to us a wonderful picture of our blessed Redeemer, the one who alone could take away our reproach, in his blessing to Joseph saying, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob; (from thence is the shepherd, the stone of Israel: even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Turn aside for a moment, kind reader, and view this wonderful picture of inspiration, and see the name of Jesus inscribed upon it all. How different was Jacob's blessing to Reuben: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel: because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch." Truly the judgments of the Lord are unsearchable, and his ways

past finding out. His thoughts are altogether different from man's thoughts. In the first chapter of Isaiah, in dealing with a "sinful nation, a people laden with iniquity, a seed of evil doers," children who were corrupters, who had forsaken the Lord, who had provoked the holy one of Israel unto anger, and gone away backward, he could say, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How astonishing it is that he is able to justify the ungodly. Without this we could have no hope, but the Lord hath laid upon him the iniquity of us all, and it is by his stripes we are healed, our sins having been imputed unto him and his righteousness unto us, not according to our works, but according to the exceeding riches of his grace in his kindness toward us through Christ Jesus. Therefore, we have become heirs of God and joint-heirs with his Son, being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is said that to Reuben, and him alone, was due the preservation of the life of Joseph, when his brethren would have destroyed him. There is a sense in which it seems to us one is necessary to the other; it takes the experience of both to compose the "new creature," for we see in this Shulamite, as it were, the company of two armies, the one warring against the other, the flesh against the Spirit and the Spirit against the flesh, but "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual," so Reuben must be manifested before Joseph, but the elder shall serve the younger. The strong man armed keepeth his palace, and his goods are in peace till a stronger than he shall come

upon him, and overcome him, and taketh from him all his armor wherein he trusted, and divideth his spoils. Then "In the divisions of Reuben," (This is the marginal version, instead of, "For the divisions of Reuben," in Judges v. 15, 16.) "there were great thoughts of heart," and "great searchings of heart." Only those who realize the birthright of Reuben has been taken away, with the blasting of all their hopes and castles in the air, understand it is given unto the sons of Joseph, that the reward might be reckoned not of works, but of grace, the unmerited favor of grace, the unmerited favor of God. Only those who experience it can know the great thoughts and searchings of heart, or the agony of the soul that feels to be without God and without hope in the world. They know the heart of man is deceitful above all things and desperately wicked; that it is altogether vile, like a cage of unclean birds, and full of dead men's bones, and what to do or which way to turn they know not, but the Spirit itself maketh intercession with groanings which cannot be uttered. They must first be made to know the exceeding sinfulness of sin, and brought in the place where there is weeping and wailing and gnashing of teeth, before they shall sing the wonderful song of deliverance. By way of comforting those who are thus journeying, the declaration is, that he which hath begun a good work in you will perform it until the day of Jesus Christ. God does not despise the cry of the broken-hearted and those who are of a contrite spirit, but he will hear them that wait patiently (enduringly) for him, and will bring them up out of the horrible pit and set their feet upon a rock and establish their goings; he will bring them to his banqueting-house, to the place of his abode among

the sheepfold, to hear the bleatings of the flock, and to know where he feeds his sheep at noontime, where they will behold the solemnity of Zion, a city of quiet habitation, and that it is out of her, the perfection of beauty, God hath shined, and does shine.

We referred advisedly to one of our inquirers as being a "non-member of the militant church." We are persuaded that she, and all others like her, are members of the mystical body, and while they feel to be and are Reubenites by birthright, or nature, they are, nevertheless, earnestly longing to be numbered among the sons of their spiritual Joseph, hence they are following after the Lord's people, as the kids by the shepherd's tent; they long to hear the voice of the great Shepherd of the sheep, and to be led forth in pastures good and green, where they may glean and receive crumbs of mercy dropped purposely for them from the Master's table. To all such, let us bid, in the name of Jesus, "Go home to thy friends, and tell them how great things the Lord hath done for thee," whereof thou art glad. Tell them of your great thoughts and searchings of heart, your questionings and fears, and your unworthiness, and ask them to tell you if is it thus with them. Be "militant," "serving as a soldier," and receive "the answer of a good conscience toward God," and thus enter into the full joys of the ordinances of his house in the keeping of his commandments. There can be no better evidence that you belong in the church than because you love the brethren, and your knowledge of your unworthiness. If you felt worthy of a name with the Lord's people, they would not receive you, if they knew it, neither would you feel at home among them very long, but it is because the Bride bears the name of her beloved, "the Lord, our righteousness," that she is all glorious within, and her

delight is in him, the altogether lovely One, and she has no confidence in the flesh, and can rejoice in his worthiness. Therefore, put on the whole armor of God and fight the good fight of faith. "Be ye not equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

If we have written anything that will explain satisfactorily to our inquirers and readers the portions of Scriptures referred to, we desire that they shall ascribe all praise unto him from whom all blessings flow.

R. L. D.

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MARRIAGES.

By Elder H. H. Lefferts, April 2nd, 1924, at his home, Leesburg, Va., Ish C. Myers and Mrs. Emma E. Herrell, both of Loudoun County, Virginia.

OBITUARY NOTICES.

D. G. Beard was born in the State of Alabama, March 4th, 1857, died March 20th, 1924, making his stay on earth 67 years and 16 days. When quite young he moved with his parents to the State of Arkansas, from there to Louisiana, and there married Miss Susie Sledge, January 13th, 1876, came to Vanzandt County, Texas, in 1878, and lived there the remainder of his days. To this union were born eleven children, four boys and seven girls. One boy, Herbert, the eldest, preceded him in death. The other children are: Jane Rushing, Deborah (deceased), Lucy Stroud, Ida May Groves, Maud Dellie Preston, B. C. Beard, Rosa Leo Hood, Susie Etta Dunbar, John McGee Beard, James Daniel Beard, also twenty-eight grandchildren, twenty-three living and five dead. During the year 1896 he received a hope in Christ. He was a strong believer in salvation by grace, but from a feeling sense of unworthiness never united with the church, but was a regular attendant at church services when not providentially hindered. His home was a home for the Baptists, and he always did a brother's part in caring for the brethren. He never united with any denomination, nor with any of the secret orders of the day. He was an honorable, upright citizen. In the death of Mr. Beard his wife has lost a faithful and true husband, his children a loving father and the community one of its pillars, but we hope our loss is his eternal gain, and we would say to the bereaved, Weep not as those who have no hope, for he is not dead, but sleepeth in Jesus, from whence none waketh to mourn. In the presence of a large concourse of relatives and friends he was laid to rest in the Highland Cemetery to await the second coming of Christ, who shall change this vile body and fashion it like unto his glorified body.

W. W. SLAUGHTER.

George Scates departed this life at the home of his daughter, Mrs. P. J. Froude, Detroit, Mich., September 21st, 1923, in the eighty-sixth year of his age. Mr. Scates suffered a paralytic stroke in 1920, from which he never recovered, and gradually grew worse until he passed away. He spent most of his life in Canada, living in the village of Appin for a number of years. He was a faithful attendant of the Covenanted Baptist Church, at Ekfrid, and a firm believer in the doctrine held by the Old School Baptists. He was a kind husband, a devoted father and a good neighbor. His home was a welcome place for all who

visited him, and especially at the time of the quarterly meetings held in Ekfrid. Mr. Scates was a firm believer in the doctrine of sovereign grace, and bore his affliction with great fortitude. He was very reticent regarding the conversion of his own soul, feeling himself too unworthy to talk of his own exercises of mind, but we feel assured that while he was not a professor he was a possessor of hope and faith in the Lord Jesus Christ. He was twice married, his first wife was Letitia Hamilton, who was a firm believer in the doctrine of the Old School Baptists, and to that union were born four daughters. She preceded him in death thirty-two years. His second marriage was to Sarah McCollum, two years after the death of his first wife, who preceded him in death two years. After the death of his second wife he went to live with his daughter in Detroit, at whose home he passed away. During his illness he manifested a spirit of reconciliation, saying many times, It is the Lord's will that I should be afflicted. He bore his affliction patiently and without a murmur. His kind and faithful daughter did all that a loving child could do for a kind and devoted father. He leaves his daughter, one brother and many friends to mourn their loss. His body was brought to Ekfrid and buried in the cemetery near the meetinghouse, by the side of his first wife. The writer conducted the services, which were largely attended by friends and acquaintances, thus showing the high esteem in which he was held. May the grace of almighty God comfort the sorrowful.

J. B. SLAUSON.

R. Rountree was born in Jackson County, Alabama, December 25th, 1839, and departed this life March 7th, 1924, at his home in Santa Anna, Texas, aged 84 years, 2 months and 12 days. He died very suddenly, and his death was a shock to the family. He came to Texas with his parents at the age of fourteen years. He was a confederate soldier in the Civil War, and in the Eleventh Infantry. He was married to Miss Sarah J. Floyd in 1865, and four children were born to this union, one died in infancy. The living are J. A. Rountree, of Fort Worth, Texas, Mrs. W. P. Ross, of Bridgeport, Texas, and R. T. Rountree, of Santa Anna, Texas. His first wife died May 15th, 1877. He was married to Miss Ruth L. Moss, December 13th, 1877, and four children were born to this union, they are Mrs. Eva Fulton, W. J. Rountree and Misses Nannie and Bertha Rountree, all of Santa Anna, Texas. He was once a member of the Missionary Baptists, but some twenty-seven years ago he joined the Primitive Baptist Church, and lived faithful to that church until death. His last membership was with the Little Flock Church, Munday, Knox County, Texas, and he often expressed his love for his church. We called a Primitive Baptist minister to conduct the funeral, but on account of

rain it was impossible for him to get here, and some of the older children being Missionaries their preacher was called. Primitive Baptist people did the singing, papa's favorite hymns were sung (as many as could be), two were, "There is a fountain filled with blood," and "I would not live always." He had been a subscriber to the SIGNS for nearly twenty-seven years. We believe papa is at rest, sweet rest, where sorrow comes no more. We loved him and miss him. He leaves a sorrowing widow, seven children, twenty-one grandchildren and twelve great-grandchildren, other relatives and a host of friends to mourn his untimely death. He was laid to rest in the Santa Anna Cemetery. We are lonely and sad.

BERTHA ROUNTREE.

Mrs. Mary MacCauley Cheyne was born in Linlithgow, Scotland, February 12th, 1840, and died February 29th, 1924, aged 84 years and 17 days. At the age of twenty-four she was married to Alexander Cheyne. To this union were born nine children, six of whom are living. For a number of years both Mr. and Mrs. Cheyne conducted a home for orphan children, the house being the birthplace of Sir Walter Scott. The place was known as the "Day Home." They emigrated to the United States thirty-eight years ago. After a short residence in Milwaukee, Wis., Mrs. Cheyne, with her husband and family, came to South Dakota, where they resided for four years. From there they went to Washington and resided four years, most of that time in Klickitat County. In 1911 they moved to Klamath Falls, Ore. In 1917 they moved to Cottage Grove, Ore., where Mrs. Cheyne passed away a few months later. Mrs. Cheyne resided in Klamath Falls, Ore., since that date, and died there suddenly at the home of her daughter, Mrs. Mary Thompson. Her body was taken to Cottage Grove, Ore., for interment. Mrs. Cheyne led a devoted christian life, uniting with the Baptist Church at an early age. She leaves to mourn their loss the following children: James A. Cheyne, of Zillah, Wash., William, Robert and Alexander, of Klamath Falls, Mrs. Mary Thompson and Mrs. Bell Dawson, of Klamath Falls. She also had thirty-one grandchildren and one great-grandson.

Her daughter,

MARY THOMPSON.

SISTER Cheyne, with her husband, Elder A. Cheyne, came to Coast Fork Church, at Drain, Ore., in 1917, with a letter from Pleasant Grove Church, in Washington, where they were baptized by Elder Hess, having been with the Missionary Baptists. They were sound in the Primitive or Bible doctrine, active and mature, giving full evidence of a good hope and calling. A few months after forming this much cherished acquaintance, when they were just com-

fortably settled in their new home, he was called to the fruition of his hope, and the lovable aged sister went to the tender care of her children at Klamath Falls, Ore., until Jesus called her to the place he had prepared for them that love him.

The funeral services were conducted by Elder N. B. Walden, at Cottage Grove, Ore.

G. O. WALKER.

Joseph Beakes Howell, son of Samuel Chandler and Sally J. Beakes Howell, was born May 7th, 1839, and died January 27th, 1924. November 9th, 1865, he was married to Mary Horton Corwin, daughter of George W. and Lamira Horton Corwin. He was struck by a train while on his way to attend a meeting of the Middletown & Walkkill Old School Baptist Church, at Middletown, N. Y. He was baptized by Elder H. C. Ker in the fellowship of the New Vernon Church, Sullivan County, N. Y., October 6th, 1901, where he remained a faithful and loving member until his death. He was chairman of the board of trustees of the Middletown & Walkkill Old or Primitive Baptist Church, also a trustee of the New Vernon Old School Baptist Church, and will be sadly missed by both of these churches.

Funeral services were held January 31st, 1924, at his late residence, Middletown, N. Y., conducted by Elder R. Lester Dodson, pastor of the Ebenezer Church, of New York city. His favorite hymn, "Jesus, lover of my soul," was sung at his baptism, and also at his funeral. Interment was in the family plot, at New Vernon, N. Y.

H. S. COLLARD.

Shrintha Mercer departed this life March 25th, 1924, aged about 73 years. March 22nd she fell into a sleep from which she never awakened, but passed peacefully away three days later, leaving eleven children and three sisters to mourn their loss. Her husband, who was not a member, but was a believer, died about twenty-two years ago. She always attended meetings when possible, and much enjoyed meeting with her brethren and sisters, and often spoke of the mercy of the all-wise God to poor sinners.

She was followed to the grave by a host of friends, where our pastor, Elder W. B. Valentine, held services, using for a text the Scripture, "Comfort ye, comfort ye my people, saith your God."

Written by her brother-in-law,

FRANK PARKER.

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MEETINGS.

The Lord willing, the next session of the Baltimore Primitive Baptist Association will convene with the Harford Church, Harford County, Maryland, on Wednesday, May 14th, 1924, and continue three days. Visitors will be met at Forest Hill, on the Md. & Pa., R. R. Those coming via. Pennsylvania or B. & O. R. R. to Baltimore, will get train for Forest Hill, at North Avenue and Oak Street station. Try to reach Baltimore not later than 2 p. m., Tuesday, the 13th. We hope to have a goodly number visit us.

M. F. WHITAKER, Church Clerk.

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VOL. 92.

MIDDLETOWN, N. Y., MAY 1, 1924.

NO. 9.

CORRESPONDENCE.

SANTA ANNA, Texas, Feb. 23, 1924.

DEAR BROTHER DODSON:—Your letter of the 16th instant reached me in due time. I have read and reread same with unabated interest, and feel to say I fully indorse what you say. No grounds for cavil, and I am really glad I wrote you first, even if my writing was unsolicited. Sometimes, if not all the time, my understanding of God's word is dull, and that makes me hard to be understood.

Now, brother Dodson, I am going to make a request of you, and I feel that you should, and I trust you will, comply with my request, for I feel to do so would be of much spiritual good to the many readers of the SIGNS. This is my request: I am returning your letter, and ask you to have it put in the SIGNS. I feel your letter to me away out here in Texas is too valuable to the household of faith for me to keep, as I am so isolated it would not be of any real comfort except to me. In your devotions please remember this poor sinner, a beggar for mercy,

JOHN R. HAVENS.

RUTHERFORD, N. J., Feb. 16, 1924.

DEAR BROTHER HAVENS:—Your letter of January 10th was duly received, and while I should have been glad to have acknowledged it promptly, as previously written you, my duties are numerous, and some of them cannot be postponed. It is possible I did not clearly understand your first letter, which caused me to have some misgivings with regard to your views as to the creature's ability to, of himself, walk worthy of the vocation wherewith he is called of God. I am glad you have exercised charity towards me, and that your fellowship for me is not strained. Your second letter convinces me that we are not so far apart as I first feared; in fact, if I understand you now, I think we can walk together without falling out with each other by the way. I would wish that I might have the time to look up and examine the references which you make, but my time is too limited for that now; however, when you “affirm that Adam sinners bought by the blood of Jesus are the recipients of God's grace, and this grace we see in the manifestation of sons and daughters of Adam by the birth of the Spirit,” I feel I can take you by the hand as Ananias did Saul and say, Brother Havens.

To refer again to a quotation in my previous letter, in the third chapter of John, third verse, Jesus answered and said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It is the man that is born again, born of the Spirit, thus becoming the recipient of God's saving grace, and, therefore, it is by grace ye are saved, &c. When the sinner is enabled by the Spirit to, "Behold the Lamb of God, which taketh away the sin of the world," and is given a good hope through grace that he shed his blood for him (the sinner), then does he see the glory of God in the face of his Son Jesus Christ, and thereafter he has no confidence in the flesh. "In me, (that is, in my flesh,) dwelleth no good thing." How wonderful then does that grace appear. It is nothing short of the unmerited favor of God extended to one who out of his own mouth confesses to being the very chief of sinners. The case which you cite illustrates unmistakably, to my mind, my contention. Saul, though a Hebrew of the Hebrews, and as touching the law, blameless, &c., as such was a persecutor of the church, and not a fit subject for Ananias to meet with, but after he had received of the Lord's hand double for all his sins, being quickened by the mighty power of God and made alive to his true condition, and a pleader for mercy, was then ready to obey the command of God to go and meet with Ananias, and after Ananias had evidence of the Lord that Saul was a changed man, he gladly and willingly went to meet him, and being brought together by the Lord in that manner had fellowship for Saul, and could address him as "Brother Saul." This is God's way of working, my brother, and when he has brought you and I, or any or all

of his people to see eye to eye, we, too, will be glad to come together and own that we are kindred pilgrims journeying here below, but seeking a city whose maker and builder is God. Most assuredly, Saul of Tarsus, a son of Adam, was a subject of the new birth, and as such felt to be less than the least of all saints. He said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This sounds almost like a contradiction, how one can be a saint and yet a sinner, but this is the "new man," who possesses two natures, the complex creature. I have recently come across some writings of Elder J. H. Johnson, where he treated upon the subjects of regeneration and the new birth, and thinking, perhaps, the latter treatise might throw some light on the new birth for you, am taking the liberty of quoting from Volume 1, pages 401, 2 and 3, of his writings, as follows: "Nor does the birth change the subject born, neither the fleshly or spiritual child, though the circumstances of both are changed. Yet that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The flesh is born of corruptible seed and is corrupt; the spirit is born of incorruptible seed and therefore cannot be corrupted. '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.' That person who receives the Spirit which is of God is at once a compound character, possessing two different and antagonistical natures, because born of different parents. One is born of a fleshly or earthly parent, the other of a spiritual or heavenly parent; and 'as is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.' Each recipient of that spiritual, heavenly, or "new man,"

is a subject of two births, is born of two different parents, of two different natures, and is therefore a composite being. That composite or complex being is what I understand to be a christian or saint; and although often addressed or spoken of as such, and as a simple being, it is nevertheless a compound one. How else are we to account for their sometimes being spoken of as 'sinners,' and at other times as being 'righteous before God;' sometimes 'carnal,' at others 'clean;' once 'black as the tents of Kedar,' and 'comely,' or 'as the curtains of Solomon?' The whole mystery is solved in the fact that they are born of two different parents, of radically different natures. It is a seeming paradox to say that the saint or christian is a sinner and not a sinner; but Christ at one time said to Peter, 'Get thee behind me, Satan,' and at another, 'Ye are clean;' and I believe that Erskine told the truth when he said,

'To good and evil equal bent,
I'm both a devil and a saint.'

In one relation they are the subjects of redemption, in the other they 'cannot sin,' and therefore need no redemption. All the evil is consequence to the first birth, all the good to the second. The seed of the herbage drops into the earth, and there is a production and growth of the same nature of the original. 'The holy seed' (Isaiah vi. 13) or 'godly seed,' (seed of God in the margin, Mal. ii. 15), is communicated to our earthly bodies, and there is an 'inner' or 'inward man,' a child of God, a production of the same nature of the original, a growth in grace in the knowledge of our Lord." "It is certainly a pleasant contemplation for us to look around us and behold all the works of God revealing, developing and thereby praising him, and with adoration we may exclaim with David, 'The

heavens declare the glory of God: and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.' And again, 'All thy works shall praise thee, O Lord; and thy saints shall bless thee.'—Psalms xix. 2; cxliv. 10. When that spirit which is 'born of God' has a lodgement within, it being the spirit of life and light, we are vitalized and illuminated, and hence we feel and see—feel our malady and see the justice of our condemnation; feel and see that God is holy, and we unholy in our polluted birth; feel and see that 'the law is holy and the commandment holy and just and good,' and that we are 'carnal, sold under sin.' Now here is a saint, a subject of two different births, born of two different parents, of two different natures, each developing his kind, like everything else we see around us."

I have quoted at some length, but as it treats upon the subject matter, I hope you will find it good reading. Pure water must come from a pure fountain, while a corrupt fountain can send forth nothing but impure water. Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Whether I make myself clear or not, I can but feel if we bear any spiritual fruit it is because of the life of the Vine being manifested in us, with all the praise due to his holy name, the branches having not whereof to glory, save in the cross of Christ, while if left to ourselves we can but manifest the nature that is in us by bringing forth fruit to or of the flesh, which is not acceptable in the sight of our God. It is out of a knowledge of my weakness and inability to know anything of myself as I ought to know that I try to write and

speak of the things of that upper and better kingdom. I trust our correspondence has proven of some benefit to us both, and shall be glad to hear from you again when you feel an inclination to write me.

Your brother in hope of eternal life,
R. LESTER DODSON.

TOPEKA, Kansas.

DEAR EDITORS:—The inclosed letter seems to me to be very suitable matter for the columns of the SIGNS. If it meets your approval I believe it will be read with joy and fellowship by other fellow-travelers who have been brought by a way they knew not. Such messages help to cheer through many an otherwise lonely hour, and keep alive the little glimmering hope that we would sometimes lay by if it were not an anchor of the soul, and sure and steadfast, that holds us as we trust and long to be in the way of truth.

MARY ELLISON.

PRINCETON, Kentucky.

DEAR SISTER ELLISON:—If one so unworthy as I feel myself to be should address you thus. I have read and reread your letter in June 15th number of the SIGNS OF THE TIMES. I do not know why, but is so impressive I just cannot refrain from trying to write you. I do not know why it is with me as it is. I am of all, most miserable. I have had serious thoughts of my destiny beyond this life ever since I can remember. My mother died when I was very small, and my father died when I was sixteen. I was taught to believe that when I got ready to be a child of God all I had to do was just let it be known by asking God to be merciful to me, go to the mourner's bench and be prayed for by some preacher

and all would be well with me. But alas, not so with me, for all my life has been anything but pleasure. I was sixteen when I found I was a sinner, and oh how far from God and his grace I did feel, and no one could relieve me. I tried all and everything any one would advise me to do, even so far as to join the Campbellites, and how I suffered the Lord only knows. I had no one to speak to who would sympathize with me, for all my people were of the "do and live" type, and I found there was nothing I could do that would help me. I was in more trouble, I thought, than I could stand. So I left the so-called church, and just drifted on for three years. Sometimes I would feel I was as good as my associates, at other times I was so miserable I could not enjoy anything. I had often heard of the Old "Hardshell" Baptists, but did not know anything about them, or what they preached. July 29th, 1877, one of them was to preach at a school-house four and a half miles from where I lived, and a young sister and I went, and oh how he did preach. We went in, and I took a seat as close as I could without attracting attention. The preacher got up, and of all the preachers I had ever seen I thought this one was the homeliest. He began to sing "Amazing grace." While I had often heard it sung, it had never sounded to me as it sounded that day. He took his text, and it seemed that all he said was to me. He told me all I had ever thought, and just how I felt. How it did make me feel to hear a man tell my feelings better than I could have told them myself. I pondered it in my heart, and would try to slip off all alone and ask God to have mercy on me. It did seem to me I could feel some better to think there was one, at least, who had been along the path I was

still in. I had no one to talk to about the preaching, for I knew I must not speak one word about it. So I would slip the Bible out and read every chance I could get, but it seemed only to condemn me. So it went on from bad to worse with me. I was trying all the time to do something good, something for which the Lord would have mercy on me, but all in vain. In the spring of 1878 my health failed, and I thought surely I was going to die, and oh how wretched I was. I had married and gone among strangers to live. My father-in-law was a Baptist, but I did not want him to know I was in trouble, and did not think he did, but one day he came in to see me, and I was crying, but he did not stay long, and I thought I had seen him for the last time. But not so, I had not suffered all yet, for I kept on, and sometimes my grief was so great I could not conceal it. I would weep and moan, and could not sleep or rest at all. The doctor was coming to see me every day, and one day he came and I told him not to leave any medicine for me, for it was not helping me one bit and I did not want it at all. He said I was not going to die so young, but I did not think he knew. I drifted on until August 20th. About 2:30 p. m. I was alone, and I thought my time had come, I surely did think I would be dead in a few minutes, and at a time when I had given up, and was reconciled to my fate, just at a time unexpected, I heard these words spoken to me so plainly I looked around. The voice said, "My grace is sufficient for thee." Oh how happy I then was. I thought I would never have another minute of trouble, but alas, not so with me, for I am so vile, so prone to sin, I fear that I am not born again. When I read your good letter I went back, so to speak, and came on

with you through all, but too unworthy to be received, I fear, but it does my heart good to read and rejoice in the many good letters I see in the SIGNS OF THE TIMES. I turned to the passages of Scripture and read the good promises that are in the sixty-fifth chapter of Isaiah, also the sixty-sixth. I do enjoy reading after some good brother or sister who understands, and does not mind revealing what they think they do understand. "My grace is sufficient for thee," is sweet to me; also, "Fear not, little flock," and many other sweet promises I often can rejoice in, while I am a poor sinner, saved by grace alone, if saved at all. But thanks be to God, who saved me and called me without repentance, for it is all of grace, from first to last. I love all the dear Primitive Baptists, and love the cause, and hope I have a sweet hope that I am one of the called; not by works of righteousness which I have done, but by what the Lord did for me before the foundation of this world.

Dear sister, we are strangers in the flesh, but I hope not in the Spirit, for I feel we have traveled the same rugged road, at least in part. If I could write as some of the dear brethren and sisters do I would write often, but I cannot. I just felt I wanted to tell you how much good I got out of your letter, and have tried in my weakness to tell you of some of the Lord's dealings with me. I am one of thirteen children, who are all gone but two sisters and myself. All of them had their names among the different churches, but one sister, she believed in the Old Primitive Baptists, but never joined, as she lived far from any church of that faith and order. I am not ashamed to own the Lord, who has done so much for poor sinners like me. I hope when this reaches you the Lord will be with you

and show you just how to take it, for he knows them that are his. I hope he will lead you to know me, and not let you be deceived in me. I know I cannot deceive the Lord, for he knows all, from the least to the greatest of them.

I will close with much love, I hope, for the church, and all the household of faith, and some day we will all know as we are known and be happy. I hope to see and read again from your pen.

Yours, unworthily, but with a sweet hope beyond this vale of tears,

JOSEPHINE MCGREGOR.

SHELBYVILLE, Ky., Jan. 13, 1924.

DEAR EDITORS:—I am inclosing this, to me, good and comforting letter from dear sister McPhail. It came as a cup of cold water to a thirsty soul, for I was much cast down, my pathway dark and gloomy, and oft crying out in bitterness of soul, Oh is there any one like me? so I feel we are companions in tribulation, and are traveling the same pathway, and I think I know of every waymark she describes. Blind? Yes, blind, and need to be led every step of the way. Sometimes I am comforted in the words, Poor, weak and worthless though I am, I have a rich almighty Friend, &c. My daily desire is,

“Oh that the Lord would guide my ways
To keep his statutes still;
Oh that my God would give me grace
To know and do his will.”

I have not the writer's consent, but feel it will be all right for you to glean from her letter that which is of general interest to the readers of the dear old SIGNS, to whom I now send New Year's greetings, having just passed my eightieth year, and feel to say, On earth peace and good will.

P. W. SAWIN.

IONA STATION, Ontario, Dec. 8, 1923.

DEAR BROTHER SAWIN:—Another year is nearing its close, bringing you and I and all His chosen nearer our eternal home. Oh the meaning of that word “chosen” to us! What a blessed lot to be an heir, chosen to dwell with our dear Redeemer and Elder Brother throughout all eternity. Our finite minds cannot embrace the fullness, but we have blessed sips of that living water that supports our weary, wandering minds and wayward steps. Dear brother, I am one whose heart is full of that cursed pride. I do not want to be poor and miserable and blind and weak in myself, yet I do know what it means to be weak in myself, that my dear Redeemer may be all in all. When we are weak then are we strong. This hateful nature of ours rebels against the crushing process of refining the awful dross, due to the consequence of sin reigning in our mortal bodies, that the pure life of our own living Jesus may abide and shine in the dark and sinful nature. The poor Samaritan woman who came to draw water from Jacob's well knew not the man who said, “Give me to drink,” but when the power of God's holy law took up its abode in her heart and spoke to her, saying, If thou asked of me I would have given you living water, that you should never thirst again, she thirsted for the living water, and said, Give me to drink, and knew that he that spoke to her was Jesus, and said, “Come, see a man, which told me all things that ever I did.” Dear brother, if we could always wait on him, rest in his love, we would feel satisfied, but for me I must needs go into the fiery furnace to refine the awful load of dross that lurks in this sin-polluted heart. I must be stripped of all my idols to worship the only true and living God. He seeketh such to worship him as wor-

ship him in spirit and in truth. The wisdom of this world is foolishness unto him. Very often I question myself, Have I only natural wisdom, a form of godliness, denying the power thereof? I surely am a mystery to myself, and feel that if I am one of the blind, an object of his love and pity, then truly I am led in a way I knew not and in paths I have not known. "I will make darkness light before them, and crooked things straight." How truly have we felt his faithful promise from time to time leading and guiding our unwary feet in the paths of righteousness and peace, the peace that passeth understanding. Surely it is of the Lord's mercy we are not consumed, because his compassions fail not; they are new every morning; great is his faithfulness. "The Lord is my portion, saith my soul; therefore will I hope in him." Jeremiah's words, but "as in water face answereth to face, so the heart of man to man." Dear brother, when clothed and in our right mind how sweet to meditate upon the gracious promises of our covenant-keeping God. He performeth the thing appointed for me, and many such things are with him. The poet says, "Behind a frowning providence he hides a smiling face." How weak our faith is when we murmur at his correcting hand, but we are as prone to evil as the sparks to fly upward, but he knows us all together; when he hath tried us we shall come forth as gold.

If you received a letter from me as often as I think of you it would be pretty often, but I fear to write, for I may not be guided by the only right motive, as I am so full of self. Write some time again.

Dear brother, I will close, wishing you all the blessings of our Lord during the new year, and with love to you and all your dear ones. I hope you are all well.

From your sister in hope,

(MRS.) JOHN McPHAIL.

HENDERSONVILLE, Tenn., April 4, 1924.

DEAR BROTHER LEFFERTS:—Yours of March 27th received, and I surely appreciate your kindness in replying to my inquiry. Please pardon me for not being more explicit. I have been a member of the Old Baptists since 1897, or thereabouts. I have often written to brother Chick and others for information, and have been a reader of the dear old SIGNS all these years. I wrote a short letter to the SIGNS last September, and it was published in one of the November numbers.

Now, I will explain why I asked these questions, so you may understand me and be charitable to my ignorance and mistakes. I am seventy-one years old, and have rheumatism very badly; have been a widow twenty-four years, but am still keeping house; have raised a large family, but none of them belong to my church. I am glad to tell you I come from the old pioneer stock which emigrated from Virginia and North Carolina of the Fords, Hardys, Frosts and Bridgewater. The great trouble with our people, they ought to be teachers, at least some of them, but have need of some one to teach them things beside predestination, which doctrine I believe and love with soul, mind and strength. Oh how sad to think how few watchmen there are on the walls of Zion to cry aloud and spare not, to Israel, against the adversaries of the truth. I was talking to a very dear brother about those who were added to the church on the day of Pentecost, as recorded in the second chapter of the Acts. He said there were Gentiles among them, but I insisted there were not. He seemed to think because they spoke different languages they were Gentiles. If I know the truth, you are right; I simply wanted some one else's views on the subject. I even went back to the death of

Solomon, when the kingdom was divided and when Israel went into idolatry, long before Judah did, and that was what I meant when I spoke of the lost tribes. They set up a kingdom in Samaria. Judah had no dealings with the Samaritans, as was very evident in the talk of Jesus with the woman at the well. Pardon me, brother, for being so tedious. I know I cannot teach you anything, but how sweet to know the spiritual Israel is here to-day, and has always been. I go back to the forty-ninth chapter of Genesis, and what a consolation to read of old Jacob's blessing Judah, and to follow the line of blessing until this good day, and to see what the Lord has done for the Jews. They have retained their national character as no other people all these years, and when the Lord's time comes they will be grafted in again into the old vine. Oh how wonderful to follow the line of the Lord's people then as well as now, and to see how, in his own good time, he brought them out of Babylon and planted them in a pleasant land and put a new song in their mouth. My dear brother, you would be surprised to know how few Baptists there are in middle Tennessee. I live twenty-two miles from Nashville. I go there sometimes, and visiting preachers go there. Brother James W. Linn, of West Virginia, visits them. But now, with all our modern up-to-date ways of traveling, our little country churches are destitute of an under-shepherd. It is so very sad, I cannot refrain from writing of it. I cannot write intelligibly to any one for publication, but I feel you will be charitable to my ignorance, read between the lines and understand me.

Since I began this letter the last SIGNS came. Elder Isaac Greathouse and Elder George Ruston are precious truth-tellers.

As you say, many of the Lord's people live in Babylon. I lived there twenty-six years, and the Lord surely brought me out. Some time, if the Lord will, I may try to write about it.

I have not written as I expected. If you get tired of this and throw it in the waste-basket, all right.

In hope,

(MRS.) HENRY J. DORRIS.

TAFT, Tenn., Aug. 28, 1923.

DEAR EDITORS:—Find inclosed two dollars to pay for the SIGNS another year. I feel it has been by the love and kindness of the merciful God that I have been spared the past year to read the dear old paper which is of so much comfort to poor unworthy creatures like me. I always look forward for the time to come when I will get my paper, for it comes full of good news from a far country. It is the same old story over and over, yet it is always new to those who love the sweet story of Jesus and his love, which I humbly hope I do. I love above all things to hear God's little children talk of his wonderful works, and give him all the praise, honor and glory, for we read it is by grace we are saved, for which I feel very thankful, for if it had read that it was by the works of the creature I would now be here in this low ground of sin and sorrow without any hope, for I must say,

"My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
Without free grace, I know I'm lost."

May God bless the editors in the future, as he has in the past, to declare the truth as it is in Jesus Christ. If it is not asking too much of you, please remember me and mine at the throne of grace.

Your little sister in hope,

(MRS.) J. E. SISCO.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1924.

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*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I JOHN V. 18.**

WE know that whosoever is born of God sinneth not."

By request we are giving our views on this portion of Scripture, leaving the matter for the consideration of our readers. All men by nature are dead in trespasses and in sin and under condemnation of the law of sin and death. This death is universal over the whole race of mankind, including both the elect and the wicked. The redemption from this condemnation through the Lord Jesus Christ, however, is not universal over the whole race of mankind, but is for the elect only, for those chosen of God in Christ before the foundation of the world. The elect of God are the ones who are born of God by the operation of the Holy Spirit. This being born of God is entirely the work of God.—It is a birth from heaven, and of an incorruptible seed, it is not according to the will of man, or of the flesh, but wholly according to the will and purpose of God. Through Christ Jesus and by the work of the Spirit of Christ, God's elect, who by nature were under condemnation through Adam's transgression, receive the new birth which is from heaven. That is being born again, they have

passed from under the law of sin, and from under subjection to death, into the kingdom of the Son of God. Having thus passed from under the dominion of one law, they can never again be held accountable to that law, nor can they ever again be held captive by it. This we believe was in the mind of the apostle John when he wrote "that whosoever is born of God sinneth not." The apostle knew that because of the death and resurrection of Jesus Christ the whole elect family of God were forever redeemed from sin, and were forever justified in the sight of God. The apostle knew further that this work of Jesus Christ was not at all in vain, that it never could be undone, and that it would never need be repeated, because by the one offering of himself Jesus Christ perfected forever them that are sanctified. The work of Jesus, therefore, having entirely redeemed and entirely justified all of the elect from all their sins, it is impossible that whosoever is born of God should ever again sin. That is, they could never by any act of theirs again bring themselves into condemnation, even as, in the first place, it was by no act of theirs that they escaped this condemnation. Sin is a transgression of law, and where there is no law there can be no sin. Had not God in the first place put Adam under law, no act of Adam could have brought him into death; but being under law, any transgression of that law brought its punishment unavoidably. It is impossible for any one to transgress a law which they are not under, and certainly those who are born again, born from heaven, are not under the law of sin. They cannot, therefore, transgress that law. In that sense, they can no more commit sin. Whatever the acts of the elect of God may or may not be, they cannot be sins

against the law which they were originally under, for they are no longer under that law, hence not accountable to it. They, being born of God, no longer belong to the world, nor to the flesh, nor to Satan; they no longer belong to Moses, nor to any other power or government short of the power and authority of almighty God. Not belonging to these things, and not being accountable to these things, they cannot sin against them, nor be brought into condemnation by them.

Were we to leave the subject here it might be charged against us that this glorious truth, for truth it is, would lead its followers to license, or to the unbridling of their human passions and lusts. Let us emphasize, however, we are speaking of God's elect in their character as the begotten children of God, not in their capacity as human beings. As human beings every one of us is accountable to the laws and ordinances of human government, are bound, so far as in us lies, to behave ourselves as law-abiding men and women, but as subjects of the new birth, God's people are certainly not subject to any law or authority short of the kingdom of heaven. Further, having been justified, in the sight of God by Christ's resurrection, from all condemnation, these children of God can never-more sin, so far as God is concerned, can never separate themselves again from him, and can never again be condemned by him. While prejudiced people constantly charge against the wonderful doctrine of salvation alone by grace that it leads to careless walking and living, such is not the case, because wherever and whenever God's Spirit reveals within the sinner Christ Jesus as the way and life and the salvation of that sinner, God at the same time

imparts with that revelation the holy and reverential fear of himself, which fear is hatred of all evil, is an effectual safeguard against one's using the doctrine as an excuse to satisfy the appetite of one's fallen and depraved human nature. Every believer is a double personality: the one personality human, the other divine; the one of the earth earthy, the other the offspring of God's own nature. This spiritual side of the believer's life and character is that which is born of God and that never can sin. For instance, Paul writes thus, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. * * * Now then it is no more I that do it, but sin that dwelleth in me." Further he says, "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. For I delight in the law of God after the inward man." Concluding these same remarks, Paul says, "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Throughout this seventh chapter of Romans, from which we have quoted these passages, Paul uses the pronoun "I" as identifying the better self, that is, his spiritual self, and he speaks of the baser self, that is, the human self, as if it were almost another person than himself. He does not deny that there were times when this indwelling sin exerted itself and caused him to do that which he did not want to do, and which he would not conscientiously do, but at such times as this he said it was not himself that did the sinning, but that it was sin which dwelt in him.

This discourse of Paul in the seventh of Romans bears out what the apostle John says in the text at the beginning of this article, that is, "That whosoever is born of God sinneth not." The child of God, having been redeemed from under the curse and dominion of the law of sin and death, is henceforth under the law of Jesus Christ, and although the child of God frequently comes far short of living up to the precepts of Jesus Christ, and although his failure to do so gives rise to much sorrow and repentance, yet none of the acts of the child of God contrary to the precepts of Jesus Christ can ever bring him into condemnation from God. The believer's tender conscience is one of the positive evidences of spiritual life, and one of the surest signs that one has been born again. Though the believer's own heart frequently condemns him, God never does, because God looks at every one of his children through the infinite righteousness of his beloved Son, and God, seeing his people that way, sees no fault in them. However, God's children while in this state can never see themselves as God sees them, can never see themselves without spot, or wrinkle, or any such thing. We have, nevertheless, the promise of God left on record that the time shall come when every one of God's children shall see themselves as God sees them, and shall know themselves as God knows them. For the present they must be content as best they can to behold these things by faith, as through a glass darkly. They must be patient as best they can to know in part and to see in part, hoping for that blessed time when that which is in part shall be done away and they shall see face to face.

L.

EXODUS XXXIV. 27.

"AND the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel."

We now write unto you, feeling the obligation laid upon us, and desire to write you the relation manifested to the Israel of our God. The time Moses was with the Lord when he commanded him to write was forty days and forty nights, he did neither eat bread nor drink water, and he wrote upon the tables the words of the covenant and the ten commandments. This covenant was to and with the chosen or elect nation of all the nations of the world. The Lord kept, directed and brought Israel out of bondage through the Red Sea into the wilderness, where they were fed with manna from heaven, and the water they were to drink they beheld it come from the rock. This covenant was manifested in a natural sense, but to our feelings we trust the covenant of life, which was with his Son in the salvation of all the elect, is the covenant in which we rejoice. We note Israel did not keep the commandments which were delivered to Moses to write, as they followed after the dictation of the carnal mind, and were enraptured in the lust of the flesh, and were seeking rest and comfort in nature, and all their readings and acts were but for the enticements of the flesh. This is to our mind the manifested virtues in man of the first covenant. The tenor of this covenant with all the way the Lord led his people and delivered them into the land of promise speaks out to every individual of the way the Lord leads his children in paths not known and in ways past finding out, in bringing them from darkness to his marvelous light, and gives them to see his kingdom, and to know the individuals distinct from all other

people. This life and character identifies the Life of them, and they live after the law of his kingdom, which is not a law of carnality, but of the Spirit of life. This tenor strikes the key of a higher tone than the flesh, as it brings forth praises to his name. We perhaps could write much connected with the old legal covenant which was written upon the tables of stone, but what we desire most is to feel the power of our covenant-keeping God manifested to us, that we are embraced in the covenant which is felt in the heart, and all the law commandments are written in the heart. We note God gave kings to direct Israel, and one after another would pass and another come forth to take his place, but the King of the kingdom of God is Jesus, and the peace and increase thereof shall know no end. As we read of the way the sons and daughters of the covenant of grace are led and made to pass through great tribulation and the Prince of the kingdom of God, which is his only begotten Son is ever with them, as the word of inspiration declares, He never leaves nor forsakes them. Their trials are many, and seem to wax worse and worse, until they are sick, faint, poor and helpless, then his presence is manifested in healing, cheering, clothing and feeding. Then the thought comes, While Christ is rich I cannot be poor; what can I want besides? These are, to our mind, some of the manifested love which is portrayed by the giving of the covenant to Moses, and then each one has the law of the Spirit of life in their hearts, and all the commandments of that law are felt to be individually for themselves. His love constraineth us to keep his commandments, and every heaven-born sinner loves, because he is born of God. "If ye love me, keep my commandments." All writing that is prompted by the Spirit is done in love, and when we write with hatred and enmity it is of the flesh. When we read from the pen of any one

we note from the expressions just the features of their heart's wishes, and if we are made to feel they are of fleshly origin we should not even regard them, as we would be sowing to the flesh. We note the expression of many, saying, "I was impressed to write," and then reading that which was written we are made to bear witness as to the origin of the impression, for out of the abundance of the heart the mouth speaketh. When they read that which was written aforetime, which was written for our learning, then they were commanded to write, and the expressions were faithful and true, and came to pass according to the prophesy, and testifies the comandments were of the Spirit. We are made to rejoice as we read the many good letters forwarded to us for the SIGNS, and all of one accord, which is very encouraging to both editors and publishers, that their labor is one of love. We hope brethren and sisters will write when they are thus impressed, that we may share the expressions manifested in their hearts. This expression is not intended to convey the thought that there is not enough matter to fill the columns of the SIGNS, but to let you all know we appreciate all the household of faith, and you may address your correspondence to J. E. Beebe & Co., and you will be given true and faithful consideration.

Dear brethren, we do not feel it necessary to write all that could be written in connection with this text, but the few words submitted are desired to be of comfort to you, and your pure minds stirred up, and your hearts made to recall its felt relations, which are of the Spirit. We now feel that one of the least may express their felt relations and all the kingdom of God beareth witness. May we continue to write and speak to each other of these things, that we may sing together the sweet song, "Glorious things of thee are spoken, Zion, city of our God."

C. W. V.

CIRCULAR LETTERS.

(Written by J. C. Clark.)

The Maine Old School Baptist Association, in session with the Whitefield Old School Baptist Church, Whitefield, Maine, September 7th, 8th and 9th, 1923, to the associations with which she corresponds, sends greetings.

BELOVED OF THE LORD:—Through the mercy of our covenant-keeping God, who cannot lie or make any mistakes, we are permitted to address you with this our annual letter, and as we come together we desire that God may make his presence known to the extent that we may feel it is good for us to be here, and that he may show forth his power through the ministering brethren who meet with us, in declaring the whole truth in boldness and godly fear, and that it may be gladly received, to the building up of our most holy faith in our Lord Jesus Christ. If there is any portion of Scripture comes to us at this time it is the first verse of the eighteenth chapter of Luke: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." We understand that prayer is the sincere desire of the heart. If this is so, I think we will not find the child of God sincerely praying for that which is wrong, so when we are kept in a spirit of prayer we are kept in a humble condition, and more likely to walk humbly before God and our brethren while in this condition. We are more likely to be patient and esteem others better than ourselves. Christ spoke many parables under many circumstances, but they were only understood by those who were in a measure of the same spirit of him who spoke them, therefore we see and feel that when in a spirit of prayer we are in a humble frame and at peace with the dealings of God, and in a place where we are of use to our brethren. Christ while

here in the flesh prayed to the Father, not that his will, but the will of the Father, be done. This parable set forth the great love God has for his people in bringing them into a humble condition. The teaching and Spirit of Christ strips us of all our weapons of warfare and makes us helpless as little children, as in the case of the publican mentioned in this chapter, who, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. This publican's prayer was great, for he went down to his house justified, as is the case when brought into a humble prayerful condition. In the parable to his disciples, in the preceding chapter, we read it is impossible but that offenses will come when these circumstances are about us. How great the blessing if we are found in a spirit of prayer. If a brother trespass against us we are in a condition to rebuke him, and also in a condition if he repent to forgive him. Now, dear brethren, this true spirit of prayer is a perfect gift, consequently must come from the Giver of every good and perfect gift. We are in a world of many changes, but our God never changes, therefore ye sons of Jacob are not consumed. What great reason we have to praise our God in prayer and exhortation, and we hope that it is the sincere desire of our hearts to walk in peace, and that jealousy or any hateful thing come not among us. He spoke a parable unto them that men ought always to pray and not to faint.

J. C. CLARK, Moderator.
GEORGE R. TEDFORD, Clerk.

CHANGE OF ADDRESS.

ELDER W. W. Slaughter has temporarily changed his address from Edgewater, Texas, to Lelia Lake, Texas, where his correspondents will please address him.

OBITUARY NOTICES.

Joseph James Adkins, deacon of the Indiantown Church, near Powellville, Md., died March 21st, 1924, at his late home, near Wango, Md., after a brief illness of about one week. He was the son of the late William and Betsy Adkins, and was born October 11th, 1848. December 20th, 1870, he married Miss Mary Catherine Holloway, and to this union were born thirteen children, eight of whom survive him, namely: Miss Caroline E. and Miss Anita E., who lived at home; Mrs. Cora T. Beauchamp, of Snow Hill, Md.; Edgar I., James U. and Joshua S., of Parsonsburg, Md., R. 2; D. William, of Snow Hill, Md., and George F., of Pittsville, Md. He is also survived by three sisters: Misses Rhona and Fannie, of Parsonsburg, Md., and Mrs. Elizabeth Perdue, of Showell, Md., and two brothers, Geo. W., of Parsonsburg, Md., and Wm. S., of Morgan, Mich., beside twenty-nine grandchildren and two great-grandchildren. He was baptized May 5th, 1878, by the late Elder Thomas Poulson into the membership of the Indiantown Church, where he remained a devoted and faithful member. He was made deacon in 1888, and in this capacity served the church faithfully. He also served as clerk from 1907 to 1914. Brother Adkins will be greatly missed by all who knew him, but most of all by his immediate family and the Indiantown Church, but we are comforted with the assurance that our loss is his gain. We believe he is at rest.

The funeral services were held from his late residence, conducted by his pastor, the writer of this notice. A large company of relatives and friends were in attendance, showing the esteem in which he was held. Interment took place in the family lot located on the farm. May the dear Lord comfort this dear family and the Indiantown Church, and sustain us all by his grace.

J. C. MELLOTT.

Elder William Stilwell, son of David and Izzy Stilwell, was born near Danville, Illinois, December 4th, 1839, and died at the home of his daughter, Mrs. E. L. Chase, Webster City, Iowa, April 6th, 1924, making his stay on earth 84 years, 4 months and 2 days. In the spring after he was born his parents moved to Greene County, Wisconsin, near Monroe, where he grew to manhood. In the year 1864 he was married to Miss Rhoda Parr, and to this union were born six children; two died in infancy. His oldest son, David, died April 13th, 1892, at the age of 27 years. In the fall of 1880 he and his wife moved to Iowa, and settled on a farm near Duncombe, Iowa. His wife died January 31st, 1901. He was united in marriage to Mrs. Anna Brown, of Missouri, in the year 1903. She died August 3rd, 1906, and after her death he made his home with his two daughters

in and near Webster City, Iowa. Those left to mourn his death are Mrs. Lottie Spring, of Des Moines, Iowa; Mrs. E. L. Chase, of Webster City, Iowa; Orren Stilwell, of Fort Dodge, Iowa, four grandchildren and three great-grandchildren. Elder Stilwell united with the Honey Creek Church of Old School Regular Predestinarian Baptists in Greene County, Wisconsin, in the year 1876, and was baptized by the late Elder John Butler. After moving to Iowa, in 1889, he united with the West Fork Church of Old School Baptists by relation, and was ordained to the full work of the ministry December, 1895, remaining faithful until death. It was his request that the writer should preach his funeral, which I did April 8th, 1924, at his late home. Quite a large gathering paid their last respects to the deceased, after which he was laid in the grave by his two wives in the family lot, to await the coming of our Lord and Savior Jesus Christ.

ALBERT C. WOODLEY.

Elder John D. Curtis was born in the year 1841, in Newton County, Georgia, and died March 4th, 1924, aged 82 years, 3 months and 14 days. He was married in 1861, and enlisted in the war between the States in Company E 53rd Georgia Regiment; served in the Army of Northern Va., coming home in 1865 to fight the battles of life for his first wife and seven children. She died in 1901, then he was married again, and seven children were born to them. He had been a member of Shoal Creek Church for many years when he was called and ordained to preach the gospel of Christ. He served the churches humbly, yet boldly contending for the faith. He surely fought a good fight, and kept the faith, and receives the promised crown of righteousness. He served as Moderator of the Ocmulgee Association, and was highly esteemed among all the churches. He was buried near his old home, Mansfield, on a disagreeable day, and only one of his fellow-servants was there, Elder W. L. Allen, who conducted his funeral to the comfort of the bereaved family. We desire that the promise of God to the widow and fatherless may be realized by sister Curtis and all the children.

JAMES M. ADAMS.

Mrs. Mary Ferguson died February 28th, 1924, at her daughter-in-law's home in Elkins, W. Va. She was born September 12th, 1826, making her stay on earth 97 years, 5 months and 16 days. She was the daughter of Amos and Nancy (Schoonover) Canfield. She was married to Levi Coberly, October 15th, 1846, and to that union were born nine children, six of them preceded her in death. Her husband died March 12th, 1833. In October, 1892, she was married to Solomon Ferguson, who died February 22nd, 1898. Sister Ferguson was baptized by Elder J. B. Cross in the fellowship of the Old School Baptist Church called Leading Creek, at Montrose, W. Va., June,

1887, and was a sound and faithful member of this church until the day of her death. She was well established in the doctrine of God our Savior, and firm in the defense of the truth, and always attended the meetings of that church when it was possible for her to get there. She loved to read the SIGNS OF THE TIMES, and had been a reader of it for many years. We can say in truth that a good woman, a kind and faithful mother, a true friend, a highly esteemed member of the church, has been called home. She leaves three daughters: sister Julia C. Wilmoth, Mrs. Lydia Maxwell and Mrs. Lucy B. Coberly, all of Elkins, W. Va., and several grandchildren and great-grandchildren to remember her in sadness. Her body was brought to the Leading Creek meetinghouse, where the writer, her pastor, conducted the funeral services, assisted by Elder J. J. Poling, then her body was lowered in the grave to await the resurrection. May the God of love comfort all who mourn.

Written by request of her daughter, sister Wilmoth.
J. S. MURPHY.

Dorothy Ann Sales, daughter of Ira and Martha Wilcox, was born in Delaware County, Ohio, August 10th, 1844, and departed this life March 23rd, 1924, aged 79 years, 7 months and 13 days. In 1864 she was united in marriage to Samuel F. Strawser, and to this union were born five children, three of whom together, with the husband preceded her in death. In November, 1875, she was received in the Pleasant Hill Baptist Church, of which she was still a member. In 1914 she was married to Simeon Sales, who also preceded her in death. Throughout her life she devoted much time to being helpful to others. The fact that she was always unselfish and considerate of others enabled her to enjoy a wide acquaintance. There are left to mourn their loss, one daughter, Mrs. J. C. Parks, one son, E. E. Strawser, of Delaware, three brothers, I. T. Wilcox, of Ashley, Nicholas, of Cardington, and John D., of Delaware, four grandchildren and two great-grandchildren, together with many other relatives and friends.

C. E. JACKSON.

Mrs. Catherine Morgan, widow of Charles Morgan, was born at Easton, Pa., Nov. 14th, 1836, and died at South River, N. J., April 2nd, 1924. She came to South River in early girlhood and married. When quite young she united with the Methodists, and was very active in the work of that denomination, but became dissatisfied with the doctrine they preached. As she expressed it, she felt she was walking on ice, there was no foundation. She began going to hear Elder Durand preach, and attending the associations with sister Julia Bissett. About twenty-five years ago she was baptized by Elder Durand in the fellowship of the Washington Old School Baptist Church, of which she was a faithful member until her death.

She felt to be nothing, but she had a wonderful Savior. She received the word as a little child. The last meeting she attended was the first Sunday in March. She requested the pastor to sing the hymn beginning, "Show pity, Lord; O Lord, forgive." That expressed her feelings.

Funeral services were held April 5th. Preaching by the pastor from Psalms xlvi. 3.

A FRIEND.

Malinda A. Freeman was born in Erath County, Texas, June 12th, 1849, and departed this life January 12th, 1924, aged 74 years and 7 months. She joined the Primitive Baptist Church about thirty years ago, and lived a christian life until death. She leaves two children and a host of friends to mourn their loss.

E. T. FREEMAN.

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M E E T I N G S .

Owing to unavoidable circumstances, which could not be overcome, Salem Church will be unable to entertain the Delaware Association this year, therefore, to whom it may concern, we announce that there will be no session of the Delaware Association in 1924. We regret to make this announcement, but it seems to be the will of the Lord that it shall be so.

J. B. MILLER, Clerk.

Since mailing notice of the next session of the Baltimore Association we are informed there will be no session of the Delaware Association this year, therefore we are requested to change the time of the Baltimore Association from May 14th to May 21st, in order that there be no intervening week between the Baltimore and Delaware River.

JOSHUA T. ROWE.

The Lord willing, the next session of the Baltimore Primitive Baptist Association will convene with the Harford Church, Harford County, Maryland, on Wednesday, May 21st, 1924, and continue three days. Visitors will be met at Forest Hill, on the Md. & Pa., R. R. Those coming via Pennsylvania or B. & O. R. R. to Baltimore, will get train for Forest Hill, at North Avenue and Oak Street station. Try to reach Baltimore not later than 2 p. m., Tuesday, the 20th. We hope to have a goodly number visit us.

M. F. WHITAKER, Church Clerk.

The Delaware River Association is appointed to be held with the Southampton Church, at Southampton, Bucks County, Pennsylvania, to begin Wednesday before the first Sunday in June, and continue three days, being May 28th, 29th and 30th. Meeting will begin at 10:30 a. m., daylight saving time. A cordial invitation is extended to all of our faith and order to meet with us. Those coming to Southampton, Pa., will be met, or inquire for C. B. Reeves. Those coming to Ivyland, Pa., inquire for Wm. Hobensack. WM. HOBENSACK, Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (4th, 5th and 6th), 1924. In accordance with decision rendered last year the churches composing the Association will entertain jointly. The New Vernon Church having kindly granted the Association the use of her meetinghouse, the services will be held therein. Entertainment will be provided at "The Old Homestead," situated a short distance from the meetinghouse. Those who attended the Association last year will recall the pleasant hours spent at this house, conducted by F. J. Beyea. A cordial invitation is extended to brethren (especially our brethren in the gospel ministry), sisters and friends. Particulars as to train service will be announced later. Those coming by automobile will go direct to "The Old Homestead."

R. LESTER DODSON, Moderator.

R. M. STRONG, Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92.

MIDDLETOWN, N. Y., MAY 15, 1924.

NO. 10:

CORRESPONDENCE.

PSALMS LXXIII. 21-26.

“Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant; I was as a beast before thee. Nevertheless, I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.”

There are many deep and terrible experiences that the elect of God are made to know under the teachings of the Holy Ghost, and though humiliating, and our nothingness, vileness and helplessness are felt, yet how gracious are the fruits of all things unto the called of God. For the Lord our God, who worketh all things after the counsel of his own will, in his dealings with us ever has in view the glory of his own name, and the welfare of his dear children. The psalmist had many experiences which he portrays in this Psalm. His steps had well-nigh slipped, he had been envious of the ease and prosperity of the wicked. “For all the day long have I been plagued, and chastened every morning.” But the Lord mercifully directed his steps into the

sanctuary of God, and opened his eyes to see some things he had not understood; and there he again tasted mercy from the God of his mercy. Reviewing the many things he had passed through, and his present state, he retells the story, and speaks of his present blessedness, his portion as he is held in the hands of the Lord. He declares what is the ultimate height of glory, that is, his “earnest expectation.”—Rom. viii. 19.

“Thus my heart was grieved, and I was pricked in my reins.” There are seasons with all the Israel of God “when every one shall know his own sore and his own grief.”—2 Chron. vi. 29. There is that heart-grief that is ours when the Holy Ghost shows us our iniquities, and we, by his gracious operations, are moved to mourn over them unto the Lord, and there are many other griefs arising out of God’s providential dealings, and then, as described in this Psalm, we are grieved in our cogitations over matters that we do not understand, for how frequently our conclusions are erroneous. Ah, some self-wise, shallow professors of Christ’s name may say, The psalmist ought to have known better than to be envious; I would not have troubled myself in such

matters; I, I, I would have walked, and have done better in all these matters than the psalmist. Enough said of these self-sufficient religionists. No one has more self-condemnation than a child of God when the merciful, gracious Lord shows him the vanity of his ways. "Thus my heart was grieved," whether there was a true foundation or not. "I was pricked in my reins." These were not momentary pin pricks, but the spear, the arrows of conviction of God. Yes, and Satan's fiery darts wounding his soul also. I well remember the time when I first took notice of what is written in this Psalm. It was about twenty-seven years ago. I was riding in my buggy to attend a funeral, and was in a cast down state of soul. I said within me, What text of the Scriptures shall I preach from at this funeral? and I thought of the words, "Thou shalt guide me with thy counsel, and afterward receive me to glory." I thought, That will do. Then I said within me, How, under what circumstances came the psalmist to come to this persuasion? So I mentally recalled the preceding verses, beginning at this twenty-second verse, Oh, I thought, is it such an one as this? I found tears coming into my eyes and flowing down my cheeks, for I felt I was just such a person myself. "So foolish was I, and ignorant; I was as a beast before thee." People sometimes may think, and rather boastfully say, to be heard of others, What a fool I was. But this of the psalmist is no such self-eulogizing prattle. When the Holy Ghost shows a child of God the folly of his thoughts, and speech, and ways, it is humbling, it is graciously so, for we are made to be of a meek and lowly mind before the Lord our God. We see how unwise we were, how far astray, how we had wandered away from

the paths of judgment, how erroneous were our conclusions, how stupid we were. "Fools, because of their transgression, and because of their iniquities, are afflicted."—Psalms cvii. 17. Such we see we have been, and no marvel that we were prey to all afflictions. We see now (that is, under divine enlightenment, after having received instruction in the sanctuary of our gracious God,) that we belong to the foolish things, base things, things that are despised, things that are not. (Cor. i. 27, 28.) "So foolish was I, and ignorant." So vile, so depraved, so astray from God and the truth, "I was as a beast before thee." Ah! to be thus before the Lord knowing that we are there revealed unto him exactly as we are, for in these sacred, dreadful moments we poor sinners know that our God is the discernor of the thoughts and intents of our heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. iv. 12, 13.) "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke xviii. 13. "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."—Gen. xviii. 27. Job exclaimed, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

"So foolish was I, and ignorant; I was as a beast before thee." Ah it is no trifling matter to see one's self so foolish, so ignorant, so degraded that we feel that we are sunken lower than the human

family. "I was as a beast before thee." Oh our God is the high and lofty One that inhabits eternity, and what am I? Sinful, vile, foolish, I have to loathe myself. "I was as a beast before thee," humbled, prostrate in the dust before the Lord, and yet his grace so exercising our sinful hearts that we are meekened, and contrite in heart, confessing our transgressions, our folly and shame, and imploring his compassion, pleading for his mercy in Christ Jesus. But can he, will he, bestow his lovingkindness on such a foolish, vile, ignorant mortal, one who feels, "I was as a beast before thee"? Yes, he will have mercy upon us. He is the God of all grace, and we are bowed before the throne of grace, the throne of God and the Lamb. (Heb. iv. 16.) Our God is rich in mercy unto all who call upon him in truth. When the Lord said, Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel, was Jacob offended? Did Israel feel insulted to be named a worm? Ah, no! We feel the Lord knows us exactly as we are, and each one says, I feel I am but a poor creeping, sinful, helpless worm. The Holy One of Israel will be the help, the protector, the Redeemer of these worms. Did not Christ Jesus, the dear Lamb of God, in his humiliation exclaim, Behold I am a worm, and no man; a reproach of men, and despised of the people? Jesus, who in his own person was without spot, holy, harmless, undefiled and separate from sinners, the brightness of the Father's glory and the express image of his person, yet when he as the Surety, Redeemer of his own, bare their sins, when all the shame, the ignominy of his people was laid upon him, when he was wounded for our transgressions, and bruised for our iniquities, when he was

made a curse for us, how humiliated he was, how crushed and smitten. Behold, and see if there is any sorrow like his. He cried out unto Jehovah the Father, "Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns."—Psalms xxii. 21. So the thought, the hope, is put in our hearts that our precious Christ whom we have is not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

"I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand." "Nevertheless." Notwithstanding I am all that is foolish and base, I am not spurned from thy presence, I am not cast out into outer darkness to languish and perish in my folly. Ah, I have many times had such a feeling sense of the vile-ness of my Adamic nature, I have felt myself as a most loathsome reptile, too base to have being in the world, I have seen myself fit only for God's eternal reprobation, for the damnation of hell. "Nevertheless." Oh the exceeding riches of grace in God's kindness to us in Christ Jesus. We are miracles of God's grace. Again and again in the twentieth chapter of Ezekiel the Lord says, "But I wrought for my name's sake." He will have mercy upon whom he will have mercy. "Nevertheless, I am continually with thee; thou hast holden me by my right hand." It is because of his own everlasting and immutable love that Jehovah holdeth fast unto himself his own elect, and such of them as he hath called, and hath so shown them their depravity and utter baseness will by his gracious operations in their souls feel to be as dust and ashes, and tell the Lord, So foolish am I, and ignorant; I am as a beast be-

fore thee. If such a worthless wretch can be loved of God, then it would not do to turn this one loose; he is not fit to go abroad alone, so foolish, so ignorant, he will get into all manner of trouble, take the wrong path, stumble into the ditch, be the prey of every snare, allured by every deceiver, robbed by spiritual thieves and robbers. "Nevertheless, I am continually with thee; thou hast holden me by my right hand." Held so lovingly, mercifully unto himself, who shall pluck us out of his hand? Saith our dear Savior, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 28-30. "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words."—Deut. xxxiii. 3. This is the important thing, not our hold on God, but that eternal God, the Father, Son and Holy Ghost, has hold of us. It is the great, almighty, gracious hand that has hold of "my right hand." It is the weak, tiny hand of the little child held in the strong, kind hand of the Father. The little toddling child holds on to the father, but the father has the outside grip. There is a verse of a hymn that reads, "Lord, I would clasp thy hand in mine," but I will alter it, and put it as the psalmist does,

"Lord, I would clasp thy hand in mine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me."

Can any power pluck us from the hand of our covenant God? Who shall ungrasp the gracious grasp of the Lord God omnipotent who reigneth? Oh it is blessedly wonderful to me a poor sinner.

"Nevertheless, I am continually with thee." Sometimes I have thought he has loosened his hold of me, turned me adrift, given me up, tired of me, I am such a fool, need so much mercy and grace. Ah, I have thought, and have said in my infirmity, I am a castaway, so worthless, so unprofitable that God no longer holds me unto himself. I am all astray, a wanderer in the waste howling wilderness; I am so vile, so fretful, rebellious, perverse, not fit to pray, and no heart even to pray, and if I do he regards me not; when I cry and shout he shutteth out my prayer. Dear reader, I could go on and on attempting to tell of my times, of my wretchedness, dullness, hardness, my inward vileness, but cannot fully tell the dreadful story. "He restoreth my soul." Oh the blessedness of this blessedness. Oh the preciousness of our precious Christ. The clouds are swept away, he lifts up the light of his countenance upon me. The noise of Satan the roaring lion is hushed, the day dawns, the night is past, the devouring, howling beasts of prey have gone into their dens. Christ is mine and I am his. Jesus' precious blood and righteousness is my comfort and glory. Then I find I am with my God, held unto him, never separated from him, he still holdeth me by my right hand. "My people have forgotten me days without number."—Jer. ii. 32. Oh the shameful ingratitude, yet how assuringly the Lord speaks in Isaiah xlix. 15, 16, and in Isaiah xliv. 21. "O Israel, thou shalt not be forgotten of me." If it were not that we are divinely kept by the power of God, through faith unto salvation, ready to be revealed in the last time, we would never be able to hold on our way. So the psalmist feels to confide in his God who has hold of him. In his faith he is so persuaded of the faith-

fulness, and the immutable graciousness of the Lord, that he says, "Thou shalt guide me with thy counsel, and afterward receive me to glory." The believer in Christ needs a guide. The Holy Ghost, the Comforter, shall guide us into all truth. Many think because they have a better knowledge of some items of doctrine, and can talk about the truth, that they are all right, acceptable to God. But all this may be, and yet a person may in his heart know nothing of the truth of the gospel, and have never walked one step therein. What does any one know of the Savior who never felt he was a perishing sinner? What does a man know of grace who does not feel altogether unworthy, helpless, a poor base thing, a nothing? (1 Cor. i. 28.) How can any one know that Christ is the Lord our Righteousness unless he has been taught to see and feel that all his righteousness is as filthy rags? What know we of the precious, cleansing, sin-atonement blood of the Lamb of God? Oh we are made to cry, "Foul, I to the fountain fly; wash me, Savior, or I die." So with unnumbered sacred things of our God and Savior the Spirit of truth so teaches, so guides the elect and called of God, that they are made with all appreciation vitally and experimentally to enter into the truth. The difference between the mere professor appears at times to be slight; and the children of God may be deceived in these fleshly professors. Concerning hypocritical professors the Lord speaks of them to Ezekiel, "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the

people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—Ezekiel xxxiii. 30-32. What avails all this mimicry of hypocrites? There is much head and tongue religion in the world, but what does my soul know of Christ, his precious blood, of his high priesthood, of him as my Advocate with the Father? To that poor sinner who has been made to confess unto the Lord, "So foolish was I, and ignorant; I was as a beast before thee," how comforting is the persuasion in his soul that, "Thou shalt guide me with thy counsel." In all my straits, in all doubtful matters, when blind guides would order my goings, when my own unwise heart would devise my paths, thou shalt guide me. Thy counsel, the blessed gospel of Christ, shall order my goings. The pillar of cloud by day, and the pillar of fire by night. The Lord is so unchanging in his love he will ever counsel us. He so blessedly declares, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalms xxxii. 8. He will ever have his eye upon us; never for one moment are his chosen out of his sight. He sees us when we see not him, and the darkness and the light are both alike to him. The children of God are not carried to the skies on flowery beds of ease, but perplexities are their lot. Sometimes they are called to do business in great waters, and as the storm rages their souls are melted because of trouble, and they are at their wit's end. But through the

floods and the fires the Lord is with his people. His rod and his staff shall comfort us in the valley of the shadow of death. Thou shalt "afterward receive me to glory." God hath called unto his eternal glory by Christ Jesus, and the elect of God whom he did foreknow he hath predestinated to be conformed to the image of his Son, and, 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. (Rom. viii. 30.) The pilgrimage is ended, we are come through all the tribulations in our journey and our almighty Friend has held on to us, and guided us safely to the end, bringing us to glory.

"How cheering the prospect of glory to come,
And the bliss of eternity see;
To be with the Lord and his chosen at home,
Oh this will be heaven to me."

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Oh, thou art more glorious and excellent than mountains of prey. (Psalms lxxvi. 4.) Some people speak as though the pre-eminent attraction in heaven is to go to meet and to be forever with some precious much loved one of whom they have been bereaved. All this is mere human nature. Earthly kinships are not perpetuated in the realms of eternal glory. They belong to time, and to this world. When we depart this life, and are taken into heaven itself it is true we shall then be forever at home with all the chosen in Christ Jesus, the household of God, but it is to depart and to be with Christ, so shall we ever be with the Lord. "Whom have I in heaven but thee?" My God, my Redeemer, the Lamb in the midst of the throne, our eternal All. "There is none upon earth that I desire beside thee." Christ is "The Desire."—Hag. ii. 7. In all the characters he sus-

tains unto his people he is the One so needed by us poor sinners.

"His presence disperses my gloom
And makes all within me rejoice."

FREDERICK W. KEENE.

RALPHIGH, North Carolina.

SHELBYVILLE, Ky., Feb. 11, 1924.

DEAR BRETHREN:—I am inclosing an excellent article from Elder Hardy, and write to state that among the several letters received regarding my letter in the January 1st number of the SIGNS, one was from brother Bartlet, in which he asked several questions regarding Scripture. My nearly blind condition made it impossible for me to answer, so I wrote brother Bartlet that by his consent I would refer them to Elder Hardy. I then wrote the Elder, inclosing both letters from brother Bartlet, and Elder Hardy kindly granted my request. I feel the Elder is far more gifted in expounding Scripture than I. After receiving the manuscript I wrote the Elder for his consent to have it published in the SIGNS, which he granted, and I am sure it will be acceptable to the publishers, and will be read with deep interest by the many dear readers. I love to hear that which honors and glorifies God. I feel to be a poor worthless worm of the dust, often trying to pray as David did, Now, Lord, that I am old and gray-headed, forsake me not.

Love to all the household of faith.

P. W. SAWIN.

ATLANTIC, N. C., Jan. 25, 1924.

DEAR BROTHER BARTLET:—Your letters to Elder P. W. Sawin have been sent to me. I do not feel equal to the task which you ask him to perform. He is much better qualified for it than I am, and yet when I consider the infirmities of age which I feel coming on me so swiftly,

and knowing that he is already in the midst of that sea, I will undertake to comply with his request, hoping that our God will give you an answer of peace. In Genesis vi. 6, we have, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." The Hebrew meaning of the word, "repented," in unfavorable way, is to avenge one's self. The word, "avenge" means to exact punishment or satisfaction for wrongs or injuries done to one's self, and to execute vengeance. Therefore we are to understand that the repentance of God was simply to punish man in his disobedience, and with his disobedience by having him to suffer in that in which he was trying to exalt himself above that for which God had made him. What man received was the just punishment of him who had not given to him any unreasonable commandment. God had given to him a reasonable law, with a fixed penalty, and the man knew both. Therefore God determined to execute his vengeance on the man whom he had made. That is what I understand God's repentance to mean at this place. In their travels from Egypt to Canaan Israel sinned very much. When Moses was with the Lord in the mount they made for themselves a god, a golden calf. God's anger was kindled against them, and he told Moses of their evil. Moses went down to see as God told him. He then turned and pled with God for Israel, but he did not plead in the name of Moses, nor in the name of Israel, but in the name of God, who was offended. It was his people, and it was his name that would be blasphemed by his enemies if there was a failure in carrying up his people to the land of promise. Therefore Moses pleaded in the name of and for the sake of God, whose servant he was, and

we are told, "And the Lord repented of the evil which he thought to do unto his people."—Exodus xxxii. 14. Therefore instead of executing justice on his people he showed them mercy. Thus God's justice was perfectly satisfied and mercy given. Mercy is altogether by Jesus Christ. By him is the holy law of God satisfied. Therefore we see Jesus in this very act. The law would have justly executed death on all that host, but mercy by Jesus Christ saved them, and the law has no more claim on them. A preacher, claiming to be a Primitive Baptist, once wrote to me, and said, "God is not going to repent for me, I have got that to do for myself." In my reply to him I said, "If Jesus Christ does not, or has not relented for me, then I am lost." He is exalted at God's right hand for to give repentance to Israel and the forgiveness of sins. Wherever he gives repentance he gives the forgiveness of sins also. Here is our salvation, and this was the salvation which Israel received at that time. As the holy God the Father he is not as man that he should repent, but as the mediator of his people he repents, and in that repentance he pleads the cause of his people, and his pleadings are always perfectly acceptable to the Father. Again, in Judges ii. 18, we have, "For it repented the Lord because of their groanings by reason of them that oppressed them and vexed them." This shows the very tender mercy of God towards his people, and while he is so merciful to them he executes his vengeance upon those who persecute them. This he will do, even though he bear long with his enemies. I could give a few very pointed remarks on this point, but it would not be altogether germane to the subject under consideration. In 1 Samuel xv. 35, we have, "And the Lord repented that he had made Saul king over Israel." This repentance was in the

shape of a rebuke to Israel because they had refused God in his management of their tribes, and had demanded of Samuel a king to go in and out before them. To rebuke them in their own sins the Lord gave them a man after their own hearts. A man of fine stature, from his shoulders and upward higher than any of the people, and beautiful to look upon. In every way he was just to suit the people, but he proved to be a curse to them, and the Lord took him away, and gave them a man after his own heart. This repentance therefore was to the rebuke of Israel, and to the merciful kindness of God in giving them David to be their king. In 2 Samuel xxiv. 16, we have the case of the judgment against David for his pride in his great kingdom, when he had the people numbered. When the Lord had rebuked that pride, and humbled the king, he bid the angel to cease his destruction against that people. This repentance was a ceasing of the execution of his judgment, and the giving of the hand of mercy. We have the same in 1 Chron. xxi. 15. In Psalms cvi. 45, we have a case where God remembered his covenant with Israel, notwithstanding their sins, and his mercies going out to them in the forgiveness of all their sins. His tender care over them was according to his tender mercies, and not according to their prayers, nor their obedience. On those things mercies could not be shown, for mercy is altogether for the sinner. They were God's people, and he loved them, and he gave them his tender mercies, and showed his love to them. In Amos vii. 3, and vii. 6, we have two cases where the Lord had rebuked Israel by sending destruction on their substance, and he withheld his hand and showed mercy to them. This was in their natural substance. Thus we are

given to see that every good gift and every perfect gift is from above, and cometh down from the Father of lights. In Jonah iii. 10, we have, "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." This is a case where God gave to a people not of the promised seed, or Abraham's seed, repentance by the preaching of his servant Jonah. Undoubtedly God knew just to the extent that Ninevah should be overthrown before he sent Jonah there to do that preaching. Jonah did not know. He thought God had said that city should be destroyed. But because he did not know the extent of his prophecy is no reason that every word of it should not be fulfilled, as it surely was. The king, the head of Ninevah, and all his servants, with the beasts thereof, were in sackcloth, repenting in the dust. The whole city was brought down in fasting and in repentance. This is not one bit of evidence that there was one child of God in all that city. Their sins were national, and their repentance was so, too. What they possessed God had given to them, but they knew him not. They knew not the hand that had blessed them, and when the judgments should come God sent his true but rebellious servant there with a message. That message was a terror to those Ninevites, from their king on his throne to the beggar on the dunghill. It brought them down in the dust. Their king, kingdom and their city were at stake. They were so humbled that every one came under that fear. Their humility was the thing which was produced by the message of God's servant, or God's message by his servant. Ninevah was humbled in the dust. That kind of people God will bless and not curse. There-

fore it is said he repented. The true meaning is that he withheld his judgments which they thought, or expected. Like Jonah, they felt that their city was to be torn up root and branch. Had we been there we would have thought so, too. But God had a greater and wiser purpose in it than Jonah could see, or than the Ninevites could see. That was a great city. Jonah went three days journeying in it before he began to cry. I do not know of any city on the earth now which a man might not walk through in three days. Then there were more than 120,000 inhabitants there who did not know their right hands from their left hands. See what humbling there was before the Lord, and at his word. The city was fully overthrown to all intents and purposes, regardless of the thoughts of Jonah or the Ninevites. The word of God was fully fulfilled. Now there was nothing more to be done, so God withheld his hand and administered to them no more punishment. He showed to them his mercies to them in their nation. This is his repentance.

On the first Sunday in August, 1922, I heard a young preacher say in a sermon, "All the ministers of God do not learn to preach as Jonah did." I felt that that is the reason so many of them, and he among the rest, have never learned that salvation is of the Lord. The whale's belly could not have given this lesson. We do not, any of us, go through the fish's belly. Jonah was in the belly of hell. He said, Out of the belly of hell have I cried unto thee. It was there that he learned that salvation is of the Lord. There is where every one of the ministers of God learn that lesson. There Jonah learned that the word of God is a word of power, and that it must be obeyed.

There met together a repenting Jonah and a repenting Ninevah. One could preach to the other, and the other could come down in the dust, for God ordained it so. Here Jonah became a striking figure of the death, burial and resurrection of Jesus Christ. This proves that all this, every point connected with the whole narrative, was appointed of God. Appointed, therefore predestinated beforehand. Not one thing nor word of all of it could fail, though the very heavens should fall. The giving the blessing in a different way from what Jonah and the Ninevites supposed was strictly of the Lord, and by him fully appointed before Ninevah had an existence. The doing of this thing was only the development of that which God had appointed that his holy name should be glorified in all the earth.

My letter is long. I have made three copies. One for brother Bartlet, one for brother Sawin and one for myself. The Lord bless us all and give us understanding in all his way according to his holy will.

In hope and love, I am your brother,
L. H. HARDY.

SANTA CRUZ, California, April 20, 1924.

DEAR BRETHREN:—Inclosed please find money order for two dollars to pay another year's subscription for the SIGNS. For nearly sixty years I have loved the doctrine it advocates, and as I am alone in this city it is a source of much comfort to me. My love goes out to the publishers, to all who contribute to its columns, and to all who love the truth as it is in Jesus.

Yours in the hope of a blessed immortality,

MARY E. WRIGHT.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1924.

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*All letters for this paper should be addressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***2 CORINTHIANS VI. 1.**

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

This chapter is connected with the chapter that goes before, because it opens with the words, "we then," meaning because of that, or for that reason. Going back and reading the verses of the chapter before, we find these words, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God was in Christ Jesus reconciling the world; not reconciling simply the Jews unto himself, but the reconciliation of God in Christ Jesus extended to every people everywhere. That reconciliation which was made in Christ Jesus covered all the elect family of God. God was in Christ, which proves that Christ was not only a man, but that he was both God and man; and that while he was truly a man, he was at

the same time truly God, and the very God of heaven, and God in Christ performed the work of reconciliation unto himself of his children, who were dead in trespasses and in sin, who were separated from him by transgression, yet God laid upon Jesus Christ the sins of all his people. God was in Christ reconciling the world unto himself, imputing their sins unto Christ, and hath committed unto us the word of reconciliation; not that God has committed unto the gospel ministry the power to reconcile sinners unto God, not that, that work was done by the Almighty in Christ himself, but he has committed unto us the tidings of it to preach unto God's people wherever they are. "Now then," he says, "we are ambassadors for Christ." The apostles were sent out in this world as ambassadors for Christ as though God did beseech the church by them. These twelve men were sent forth by the Government of heaven, by the authority of God, as the ambassadors of Jesus Christ, as though God spoke through them. An ambassador is one who is sent by one government to another government, and the ambassador represents, he stands for, the government that sends him. He is clothed with the authority of that government. If an ambassador in a foreign country would deliver a message from his country while there it is his government that sends it; when the ambassador declares it it is as though the government spoke it, and the government stands back of that message and makes it good. These apostles were sent forth by almighty God as the representatives of heaven's Government, and they went with the power and authority of that Government. When these apostles spoke it was not as though they spoke and thought as men, it was not simply themselves speaking, but it was heaven

speaking through them. It was not what the apostles, as men, wrote, because that which they wrote was written by the authority of God. If the New Testament was written by mere men it is of no more account than any other book. These men wrote these things not as coming from themselves, but by the authority of the Government of heaven, endowed with the power of that Government; when they spoke it was as though God spoke through them; therefore he says it is "as though God did beseech you by us." He says, "We pray you in Christ's stead, be ye reconciled to God." Now, what does that mean? Be ye reconciled to your troubles, to your afflictions, your trials and your temptations, for these things are the will of God concerning you. If God causes you to tread the path of sorrow and affliction, be ye reconciled to it; it comes from the hand of him who loves you with an everlasting love, and he has your welfare at heart. Let us remember that at the time Paul wrote this the church was being persecuted, believers were being put to death, all on account of the doctrine they believed. To be a christian in those days meant to be hated, to be persecuted; it did not mean what it means to-day. People now do not know what the word "christian" means. Those who are truly christians in this day and time fear to claim the name of christian. It is the greatest thing in the world to be a christian, and if some one would come and ask you, Are you a christian? you would hesitate to say yes. We think we know what it is, perhaps, to be a christian, but how many of us in this world do? Do we practice it in our daily life? It is not simply to believe the truth of predestination, to believe the truth of salvation by grace; not only to believe it, but to live it. Do you and I live it? There-

fore when some one asks you, Are you a christian? you quake and tremble, and are afraid to say, I am. We come far short of living the life a christian should. In this day our life is so commercialized we live very far from the precepts which Christ taught. We may be christians in belief in doctrine, but Heaven knows that in our daily lives we come far short of being christians in our works. Human nature and flesh and blood are so constructed that of ourselves we can never live up to the standard. It is only in the measure that the grace of God dwells in us and teaches us to live that we can be christians in any sense whatever. Therefore when one claims to be a christian, openly and above board, he is claiming a tremendous lot. He is claiming more than we would dare claim.

The church was being persecuted, saints were being put to death on account of the doctrine they believed, but Paul said, Be ye reconciled to it, God is doing it. It is not by accident. It is God sending these trials, these tribulations. You believe all things are wrought by the counsel of God's own will, you believe that his will is done in heaven and among the inhabitants of earth. This is your belief, this is your heart, therefore be ye reconciled to God. These bitter things are but the will of God concerning you. Paul was not addressing the world, he was not calling on the world to be reconciled to God; they could not be. He was speaking to those who were already in the church of the living God. The apostle said, Be ye reconciled to it, it is not sent by the devil, it is God's will. Jesus knew no sin, but God Almighty made him to be sin for us. He was made to be sin for the salvation of his children that we might be made the righteousness of God in him. He had no sin himself, so

we have no righteousness ourselves. Therefore, God made our sins his sins that we in his righteousness might be made whole.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." This is as it appears here in the Bible, but we notice in this verse there are some words in italics. When you see in the Bible a word written in italics it means that the word has been inserted by the translator. Now, reading it as it was originally written, leaving out those words in italics, it is as follows: "We then, workers together, beseech also that ye receive not the grace of God in vain." The words "with him" are supplied words. There is a vast difference between workers together and being workers together with God; being partners with God; co-workers with God, carrying on God's salvation. But that is not the thought here. The apostles of the Lord Jesus Christ were ambassadors working together, working in the vineyard, because it was the Lord who had called them to the ministry. But not workers together with God.—No. They were not in partnership with God, but the apostles were workers together. You know it makes a big difference when you leave out those supplied words. The church of God are workers together with one another. They are not workers together with God, because God does not need any one to help him.

What does it mean by receiving the grace of God in vain? The grace of God appeared to you bringing salvation. You never had any salvation until the grace of God brought it to you; you may have thought you were saved, but when the Lord by his Spirit began his work in your soul you saw that you were lost, that you were guilty before God. When salvation

did really come to you it was revealed to you and in you by the grace of God. Is that all it did? The grace of God in bringing salvation also teaches us that we should live soberly and righteously. Then grace not only brings salvation, but this grace of God teaches us the denial of worldliness and ungodly lusts and it shows us that without God there is no hope. It teaches us how to live. A religion that does not teach us how to live is not worth anything. There is no comfort in it, no peace in it, no reality in it. There is this difference between the children of God and the people of the world: i. e., the people of the world can put on their religion and take it off to suit their convenience. They can go on putting it on and taking it off as they see fit. It is a very convenient religion. If you do not want to be bothered with your religion leave it outside; a very adjustable religion, lay it down and take it up. God's people cannot get rid of their religion. It is with them all the time. Grace not only teaches salvation, it teaches the life of that salvation. Dear brethren, we should be the last person in all the world to tell you how to deny the lusts of the flesh. We do not know how of ourself to deny self. But we know that while we cannot teach you, the grace of God can and does. You are not drunk on the lusts of the flesh, you are not running after the world in its drunkenness after this and after that. The world is drunk on many things, drunk on pleasure, drunk on immorality, drunk on making money. God's people are a sober people. God's people do not get drunk on the things of this world, because the grace of God teaches them the denial of those things. We "beseech you also that ye receive not the grace of God in vain." Some have received the

grace of God in vain. There are some who believe the doctrine of predestination; of salvation by grace. You talk with them and they say they believe it and that they know they are sinners, but that seems to be as far as it goes. They do not live it. That is receiving the grace of God in vain. That is what James means when he says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." A person who shows his faith by his works does not need to do much talking. His faith is shown in his life. If a man loves God he does not need to advertise it. These apostles could not make the brethren live right, and they cannot cause us to live right, but if the grace of God be in us it will cause us to live right. It is just as necessary to live these things as it is to believe them. That is one way in which the grace of God is received in vain—there is no life. Suppose also after a child of God has been taught that salvation is by grace, he should begin to teach again the commandments of the law and to say that salvation is by the law. That one departs from grace. Paul wrote to the church at Galatia, when some began to teach the law again, that if salvation comes by the law, Christ is dead in vain. If it is possible to be saved by the law, why did Christ suffer as no man has ever suffered? There is no salvation by the law. Some think that the blessings we obtain come from our own obedience, they believe that salvation is by grace but that we are blessed for obedience. Where does true obedience come from? From the flesh? No, but it is of God's grace. We do not know that there is any blessing for obedience; but if there is, the fact that one is obedient is a blessing in itself; the power, the strength to

be obedient is a blessing itself. When one comes into the church, he is obedient. What reward is there for it? Is he going to be any better afterward? The very coming to the church, submitting one's self to its ordinances, the ability and strength to do it, are all blessings in themselves. Think of Jesus, how obedient he was all his life; obedient to the will of God, yet there never has been a man who suffered as he did. The most obedient life is the most trying life. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." If one is obedient, bringing forth fruit unto God, then that one is purged to bring forth more fruit, and so it goes on and on until the end.

Let us leave this word with you: If you are so highly blessed as to be a true follower of the Lamb, you will have a hard time in the flesh. In the world, ye shall have tribulation, but in Jesus, peace.
L.

OBITUARY NOTICES.

Samuel Jones Rogers was born March 2nd, 1853, in Bath Co., Ky., and died January 31st, 1924. He was married to Miss Lillie Stith, and to this union were born three children, two girls and one boy: Grace and Worth Rogers, of St. Louis, Mo., and Mrs. Blanch Beswick, of Huntington, Va. He was the son of Granville and Mary Jones Rogers. He moved to Mt. Sterling, Ky., and lived there until death. His wife preceded him to the grave some thirty years. He united with Bald Eagle Old School Baptist Church, at Sharpsburg, and was baptized by Elder P. G. Lester in the year 1909, and was a consistent member until death, and was held in high esteem by all who knew him. He was a true Old Baptist, a constant reader of the SIGNS for many years, firm in the predestination of all things. He was a kind father and husband, a good citizen, true to his friends, and we believe he is now resting in the presence of the dear Redeemer forever free from the sorrows of this life. May the Lord and Savior ever be with the children and all who mourn.

As there was no preacher of our faith and order, a Missionary Baptist spoke in prayer at the home of A. B. Ratliff, and his remains were taken to Sharpsburg and there laid beside his wife to await the resurrection morn.
T. J. RATLIFF.

William Harmon was born December 11th, 1842, in England, and emigrated to this country about 1870, and died April 20th, 1924, at the Lakeside Hospital, in Cleveland, Ohio. Brother and sister Harmon settled first near Otego, New York, and there he received a hope, and shortly after his wife was also made to feel her unworthiness, and in November 1872, they were both baptized in the fellowship of the Old School Baptist Church by Elder S. H. Durand. Some years later they moved to Cleveland, Ohio, and together with several more organized the Beulah Old School Baptist Church, of Cleveland, where they both remained steadfast to the faith under very great difficulties. Brother Harmon was a man of a very stern and positive nature, one who would never compromise on the principles of predestination or election, and would often quote Paul, that we know that all things work together for good, and was fully persuaded that neither life nor death, things present nor things to come, could separate us from the love of God which is in Christ Jesus our Lord. Brother Harmon never let anything but sickness keep him from his meetings, and when in company with the brethren would talk about the wonderful works of God, and his great mercy to such a poor miserable sinner. We, as a church, will miss his presence and counsel, but feel that our loss is his gain, and the doctrine which he so ably defended here in this life will be fully realized when he awakes in His likeness, and is satisfied. Besides the church, he leaves one son, one daughter and several grandchildren here in Cleveland. I tried to comfort the friends on the day of the funeral by speaking of the sureness of the works of God, and felt proud to speak of the departed brother as one who had not denied the faith, and I believe he has entered into the joys of the Lord. May the Lord bless the family and the church, and give us all strength and will to say, Thy will be done.

GEORGE L. WEAVER.

Allie Bloyd was born in McLennan Co., Texas, in 1882, and departed this life March 23rd, 1924, making her stay on this earth 42 years, 2 months and 2 days. She was married to S. C. Bloyd in the year 1901, and to this union twelve children were born, two children dying in infancy, ten children are still at home. My dear daughter was a loving, obedient child, and never gave me one moment of trouble after she was old enough to know right from wrong. Always loving and kind, her dear children have lost a precious, loving mother, but the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We feel sad and lonely to give up our loved ones here, but what is our loss here to be compared to their eternal rejoicing with God? He doeth his will, and I must be still and know that he is God.

L. A. KEE.

Mary Susan Richardson was born December 4th, 1842, in Jackson County, Alabama, and departed this life September 20th, 1823. She was a daughter of Joshua and Martha McAdams, and with her parents emigrated to Attalla Co., Miss., when nine years of age. She grew to womanhood, and received a hope in Christ, and joined the Primitive Baptist Church called Hopewell, where her parents were members. January 19th, 1865, she was united in marriage to A. J. Richardson, and to this union were born three daughters and four sons, all lived to grow up and marry. Her husband, one son and a daughter preceded her in death. After the death of her husband she seemed sad and lonely, and spent her remaining days visiting her children. Owing to infirmities of age she seldom attended the meetings of her church. She loved the doctrine of predestination and election, and prized highly the privileges of church, and loved to meet in the assembly of the saints whenever she could to hear the gospel preached, and to talk with those who were exercised upon spiritual things. Among her greatest pleasures of life was to entertain her brethren and sisters, and her doors were ever open to the people of God. A few months before her death her health began to fail, but she kept up most of the time until the last of July, when she rapidly grew worse until called to her eternal home on high. She was eighty years, nine months and sixteen days of age. All was done that a faithful doctor, loving children and kind friends could do, but could not stay the cold hand of death. She often expressed a desire to depart and be at rest. She selected hymn number one in Loyd's hymn book to be sung on the occasion of her funeral, which was done. She leaves to mourn her death five children, fifteen grandchildren, two great-grandchildren, one sister, a number of nephews and nieces, and a host of friends, besides many brethren and sisters in the church. We all miss her much, but would not call her back, for we realize for her to die was gain, as she often expressed a desire to depart and be at rest. She seemed submissive and reconciled to the last, not a murmur or complaint escaped her lips. She quietly fell asleep in Jesus, that blessed sleep from which none ever wake to weep. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Written by her sorrowing daughter,

(MRS.) W. T. RAY.

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

Marion S. Brooks, Calif., \$1.00; Mrs. Jay McTavish, Sask, \$3.00; Mrs. Dugald McTavish, Sask, \$3.00; Elvira K. Northrup, N. Y., \$1.00; Susan Shepherd, N. J., \$2.00.

M E E T I N G S .

Owing to unavoidable circumstances, which could not be overcome, Salem Church will be unable to entertain the Delaware Association this year, therefore, to whom it may concern, we announce that there will be no session of the Delaware Association in 1924. We regret to make this announcement, but it seems to be the will of the Lord that it shall be so.

J. B. MILLER, Clerk.

Since mailing notice of the next session of the Baltimore Association we are informed there will be no session of the Delaware Association this year, therefore we are requested to change the time of the Baltimore Association from May 14th to May 21st, in order that there be no intervening week between the Baltimore and Delaware River.

JOSHUA T. ROWE.

The Lord willing, the next session of the Baltimore Primitive Baptist Association will convene with the Harford Church, Harford County, Maryland, on Wednesday, May 21st, 1924, and continue three days. Visitors will be met at Forest Hill, on the Md. & Pa., R. R. Those coming via Pennsylvania or B. & O. R. R. to Baltimore, will get train for Forest Hill, at North Avenue and Oak Street station. Try to reach Baltimore not later than 2 p. m., Tuesday, the 20th. We hope to have a goodly number visit us.

M. F. WHITAKER, Church Clerk.

There will be services at Lexington, N. Y., in the Old School Baptist meetinghouse on Sunday, May 25th, at 11 a. m., and 2 p. m. All who love the truth are cordially invited.

GEORGE RUSTON.

The Delaware River Association is appointed to be held with the Southampton Church, at Southampton, Bucks County, Pennsylvania, to begin Wednesday before the first Sunday in June, and continue three days, being May 28th, 29th and 30th. Meeting will begin at 10:30 a. m., daylight saving time. A cordial invitation is extended to all of our faith and order to meet with us. Those coming to Southampton, Pa., will be met, or inquire for C. B. Reeves. Those coming to Ivyland, Pa., inquire for Wm. Hobensack.

WM. HOBENSACK, Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (4th, 5th and 6th), 1924. In accordance with decision rendered last year the churches composing the Association will entertain jointly. The New Vernon Church having kindly granted the Association the use of her meetinghouse,

the services will be held therein. Entertainment will be provided at "The Old Homestead," situated a short distance from the meetinghouse. Those who attended the Association last year will recall the pleasant hours spent at this house, conducted by F. J. Beyea. A cordial invitation is extended to brethren (especially our brethren in the gospel ministry), sisters and friends.

Those coming from and via New York City will take Erie railroad ferry, foot of West 23rd Street, at 4:20 p. m., or Erie Railroad ferry foot of Chambers Street at 4:30 p. m. for train leaving Jersey City, N. J., at 4:45 p. m. (Daylight Saving Time) on Tuesday, June 3rd. Get tickets for Howells, N. Y.

Those coming from and via Kingston will take Ontario & Western train leaving Kingston at 1:15 p. m. (Eastern Standard Time) on Tuesday, June 3rd. Get tickets for Winterton, N. Y. Above trains will be met. Those coming by automobile will go direct to "The Old Homestead."

R. LESTER DODSON, Moderator.

R. M. STRONG, Clerk.

**E B E N E Z E R
O L D S C H O O L
B A P T I S T C H U R C H ,**

IN

N E W Y O R K C I T Y .

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.

**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.

A L L W E L C O M E

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, 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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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 Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevlins store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEE, Clerk, R. F. D. 1, Box 38.

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MIDDLETOWN, N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 11.

CORRESPONDENCE.

PROVERBS XVI. 33.

“THE lot is cast into the lap; but the whole disposing thereof is of the Lord.”

DEAR EDITORS:—I do not feel worthy to address you, neither am I able to impart all the truth and power encouched in the above words, yet I have been fed so much by reading the letters in the SIGNS from those who shun not to declare the whole counsel of God that I would like to say a word or so in regard to the above text. We find that these words were written by Solomon, a man full of wisdom, by the will of God. Holy men of old wrote as they were moved by the Holy Ghost, and not by private interpretation of the weak and feeble writer, or man, hence it remains as the truth. The world abounds to-day with people who believe (whereunto also being disobedient they were appointed) in chance and lottery, and that things come to pass as men just happened to do, or not do, and if they had been good all would have been well and the sun would have shined. On the other hand, there are a few, yes, few, people who believe that God hath made with the house of David (Jesus being head of

the church) an everlasting covenant, ordered in all (yes, all) things and sure. If I am worthy to be counted among the faithful I am glad to say, I hope to belong to the latter class. Proverbs xvi. 1, “The preparations of the heart in man, and the answer of the tongue, is from the Lord.” Then, brethren, if you prepare and make a box, did I help you? Did I give you any thought and plan when you and I were miles apart? Did the saw fear the plank in forming it into shape? Did the plank say unto the saw, Why are you forming me so? Now, let us think for a moment. Who directed the eyes of the Lord to that little lump of dust to form Adam? Who taught him the way to place the bones and flesh, with all of its veins and tissues? Who had influence with God to cause him to give Adam dominion over all the beasts of the field? What man, or power, told God to blow in the nostrils the breath of life that he (Adam) would become a living soul? Was not the whole disposing thereof of the Lord? I say it was, before all men, without fear. Let us look a little deeper into the matter. You and I were not yet formed when it pleased God to hang the four corners of the world upon nothing,

you and I were very helpless when it pleased the great I AM to form the great heavens and set plans to lay the foundations of this world according to his holy and divine will, that at the time all appointed and set men would begin to multiply and fill the land. Brethren and sisters, Adam had to die, as you Bible readers know. If not, why did God say unto Adam and Eve, Replenish the earth, before he formed them, as recorded in Genesis i. 28? O God, I know that it is not in man that walketh to direct his steps, and that his mind is known to the Lord afar off. David tells us these things, and I believe all he says. The Lord hath made all things for himself; yea, even the wicked for the day of evil; for him and by him were all things created. Then if all things were made by him, it remains a fact, as Solomon hath said, the whole disposing and forming is of the Lord. Isaiah xlvi. 9, 10, "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all [not a part] my pleasure." Was it unknown to this God above described that Jacob would receive the blessing? Let us quote Genesis xxv. 23: "And the Lord said unto her [Rebekah], Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Looks like the end then of the working of the mother of Esau and Jacob was declared, no peradventure about the matter; a fixed and predetermined will had to be carried out. Esau was the firstborn, and was a cunning hunter of the field, and

his father loved him, but Jacob was a plain man dwelling in tents, (The Lord made all things, did he not make the difference between these brothers?) and Rebekah loved Jacob. Father Isaac now was waxing old, and called his son Esau to go into the field and kill the savory meat, that Isaac the father might eat and bless the son Esau, and while he was out in the field the mother was telling Jacob what to say when he went in before his father. Mind you now that Rebekah clothed Jacob with the skin of kids that he would be hairy. "And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau, thy firstborn." Was there any absolute predestination in this, or was it a happen so? I believe the written record had to come to pass according to the will and foreknowledge of God. Who was disposing the mind of Rebekah at this most particular time? Where does free-will doctrine go under this kind of power? Here Jacob was taught to tell a complete falsehood by his own dear mother, that the blessing would come his way. I can see, I think, where it goes. The blessing was given to Jacob in the eternal mind of God long before the sun, the fount of light, a single round had run. The lot is cast into the lap, and it fell upon our blessed Jesus to die for his people. Was there any uncertainty about the power that sent his angel to the virgin Mary into a city of Galilee named Nazareth, saying, Mary, thou art highly favored, and thou shalt conceive and bring forth a son, and shall call his name Jesus? Was Mary a free agent now, and even before, under this kind of power? Did not obedience become her choice, as it was all she could do? Let us not forget the text. The whole disposing is of the

Lord. Without calling God in question, why was Jesus to bleed and die? In my weak understanding, this Jesus was sent forth by the power of God to save his people, and I believe these people whom God predestinated and did foreknow, and they alone, believe in the everlasting covenant ordered in all things and sure. These people, as recorded in Ephesians ii. 10, are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Is this people the people he was sent to redeem? I think they are. Jesus now was born in Bethlehem of Judea (exactly at the appointed time), and behold King Herod had a private talk with the wise men who sought the child that they might worship him, for Herod's desire was to destroy the child, but thanks be to God, the whole disposing being of the Lord, these wise men were warned in a dream by night and returned home another way; also, Joseph and the mother were told to flee down into Egypt (by the Lord) in order that Herod could not destroy the child. Then after a while the death of the king came, and we behold father Joseph, mother Mary and the son back in their native land. We notice it was the custom to have the annual feast at Jerusalem, and Jesus now was about twelve years old. No, not about, but exactly, twelve, when they went to the feast. All the things being finished mother and father started back home, and were a day's journey before the child was missed. Who was controlling and keeping the mind of Mary satisfied, and causing her to think that the child was in company along this time and hour? and when they found him not, to the feast of Jerusalem went they, and behold, he (Jesus) was in the midst of the wise, and asked his

mother, Wist ye not that I must be about my Father's business? Brethren, what God are you talking about now that saw all these things before the morning of time? I hope I am under the care of the one who is doing all the disposing thereof according to his will that he willed without the aid of any man or men. We see from this point the mighty workings of the power of our Lord. At the age of twelve he began to rightly divide the word of truth without malice and guile, yet simple and full of power. In this blessed Lamb is and was created every child of God before the foundation of the world was laid. Turn and read the divine record the Lord spoke through good old Paul in 2 Tim. i. 8, 9: "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 [yes, 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." Then, were you and I there to influence the Lord with obedience to cause him to give to Paul and Timothy eternal life? Did Paul and Timothy induce the great I AM with obedience for this great gift, and persuade him with good works to save them before the world began? How many men were there on the face of the globe when there was no globe? Now those who believe in part God and some obedience of man cause or obligate God to man, or believe that we have to be good to make the sun shine, or believe that we are free agents and have to receive the Spirit of the Lord so he can save us, did not get a fair deal in the matter, for Paul and Timothy say they were saved according to the promise of

life which was in Christ before the world began. They did no obedience toward God when as yet their substance was unperfect. Then if (please remember the "if") we have to be good, we did not get a fair deal, for Paul and Timothy did not have to be good. If we are free agents, able to receive or reject, we beyond all doubt are stronger than the Spirit of the blessed Lord? Did not then God make a sad mistake to give man that much power over the Spirit? Ah, vain flesh, let us give to Him all the glory and power, for the blessed Lamb was slain according to the time and hour purposed by the almighty God, long ere the morning of time.

Space and time now draw me to a close, and I will say, brethren, behold the Lamb, how he had to hang upon the cross to pay the debt. Judas was controlled by the same God that sent Jesus to die for those whom God created in him (Jesus) in the day he created all things. Shun not to stand for the truth, is my plea.

Your little brother, a believer in absolute predestination, if a brother at all,

THOMAS L. HUFF.

DULUTH, Ga., Dec. 25, 1923.

CHIRENO, Texas, Feb. 10, 1924.

DEAR BROTHER LIEFFERTS:—If you will allow one so sinful and unworthy as I to call you brother. As I sit and read the good articles in the SIGNS OF THE TIMES this lonesome, dreary Sunday, I feel like trying to tell you all in a feeble way how they cheer my dull, wracked heart, but words fail me; I cannot express to you the joy and comfort they bring me. I have in my hands the January 1st number, and have read brother G. O. Walker's article on absolute predestination, and your short note: "Sin is

not a creation." I heartily agree with you, as far as I understand the Scriptures. Now, if the Lord will permit I will give a few of my thoughts. In the beginning God created the heavens and the earth, and that includes everything that now is, ever has or ever will be. At the time of the Father everything that was in wisdom was made manifest and came to pass at the appointed time. Now let us make man in our own image and likeness, so out of the ground he formed Adam, and breathed in him the breath of life and man became a living soul, good for what God intended him, and he filled his mission to a jot and tittle, and did nothing but what God intended him to do. God put him in the garden. It was not good for him to be without a helpmeet, so he caused a deep sleep to fall upon Adam and took a rib from his side and closed up the flesh thereof, and of the rib which the Lord God had taken from man made he a woman and brought her unto the man. The serpent was more subtle than any beast of the field, and beguiled the woman and she ate of the fruit of the tree, and gave to her husband with her and he did eat, thus violating the law of a just and all-wise God. Adam was not deceived, but Eve, being a figure of the church, was deceived. Adam violated the law for the love he had for his wife, and came down to equality with her. Adam, I think, was a figure of Jesus Christ, who left the shining courts of heaven and came down to the sin-cursed earth, suffered, bled and died on the cruel cross for his people, the church, a peculiar people, a royal priesthood, an holy nation. Jesus Christ never offered himself to any man or set of men. It is preached all over the world by every sect except one that if you will accept Jesus as your Savior he will save you, re-

ject him and his offering and you will go down to hell. I may be wrong, but I want to state here that I do not believe any such doctrine, and have no fellowship for them that do. They tell me that if they believed as I do they would not be afraid of anything; they would kill, steal and sin all they wanted to, for they would be saved anyway. My answer to this is, that if one believed as I think I do he would have no such thoughts. He would try to shun even the appearance of evil. Some one said, You believe there will be a part saved and a part lost. I asked, Do you believe that every one will be saved? He said, No. Well, there is not much difference in our belief then. Well, yes, a lot. You have to be good, go to Sunday-school, read the Bible, go to meeting and take what the preacher tells you, right or wrong, and then Jesus will accept you, and you can join the church, be baptized, and then you will be saved. This is popular doctrine, and is preached by the power of money and the do good system and the up-to-date denominations and religions of the day. They say, Give, and are never satisfied. I do not think they know anything about the Lord and his church. They may profess religion, but there is a great difference in professing and possessing. I think those people are still under the law trying to justify themselves by their own good work. If there had been a law given that could have given life verily righteousness would have been by the law. The people of God were saved from their sins from the foundation of the world in wisdom by Jesus Christ, and every perfect gift was treasured up in him in order to be let out in time of manifestation, and to-day is the day of manifestation, and each one of his children will get what was laid up in store for them.

I feel that what I have written will be of little comfort to any one, and if I have written anything contrary to the teachings of the Scripture and the church I ask you as a father to show me my wrong, and pray for this unworthy one who lives in hope of eternal life, if not deceived by sin. I am a strong believer in salvation by grace, and grace alone, also a Predestinarian Baptist of the old faith and order.

Dear brother Lefferts, I do love to read the writings of the Elders and members who contribute to the SIGNS OF THE TIMES. I am not a subscriber, but I read the SIGNS of a beloved brother and sisters who are taking the paper. Do with this as you see fit, and it will be right. Forgive anything wrong you see in these poorly written lines, and when you bow at the throne of grace remember me.

Your unworthy brother,

W. D. HOLLOWAY.

HAVANA, Kansas, May 6, 1924.

DEAR EDITORS:—My daughter, Mrs. P. H. Lindley, and I have just returned from the yearly meeting of the Cole Creek Church, Iola, Kans., and I have a desire to tell you a little about it. It was a sweet meeting, as they always are, with one exception. They are not without sorrow, they are mourning the loss of dear sister Andrews, wife of L. J. Andrews, who passed from this life April 14th, 1924, leaving to mourn a husband and three children, and her absence seemed to cast a gloom over all. She lived in Iola, and was always present at the meetings when not providentially hindered. She was a loving wife and mother, a sweet christian, and was loved by every one who knew her. I knew her well, and to me she was indeed a precious friend and sister. May her grief-bowed family be reconciled to God's holy will,

realizing that she is now asleep in Jesus, blessed sleep. She realized that she could not get well, and requested that her pastor, Elder J. M. Preston, conduct her funeral, and she wanted no singing. This last request she told me last November when I spent a day and a night with her at her home. At that time she also related to me her christian experience, how the dear Lord had delivered her out of deep soul-trouble, set her feet upon a rock, and put a new song in her mouth, the song of redeeming love. She will be missed very much by her friends and brethren, but much more by her sorrowing family.

The meeting commenced Friday afternoon and closed Sunday night. There was a good congregation of interested listeners, and all was in peace and harmony. There were only three ministers present. Two or three others intended coming, but failed to do so on account of sickness in their families. The preaching was good and very comforting. It breathed forth a pure spirit of love and unity among the saints of God. If there was any difference of views upon some minor subject it was not a source of unkind reflection. Let brotherly love continue was the rule followed. They preached salvation by grace, and told us of the sweet and precious testimonies left on record for us who are kept by the power of God through faith unto salvation, we who are resting in the blessed promises so satisfying and sweet. Who can fathom God's love so richly revealed in these promises? He is God and changes not. Nothing can be added to make these glorious promises stronger, because they have no weakness. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. Can we not also say, Though he

slay me yet will I trust in him? He makes himself known to his sanctified ones by putting his law in their hearts, and writing it in their minds. He has promised us eternal life, and we shall never perish. He will bring the blind by a way they knew not. It has always been a marvelous thing to be led out of a village from among fashionable people, and neighbors whom I loved and had good times with, and then go out into the country five or six miles to a little old schoolhouse and offer myself to a band (few in number) of Primitive Baptists. I know that no power of man could have induced me to take such a step, therefore I must give all praise to the great and supreme Ruler. These dear brethren know my standing among the people here. Although not a member, I had worked with them for several years in their Sunday-schools, aid societies, entertainments, sang in their choirs, but notwithstanding all this, when I told the church that whereas I once was blind now I could see, they received me joyfully and lovingly, and the sweetness of that hour I have not forgotten. When the love of God was shed abroad in my heart all those former pleasures vanished like bubbles, never to return; I saw no more enjoyment in them. My prayer was, and is now, Entreat me not to leave thee, nor to return from following after thee. Thy people are my people, and thy God my God.

Dear editors, I am still enjoying the SIGNS. I have never met any of you, but when I read your good editorials I feel quite well acquainted with you, and as I write to you I have a feeling that we are of the household of faith. Christian companionship far exceeds in blessedness all earthly friendship. Our dear Savior sends light afflictions to us, which we must bear just as he wants us to, but

sometimes the problem seems very perplexing, unfathomable, and we say, Why, oh why, is it thus? The answer comes back to us, Even so, Father, for so it seemed good in thy sight. God makes a difference to exist between the natural surroundings of his children, we know not why. We are all sinners saved by grace. Sometime all mysteries shall be revealed. We must all pass under the rod.

“How trying the process by which we are brought
To bow to the will of our God;
What care he bestows, and what wisdom and love
Are seen in his dealings, while making us prove
That 'tis well to pass under the rod.”

With unfeigned love and christian fellowship,
your unworthy sister,
MARY E. PITTMAN.

WINNIPEG, Manitoba, April 23, 1924.

DEAR BROTHER LEFFERTS:—I particularly enjoyed the last number of the SIGNS. This may be largely due to my own state of mind in reading, but I liked the spirit which was manifested in all the communications. How good it is to behold humility before God and love in christian charity among those who profess the name of Jesus. By precept and example he taught his disciples how they ought to walk. A meek and lowly spirit involves no compromise with evil, but is the greatest protection we can have against the powers of darkness. We have a warfare to fight, but it is within, against the hidden evils of our fleshly nature. The weapons of this warfare are not carnal, nor are they such as would cause us to emulate the spirit of Cain. Faith, hope and love, with prayer and watchfulness, are the fruits of the Spirit, and are mighty to cast down every high imagination and the spirit of pride and enmity, which embitter the heart of man against God and his fellow-man. We

may assail those who differ with us, and lash them with our tongues, but what does it profit us or them? Let us remember him who was reviled yet reviled not again, who rendered blessing for cursing and suffered the cruelest death for us who were enemies by nature. If thine enemy hunger feed him; if he thirst give him drink. Pray for those who despitefully use you and persecute you. I am quoting from memory, but think I have the sense of these teachings rightly expressed. If we believe that faith is the gift of God, the work of the Holy Spirit, and that we cannot by teaching impart it to another, then what profit is there in striving with those who do not understand the truth? Does this not tend to confirm them in error? If we walk in love, in the Spirit of Jesus, showing forth our faith by our life and conversation, then our light is not hid, and those whom God has brought to seek his face will gladly come to dwell with us. I did like the spirit shown by the two letters published, written by friends who differed very materially in their views. Such exchanges of ideas are profitable. Sometimes it is necessary to rebuke another, but the motive which actuates us must be love, or it is worse than useless. The tongue is rightly called an unruly member.

With love in gospel fellowship, affectionately,
your brother,

GILBERT B. McCOLL.

FLORA VISTA, New Mexico, Feb. 27, 1924.

DEAR EDITORS:—Another year has rolled around and brought us one year nearer our journey's end. Dearly beloved of our Father, I feel that if the Lord is willing I want to try and relate to this beloved household of faith what I feel the merciful God did for me in the year 1879. In the month of May I felt to be a poor wretched sinner, and Friday even-

ing before the fourth Sunday in August I trust God for Christ's sake forgave me my great mountain of sin. My parents moved from Arkansas to Texas in the year 1878, and if I have a hope it dates back to August, 1879. There were no Old School Baptists in that part of the country, so I groveled along and did not join the church until June, 1894, and O, dear beloved, what a blessed privilege it was to me to be baptized. I felt the brethren made a mistake in receiving me, but the church was one of my chief joys. I am living in the northwest corner of New Mexico and know of but two other Old Baptists in this part of the world, so, dear brethren and sisters, write on, for you do not know how much good it does our poor souls to read and reread the blessed truth; it is good news from a far country. Dear editors and writers, you are contending for a full gospel, and that is what does my poor soul good. You preach a God who is able to save to the uttermost ends of the earth. Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. (Rom. xiii. 1.) It is a blessed consolation that God has all power in heaven and in earth. I am a poor sinner and cannot do the things I desire. Sin is mixed with all I do, and I am so imperfect I fear I am deceived in this my only hope. I do know I love God and the brethren and sisters with all my heart, and I believe the Bible from Genesis to Revelation. Though I do not understand it all I believe it is God's word and is the truth, whether I understand it or not. I believe it was written by the inspiration of God, and that is sufficient for our faith and practice, and the only rule. At times my hope seems very small, yet it is all I have and I would not exchange it for worlds.

Dear editors, do with this as you think best and all will be right with me, but do not crowd out good matter for it. May God direct you and the writers and ever bless your labors, and each writer and reader, is the prayer of a poor old sinner, saved by grace if saved at all,

J. L. JOHNSON.

OROVILLE, Cal., April 21, 1924.

DEAR EDITORS:—I am inclosing one dollar. It is so little it seems hardly worth sending, but it is the widow's mite. Your dear paper and the Bible are the only words of comfort that come to me, but I live in such darkness most of the time that I really do not get the comfort from them that it seems I should. I would be in despair if the dear writers did not tell of their doubts and fears and sore trials, I am such a sinner. Why do I sin, when I long to serve God? Is it because I never heard a real child of God preach, and only know the ways of this world and must spend my time with the free-will people? I catch myself trying to be like them so I can have friends among them, trying to live up to the law, to do something like they do to save souls, as they call it. Oh how anxious I sometimes feel to save some one I love who does not seem to care even to hear the word of God, then I awake and realize salvation is of the Lord. I wish I could ask all the dear children of God to offer a prayer for me that I might be clothed and in my right mind.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."—Isaiah xlii. 3. This Scripture is a mystery to me, and I hope some of the dear able writers will give their views and explain what it means.

I did not think to write so much when

I started this. Love to all the household of faith.

May 8th, 1924.—I am inclosing five dollars for the publishers of the SIGNS. I want to say that in all my life I never read anything so soul-cheering as Elder Lefferts' editorial on 1 John v. 18: "We know that whosoever is born of God sinneth not."

MARION S. BROOKS.

LAUREL, Miss., Dec. 17, 1923.

DEAR BRETHREN:—It is through the mercy of the all-wise God that we have been blessed through another year. The time has come for me to renew my subscription, and with my renewal I am sending in for six other subscribers. I wish I could have gotten more, but I did the best I could. I cannot see how the people who love the truth can do without the SIGNS.

I am sending a letter from sister Anna Windham, and ask you to publish it, as we esteem it very highly. I have not her consent, but feel sure she will not object to others sharing our enjoyment. She seldom gets to our meetings.

I pray that God will bless you publishers and editors to continue publishing the SIGNS OF THE TIMES. It is the only paper I know that gives God all power. Remember me at the throne of grace.

Yours in hope of eternal life,
T. J. KNIGHT.

To the very dear brethren and sisters of the Palestine Church I wish to send greetings.

DEAR BRETHREN AND SISTERS:—I long to address those I hold in sweet fellowship, and to know of your spiritual welfare, yet in my great weakness it is with trembling that I try to pen you these few lines, and with eyes filled with tears,

realizing my great dependence upon the Lord for all things needful, desiring that he will undertake for me, for I have long since learned over and over again that without him I can do nothing. Yes, now as I look back these many years and think of his never-failing presence and strength, and remember he is the same yesterday, to-day and forever, it seems to give me courage. My mind often soars on eagles' wings, as it were, to where God in his great wisdom has planted a little vine and left a husbandman to keep it. I view with an eye of faith that little band of his chosen ones keeping it for him, with the dew from heaven watering it, with the river of life flowing out from the throne of God, the streams whereof make glad the city of our God, to that little city wherein dwells his little chosen band. Oh how long he has blessed brother Easley to stand, as it were, a burning bush out of which God speaks to his little chosen company, feeding them on the sincere milk of the word. Oh how thankful we ought to be for such a great gift. How good it is to see him as the Lord's servant as he rises to speak before the people and the spirit catches fire yet does not consume the bush, only the mind is consumed. When his spirit is lifted up on high God speaks through the fire of his Holy Spirit, then as our minds are permitted to partake of that heavenly manna handed down from the height above we seem to sit together in heavenly places in Christ Jesus our Lord. I am sometimes permitted to see with an eye of faith those heavenly beauties while sitting alone by the fireside during my sleepless hours at midnight while all else is wrapped in slumber, then it is I seem to have sweet fellowship with God and am brought to a realization of the fact that he is my all and in all, and then for

hours I magnify his holy name. Yet I often feel cast down and am made to long for his sweet presence again, and very much desire the prayers of God's people that I may never bring reproach upon his great cause. I am still hoping that I may be permitted to meet with you all again and enjoy once more the good news from a far country, and at last enjoy a happy entrance into the church triumphant, where we can join those who have gone on before, and join them in eternally singing hymns of praise.

Your humble sister, I hope,

ANNA WINDHAM.

HOMEWOOD, Miss., Dec. 11, 1923.

ROSWELL, New Mexico, Feb. 9, 1924.

DEAR BRETHREN:—I am sending two dollars for subscription for the SIGNS OF THE TIMES. I have been thinking for a long time I would subscribe, for I know it is filled with the richness of God's love among his people. I do not feel worthy to claim kinship with the dear people of God, though they are the people I love. Why? Because, he first loved us. I have a love for the chosen people of God wherever they may be, a love I cannot describe unless God gives me words to speak, for I am so helpless without the help of my dear Savior. I feel so little in the sight of my Master that I often think if I am one of God's little ones surely I am the least and weakest of my Father's family; but if I am a child I feel that is just what my dear Savior intended for me to be, for there is nothing about me that he did not intend. I am just as he intended me to be, for he gave me the knowledge I have of his wonderful love and mercy. He taught me all I know, and if it is his will I hope he may direct my pen so that I may be able to write a few lines in honor of his name, for he has wonderfully blessed me. In all my afflictions, trials and troubles this Scripture often comes to me, "He shall deliver thee in six troubles, yea, in seven

there shall no evil touch thee." This Scripture has given me great comfort. I hope my dear Savior will direct my mind that I may not say anything that is not in accordance with the teaching of his will. I often think what a blessed Savior we have to whom to give all the glory and honor. He is so great I have never found words to express the beauty I sometimes see in his wonderful works; they are beautiful to me. He never began a work that he did not complete, and never completed a work that he was not glorified in. I sometimes think that what he has taught me is greater and of more value to me than all this world full of gold. I feel I am one who can say that I have gone through great tribulation, but feel it has been for my good and my comfort, for he says his people shall go through great tribulation, and that he has a poor and afflicted people, a chosen people. I can only say that all my trials have only brought me to see his great power, and show me that he is the Way, and I look to him for all my help. Dear people of God, I sometimes almost lose sight of the things of this world, and can say, What is there here for me? I see so much of sin and confusion it makes me shudder. I can say, Dear Lord, if it is thy will, may I be guided through this life and be kept from the snares of this sinful world. I often wonder why I am thus tossed to and fro in such great storms of trouble. Is it to try my faith in Christ Jesus? If so, I want to have a heart to say, Lord, thy will be done, not mine. I want to be submissive to his will. Often something will occur and the Scripture comes to me, "O ye of little faith," then I am made to say, Lord save or I perish. I feel unworthy to try to write anything for the people of God to read, though it is a relief to my poor feeble mind, and hope the dear brethren and sisters will bear with me and remember me in their prayers.

EMMA SINGLETON.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***HEBREWS XIII. 5.**

"LET your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

As we take up our pen to write again for our family paper it is with a desire that the Lord will direct us, that we might comfort his dear saints. At best we are but earthen vessels, and only of value in the Master's hands. It has pleased him that his servants shall be of like passions as the rest of men, and none are more and none are less than the Lord makes them to be. Yes, it is his will that they be in and of themselves empty vessels of the common earth, so that if they differ from the worldling at all it is grace makes them to differ. Now this very grace of God placed four-footed beasts of the earth, wild beasts, creeping things and fowls of the air in a certain vessel, as it had been a great sheet knit at the corners and let down to earth. It also brings down the high-minded that they can condescend to men of low estate. So, as a family our hopes and our aims are one, our comforts and our cares. Perhaps it would be well to speak of cares, as often the cares, anxiety and dissatisfaction we meet in this life are right

opposite to contentment. Many think if they could only find smooth sailing they would then be content. Does not the God of our life know what is needful for us better than we do? Each of us have cares, some are bowed down under them, others are rebellious and think they ought not to be. Few can say with Paul, "I have learned, in whatsoever state I am, therewith to be content." Rather, many are like an unruly horse, ready to jump the traces at the least load. In the church of God the person who is dissatisfied and is fault-finding, generally has a wrong spirit; so it is with us, it is the person, not the place, the mind, not the surroundings that need to be changed. The Lord has in his all-wise providence fixed the bounds of our habitation, has placed us where we are and has put the crook in our lot if it be there. We believe this, then why are we not content? As we look over the road we have traveled there are still in our minds spots where we surely felt that this or that was of the Lord. His hand supplied our needs and we really felt God to be our God. We were sure it was God, for the thing he did was good. Yet as we journeyed we soon found the comfort was not lasting and darkness and doubts overtook us so that we questioned if the Lord were with us. When his good hand is withdrawn then anxiety springs up and we fear we are after all mistaken. Like Israel, we are almost ready to say it was better with us when we were in Egypt. We consider those around us who have no fear of God before their eyes, yet they prosper and have more than heart could wish. David said, "I was envious at the foolish, when I saw the prosperity of the wicked." It has pleased the Lord that many of his saints shall be among the poor of this world, yet from observation

we know that one need not be poor to be covetous. The wedge of gold that Achan found to his destruction is still among the things coveted to-day, silver and gold and Babylonish garments. Many think that a man's life consists in the abundance of the things which he possesseth, yet covetousness in Scripture is declared to be idolatry. Paul says, "Let your conversation [behavior] be without covetousness." In another place he says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." When Paul was in need it would have been easy to look to this or that one who were possessors of worldly wealth and have coveted it, but this would not have supplied his needs nor brought contentment. The Lord has said he will supply all our needs, and he is a great God above all gods, he holds the hearts of all flesh in his hand, and the cattle on a thousand hills are his. In coveting that which God has given to others, is it not rebellion against his all-wise disposition of things? Let your conversation be without covetousness, and be content with such things as ye have. We brought nothing into this world and we can carry nothing out, and there are but few, if any, of us but can say that the Lord has blessed us abundantly above what we deserve, yet to our shame how often we are dissatisfied with the things we have, with our surroundings, our home, our clothing, &c., when really it is not the surroundings, the home or the clothing, but ourselves. If only the Lord give us contentment then all is well. The prophet had a little chamber on the wall with a bed, a table, a stool and a candle-

stick. Old John Warburton, walking home many miles from an appointment where the brethren had not ministered to his temporal needs, was bemoaning his lot. His feet were sore, and he thought he had just cause to be grieved. The Lord spoke to him, and said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Warburton burst into tears, right there he was content. The poor widow on the Yorkshire moors, thinking her believing neighbor was passing her open window, lifted a crust of black bread and exclaimed, "All this and Christ." Dear ones, when Christ dwells richly in our hearts by faith we are not much worried about the things we have not. We are content with the things we have. It has been our lot to move in various circles of life, and we have seen men ambitious to accomplish a certain task, yet when they had achieved it they were most unhappy. We have seen others covet the uppermost seat in the church of God, and by craft and guile they attained to it, but it was to their own undoing. There are others with money in their eye who have brought to themselves confusion and strife. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

"For he hath said, I will never leave thee, nor forsake thee." This exceeding great and precious promise is sure to all the seed or election of grace, therefore is of value only to those taught of the Lord. The promises of God are yea and amen in Christ Jesus our Lord to the glory of God the Father, that is, where Jesus Christ is revealed in us and faith has embraced him as the lover and Savior of

sinners, our souls are set at liberty, our hearts are enlarged and we are lifted up to the company and fellowship of the sons of God. Being by the new birth partakers of the divine nature, we with holy boldness have access to the same promises with Abraham, Isaac and Jacob. Therefore, wherever you are, whether it be in deep waters in providence or in grace, what he has said stands true, he cannot deny himself, for to deny you is to deny himself, for ye are bone of his bones and flesh of his flesh. He that has called you to the selfsame thing is God. Too often we disbelieve this precious truth, too often we believe Satan and regard his lie. A few evenings ago while in a downcast state of mind, almost ready to give up, the words came to us,

"If to Jesus for relief
My soul has fled by prayer,
Why should I give way to grief,
Or heart consuming care?
Are not all things in his hands?
Has he not his promise passed?
Will he then regardless stand,
And let me sink at last?"

"If he worms and sparrows feed,
Clothes the grass in rich array,
Can he see a child in need,
And turn his eyes away?"

Like a reviving cordial it braced us up and we were content, and believed his word and sang his praise. Oh, are there any in all our family circle who have not at some time during their pilgrimage set this to their seal that God is true?

G. R.

MARRIAGES.

Married by Elder H. C. Ker, at the home of the bride's parents, November 29th, 1923. George Rounds, of Salisbury, Md., and Miss Mary Lynch, of Laurel, Del.

By the same, at the home of the bride's parents, at Mardela Springs, Md., March 15th, 1923, Aquilla H. Evans and Miss Aice M. Graham, both of Mardela Springs.

OBITUARY NOTICES.

Darius Runkle died at his home in Macomb, Ill., April 16th, 1924, aged 78 years, 1 month and 27 days. He was the son of David and Margaret (Kaiser) Runkle, and was born in Champaign County, Ohio, February 19th, 1846. When quite young he came with his parents to Morgan County, Illinois. After a few years they moved to McDonough County, Illinois, where he spent the remainder of his life, moving from his farm to the city of Macomb thirteen years ago. He had been in ill health for several years, but the last year became more feeble and ten days before his death he took to his bed when uremic poisoning set in, which was the immediate cause of his death, which came as if going to sleep. October 26th, 1876, he was united in marriage to Sarah E. Van Meter, daughter of the late Elder I. N. Van Meter, and four children were born to them: Arthur Leslie, Walter Loring, Earle Van Meter and Mrs. Grace Garrison. There are six grandchildren and two great-grandchildren living. On May 1st, 1863, when but 17 years of age, he enlisted in the Civil War, being a member of Company C 137th Reg. Ill. Vol. Infantry, and was honorably discharged at the close. He never made a public profession of religion, but always leaned toward the Old School Baptist faith, having no sympathy for the popular religion of the times. He enjoyed the visits of the preachers and brethren and sisters who often came to our home, but often said he was not fit or worthy to belong to the church. He was honest, industrious, upright with his fellow-men. He was a good husband and father, a kind neighbor and good citizen, respected by all who knew him.

His funeral was largely attended, Elder Hale, our pastor, preaching an able and comforting discourse from the words, "There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death."—Ecc. viii. 8. His remains were laid to rest in Oakwood Cemetery at Macomb, six nephews being pall-bearers. He leaves to mourn his wife, four children, one sister, Mrs. B. F. Myers, member of a Primitive Baptist Church here, and she is the last one left of twelve children, and many other relatives and friends. One son is home with me or I would be entirely alone. Pray for me, dear brethren and sisters, that I may be enabled to say, Not my will, but thine, O God, be done.

SARAH E. RUNKLE.

Our dear brother, **Jonas S. Strimple**, died at the home of his niece, Mrs. James Risler, near Stockton, N. J., March 11th, 1924, aged 89 years, having been born December 25th, 1835. Brother Strimple was twice married, first to Mary Burd. She lived only about six months. His second wife was Amy Fox, whom he married October 25th, 1875. She died Sep-

tember 24th, 1905. Brother Strimple was baptized in the fellowship of the Kingwood Church, at Locktown, N. J., October 21st, 1900. His second wife was baptized the same day in the fellowship of the Kingwood Church. Brother Strimple was a faithful member, a lover of sound doctrine, a good Bible student, and his chief delight was to converse upon the Scriptures. The church could always depend upon his presence at meetings unless providently hindered. His last days were spent in the home of his niece, sister James Risler, who faithfully and lovingly ministered to his needs and wants. He had suffered a stroke some time before his death which rendered him almost helpless.

His funeral service was conducted in the home of sister Risler by the writer, at the request of brother Strimple. The interment was at Sandy Ridge. We all sorrow that we shall see his face no more, but know he is better off. I had known him many years and loved him for the truth's sake. May grace and peace be with the family, especially sister Risler who loved him so dearly.

Written by request.

His pastor,

H. C. KER.

Joseph C. Clark was born October 1st, 1858, and departed this life April 27th, 1924, at his home in Freeport, Maine, aged 65 years, 6 months and 26 days. He had been in failing health for some time, but bore his sufferings without a murmur. He leaves a wife, one son, two daughters, three brothers and three grandchildren to mourn their loss. He was a kind husband, dearly loved by his children, respected by his friends, and highly esteemed for the truth's sake by those who have been taught of the Lord. He united with the Old School Baptist Church at Bowdoinham, Maine, thirty-five years ago, and was baptized by Elder Hiram Campbell. He was firmly established in the truth, always ready to speak of the way he had been led, and of the precious things of the kingdom of our God.

Funeral services were held at his home May 1st by Elder H. C. Ker, who was enabled to speak words of comfort to the sorrowing family and friends. The will of God is done in heaven and earth. We desire to be made reconciled to his will.

ATTIE A. CURTIS.

Luicce Wagoner, widow of Walter Wagoner, was born in Clackamas County, Oregon, November 14th, 1853, and died in a hospital at Medford, Ore., April 23rd, 1924. She was the daughter of Joel and Addie Bidwell Kirtley. She was the mother of nine children, six of whom are still living. She was given a good hope in Jesus at an early age, and united with the Coast Fork Church of Predestinarian Baptists in November, 1903. She was an outstanding example of love, patience and faith, blessed with the spirit of

reconciliation and trust that enabled her always from the heart to say, Not my will, but thine, be done. She died in full assurance of the resurrection and the better life.

The funeral services were conducted at Drain, Oregon, by the writer, and the remains were followed to their resting-place in the Ritchie Cemetery by a large concourse.

G. O. WALKER.

Mary E. Marks died at her home in Atlanta, Ga., April 20th, 1923, at the advanced age of 77 years. She was the wife of Joel Marks, and leaves a host of friends and relatives to mourn her death. While we know she had lived to a ripe old age, we grieve to give her up, yet we cannot wish her back again to suffer any more in this vale of tears. She leaves eight children, four daughters and four sons: Mrs. C. W. Corley, Mrs. J. A. Hammock, Mrs. J. A. Perkins, Joel Marks, Arthur Marks, Willie Marks, Purdy Marks and three sisters and one brother: Mrs. Lottie Cooper, Mrs. Ella Corley, Mrs. Enla Henry and Mr. J. D. Almond. She was a strong and loyal member of the Primitive Baptist Church. She joined the church at Harris Springs, in Newton County, Ga., in 1865, and was baptized by old brother Hamby. She moved her membership to the Degress Avenue Church, in Atlanta, Ga., several years ago. She was confined to her bed for three months before her spirit took its flight from its prison of clay to live in eternal joy. Yes, she was ready to go, and when the kind summons came her spirit quickly fled away to join that happy throng. Oh, may the good Lord prepare us to meet her on high with all the redeemed of the Lord, where suffering, sorrow, sin and death are felt no more.

Written by her lonely daughter,

DORA HAMMOCK.

My dear wife, **Mrs. Maud Ely**, was born in Bell County, Texas, February 22nd, 1882, and died April 10th, 1924. She was a firm believer in the faith of the Old School Baptists, and her membership was at Lovington, New Mexico. After a long illness the death angel visited our home and claimed our loved one and took her home, where she will suffer no more. She left to mourn her departure, husband, eight children and one grandchild. Our loss is her gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. R. ELY.

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

Simeon Hiltabrand, Ill., \$3.00; Mrs. Sarah V. Curry, Col., \$1.00.

MEETINGS.

The Delaware River Association is appointed to be held with the Southampton Church, at Southampton, Bucks County, Pennsylvania, to begin Wednesday before the first Sunday in June, and continue three days, being May 28th, 29th and 30th. Meeting will begin at 10:30 a. m., daylight saving time. A cordial invitation is extended to all of our faith and order to meet with us. Those coming to Southampton, Pa., will be met, or inquire for C. B. Reeves. Those coming to Ivyland, Pa., inquire for Wm. Hobensack. WM. HOBENSACK, Clerk.

IMPORTANT NOTICE.

The Warwick Old School Baptist Association which was to have been held at New Vernon, New York, Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1924, is now to be held at Middletown, N. Y., in the meetinghouse of the Middletown & Wallkill Church. This change was made necessary because of a fire which destroyed "The Old Homestead," conducted by F. J. Beyea, the place where the friends were to have been entertained at New Vernon. The Association is to be held at the same time as originally appointed, Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1924. A cordial invitation is extended to brethren (especially our brethren in the gospel ministry), sisters and friends.

Those coming from and via. New York City will take Erie railroad ferry, foot of West 23rd Street, at 4:20 p. m., or Erie Railroad ferry foot of Chambers Street at 4:30 p. m. for train leaving Jersey City, N. J., at 4:45 p. m. (Dayligh Saving Time) on Tuesday, June 3rd. Get tickets for Middletown, N. Y.

Those coming from and via. Kingston will take Ontario & Western train leaving Kingston at 1:15 p. m. (Eastern Standard Time) on Tuesday, June 3rd. Above trains will be met. If any arrive at Middletown and there is no one at the station to meet them they will go direct to the Waldo Hotel. Those coming by automobile also go to the Waldo Hotel.

R. LESTER DODSON, Moderator.

R. M. STRONG, Clerk.

The Olive and Hurley Church will hold our annual two days meeting in the meetinghouse at Shokan, N. Y., Saturday and Sunday, June 14th and 15th, 1924, the Lord willing. Both east and west bound trains will be met at the Ulster & Delaware Railroad station at Ashokan Saturday morning.

JOHN J. SECOR, 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.

**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 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.

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ALL WELCOME

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.

C. G. MILLER,

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEE, Clerk, R. F. D. 1, Box 38.

HYMN BOOKS.

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THE

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SCIOTOVILLE, Ohio, March 31, 1924.

DEAR EDITORS:—Here are two letters from Elder W. J. May, a very old brother, which were very interesting to me, and I think they would be of interest to many of your readers. I would be glad if you would publish them in the SIGNS when you have space.

Yours truly,

MARTHA L. ELLIOTT.

SHOCK, Ky., Feb. 4, 1924.

DEAR SISTER ELLIOTT:—I am truly glad of your good letter, and will briefly reply the best I can. We should remember that the Scripture in which this text is found has direct reference to the destruction of the temple worship and the city of Jerusalem, and Jesus told his dear children, including his disciples, of a number of coming events which would take place before the end came; that is, the end of that legal world and the destruction of Jerusalem, that Jewish city. The preacher you spoke of surely was not a sound Old School Primitive Baptist. Was he? Surely not, or he never would have said the carcass represented or was the Savior, although their god is not as our God; our enemies themselves being

judges. Once, in Elijah's day, when they tested their gods they fell short. They went about calling until noon, but could not arouse them.

Dear sister Elliott, and all others, I want you to know that it is not in me to unfold the deep mysteries of God, all we can know of them is by divine revelation, so if there is anything in this hastily written letter to your comfort you may know it is of the Lord and not of me. The carcass spoken of here was the Jews, the inhabitants of that great city Jerusalem, and the eagles were the Roman army, who bore the emblem of the eagle in their standard, who besieged the city and devastated it so that there was not one stone upon another that was not thrown down, and as near as I can now remember there were two hundred and fifty thousand of God's people, the Jews, who perished in that awful destruction. Gathering his elect people, spoken of in Matthew xxiv. 31, does not mean all God's elect people, but his elect, or remnant, that he delivered out of the city and temple worship. The heaven there spoken of was the legal heaven.

Pardon my haste and mistakes.

Your servant, W. J. MAY.

SHOCK, Ky., March 18, 1924.

DEAR SISTER ELLIOTT:—I was made unusually glad by the contents of your good letter, which came to hand promptly, for I was afraid my hurried letter to you in answer to your inquiry about the carcass and eagles would not be satisfactory. As to your sending it to the SIGNS OF THE TIMES for publication, you may do as you please about it, but I hardly think they will publish it, for I rambled over it so briefly that it is not very plain, but I believe it is said that a hint is enough for the wise, and I am sure of the fact that I am writing to wise men who are able to judge what I say.

I have in mind to write one more article for the dear old SIGNS, if it is the Lord's will. There are a few things I would love to mention before I go hence to be no more.

You ask me what the tree of life that was in the garden of Eden represented. This is a deep and interesting subject, and, like the rest of God's divine arrangement, the interpretation belongs to God, therefore if the Lord is pleased to bless me with light and liberty I will write you such views as the Lord blesses me with, and that is all I can do, for of myself I can do nothing.

My good sister in Christ, notwithstanding I have never seen you your precious letters have and do afford much comfort to my heart, so much so they cause me to feel sure the grace of God dwells richly in your heart by faith in Christ, and if so you have tribulation in this world.

In your good letter of the 12th inst. you say, "What does the tree of life in the garden of Eden represent?" (Gen. ii. 9.) Now, sister Elliott, all that I can do, or even undertake to do, is to tell you what it represents to me, and of course there are probably different views held by the

good brethren, therefore what I write on this subject shall be subject to the criticism and correction of any of them, for at the most I can only hint at a few of the blessed truths in and connected with this wonderful text: "The tree of life also in the midst of the garden" that God planted. This was God's garden, the weak, puny, fleshly hands of man had no part in planting this garden. This was God's garden, and also God's man he had formed that he put in his garden he had planted on purpose. So God put the man (Adam) in the garden, and also at his appointed time he drove him out of the garden, therefore I cannot see where the freewill and the ability of the creature finds any place to set its foot. In order to be plainly and easily understood, I must say that to me the tree of life in the midst of the garden has reference to the church of God in Christ, dwelling in the bosom of the eternal Father, "set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest parts of the dust of the world."—Prov. viii. 23-26. "The Lord possessed me [the church in the attribute of wisdom, who is justified of all her children] in the beginning of his way, before his works of old." We see in Proverbs iii. 18, that wisdom is called a tree of life, as follows: "She is a tree of life to them that lay hold upon her." She is spoken of as feminine, and there are other passages I could refer to, but do not feel able in body or mind to write at length, neither do I deem it necessary. I will, however, turn to what is said of this tree of life in the last chap-

ter of the book of Revelation. In describing this wonderful city, the church of God, it says, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street [Christ] of it [the city], 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." To me this is describing the church of God in her triune or three-fold sense, as Paul wrote in first Thessalonians. There he says the church is in God the Father and in the Lord Jesus Christ; the same also in his second letter to the Thessalonians. We should bear in mind that Christ and his church are one. He is the head and the church is his body, and the leaves of the tree were for the healing of the nations, which I believe means the moral influence the church, the light of the world, has upon the surrounding community. While others have a little different view of this point, and may be right about it, I do not see any material difference, for it is all of the Lord. Neither do I believe that the tree of life in the midst of the garden was one of those trees which the Lord God made to grow out of the ground that was pleasant to the sight and good for food, for this word "also" means an addition. This, the tree of life, neither the tree of the knowledge of good and evil, were of the trees which the Lord God made to grow out of the ground that were good for food. Neither did the partaking of the tree of good and evil cause good or evil, but gave the knowledge of both good and evil.

Remember me in your prayers, for I am a poor weak mortal, aged eighty-six years, two months and sixteen days.

W. J. MAY.

DEAR BRETHREN AND SISTERS:—I have several times been solicited to give a sketch of my travel from nature to grace; that is, if I ever have experienced or known anything of such a travel, and in compliance will, in my weak and rambling manner, endeavor to tell you something of the dealings of the Lord, as I sometimes hope, with me. If I could express myself as I have heard others it would indeed be a pleasure to write.

When I was about eleven years of age my mother left me to attend to the breakfast table while father and the remainder of the family repaired to the adjoining room for prayer, as was his custom. While standing by the table it suddenly appeared to me that I was not to live long. I began to feel very badly, and it occurred to me that I was an awful sinner. My weight of trouble was more than I can express. On being called to breakfast I refused, saying I did not wish to eat. Mother asked if I were sick. I replied in the negative, but stated that I felt very badly. I tried to keep out of sight as much as I could, for, being but a child, I did not wish any one to know what a condition I was in. My playmates, who had heretofore afforded much pleasure, were now no company for me. The United Baptists were holding a meeting near father's residence. With a troubled mind I went to the meeting, and the preacher, after finishing his discourse, invited all those who desired an interest in their prayers to come forward. I felt to be one, though I did not make it manifest, and after meeting went home with a heavy load of sin. Mother by this time saw I was in trouble, and asked what was the matter, and with much embarrassment I told her. She advised me to pray the Lord for forgiveness of all my sins. That was what I had been trying

to do, but had received no relief. She further said, that if I desired the prayers of those people, to make it manifest and they would assist me all they could. It seemed that I grew worse and worse in spite of all I could do, and that my prayers were an empty sound that could not be heard or noticed. I decided to go forward to be prayed for, hoping the prayers of the people might be heard in my case and that the Lord would undertake for me. Finally I tried to shake off my troubles, but the more I strove to get rid of them the worse they got and the more guilt-stricken and sinsick I became. My very breathings were, Lord, be merciful to me, a poor helpless sinner. I had by this time lost all hope of God hearing or answering prayer in my behalf. All you who have realized this moment of despair can better imagine my feelings than I can express them. In this sad condition and distress of mind I was sitting on the mourners' bench, as it was called, my prayers were hushed, my tears were dried. Just here for a short space of time I have no recollection of what took place. The first thing I remember after this state of my mind was praise to God. My burden was gone, and I thought the sun shone with more brilliancy than ever before. I loved every one and wanted to tell them of my feelings, but being only a child, only eleven years of age, thought it would not do for me to utter a word in public, so I sat there thinking I would never see any more trouble, and thinking how good the Lord had been to remember me. But I must tell you that before I left the church-house I began to fear that I was deceived. I tried to get my burden back, but never have as yet. I tried to pray God that if I were deceived he would make it known to me in some way. The members asked

me if I had a hope. I was afraid to say yes, but could not say no, for I felt that God had been merciful to me. I was then informed that it was my duty to be baptized. This to me was a solemn thing, but I felt that if I knew it was my Master's will I would be willing to perform my duty as best I could, notwithstanding my unworthiness. I had never heard a Primitive Baptist preach, as there were none in our immediate vicinity, but I had heard the old people say the "Hardshells" were a selfish people, and that they preached infants into hell, which was enough to turn the mind of a young person such as I was against them, so I thought the United Baptists was the church of Christ. Of course I was too young to know and understand the doctrine, and united with them, and remained with them about eighteen years. I was married at the age of nineteen, and shortly afterward my husband bought a small farm in the northern part of Pope County, Illinois, to which farm we moved, and near it was an Old Baptist Church, Grand Pier, where I heard Elder Richard Fulkerson preach every month. His preaching truly attracted my attention, and I soon began to see the difference in the preaching. Some said there was but little difference, but that was not the way it appeared to me. Elder Fulkerson preached that Jesus Christ came into this world to save his people from their sins (not to try and fail), and that he accomplished the work he came to do; that he bore the sins of his own people in his own body when he was nailed to the tree; that he redeemed them, being made a curse for them; that that redemption is eternal, and that he now makes it manifest by revelation by his Spirit to the poor lost sinner that he washed all their sins away. Yes, Elder Fulkerson told us that

God Almighty loved his people with an everlasting love, and notwithstanding they were led captive by the devil at his will, had fallen under the condemning sentence of His law he yet loved them; that Jesus paid all the demands of the law, took the sins of his people upon himself and bore them on the tree, and that by the blood of the everlasting covenant the prisoner shall come forth out of the pit wherein is no water. He also told us that it was not yet manifest to all his people that their sins had been taken away, but that it would be, and that not one of them would be left behind, and that all his children should know him, from the least even unto the greatest. Elder Fulkerson further told us that he professed to be a hunter hunting for the lost sheep on every high hill and mountain and the holes in the rocks, and O, brethren and sisters, I believe he found poor unworthy me, pent up on a high hill, and that while he was distributing his Master's goods to his flock I was feasting upon the scattering blades that chanced to fall near me. When preaching upon experimental religion, or the change from nature to grace, how a person was made acquainted with his heirship to that rich inheritance for those who were given to Christ, he told my travel so much better than I could that, as before stated, it truly attracted my attention, and although that kind of preaching was new to me, yet it fed my hungry soul. I have already mentioned that I was willing to do my Master's will if I knew it, but am bound to acknowledge that after seeing plainly, to my understanding, the Old Baptists to be the church of God there was something that hindered me from discharging what I at that time felt to be my duty. I thought there was an indication that the United Baptists would re-

turn and take their position in the Old Baptist ranks again, and as I felt to be the least and most ignorant among them thought I would wait. But I knew no peace day or night, oppression weighed me down; I thought I was getting sick and commenced taking medicine, but it did me no good. My friends asked what was the matter with me, but I could not tell them. I felt my strength giving way. I was at meeting one night and a United Baptist preacher was present and was requested to open services. He did so, and talked about the "old path" which is the "good old way." I shall not undertake to describe my feelings at that time. Elder Fulkerson spoke a few words, then proclaimed the doors of the church open, and called upon the doubting ones who felt little and poor and unworthy, those who were troubled and distressed, who had a little hope, but were afraid they were mistaken, to come and go with them. I felt to say, Hinder me not; I will go with this happy band. It seemed that I could see the footprints of my Master in the good old way so plainly that I was compelled to obey the call. I calmly arose and started, but my strength gave way, insomuch that had it not been for the aid of a bench I believe I would have sunk to the floor. I tried in my weak and stammering manner to tell the church some of my travels, and while doing so my mind became so transplanted that I have no recollection as to whether the church received me or not, but was told on the road home that I had been received with gladness. I have no doubt the Old Baptist is the church of Christ, but feel too unworthy to belong to it, to be identified with that peculiar people, yet I do desire to be with them. Tongue cannot express the liberty and freedom I have realized since I attached myself to

them. I believe I have been made to realize that passage of Scripture which reads: "If the Son therefore shall make you free, ye shall be free indeed." I hope the Lord will be with me and guide my footsteps aright, and that he will enable me to discharge my duty while traveling through this world of sorrow and distress.

If you will not consider me tedious I will relate a dream I had a short time after I professed a hope in Christ. I dreamed I was standing by a smooth wall, which was on my left hand, and on my right was a dark, yawning, bottomless pit. There was only room between the wall and pit for one foot to stand on. I thought I was bound to go home, but felt afraid I would fall into that awful abyss. Before I attempted to tread that narrow path I thought of my Savior, and called upon him to assist me. He appeared in the form of an angel, braced me up and kept me from falling. He promised me a safe journey, and took his leave. I started on, but soon began to tremble and fear, which caused me again to cry unto him for help. He again appeared to me and caused me to stand, upheld by his righteous, omnipotent hand. Oh I felt to praise his matchless name! When I arrived at the end of that narrow path there were so many roads I did not know which one to take; I thought I knew the direction. Finally I took the left hand road, and had not gone far when I came to an old house. I called on the lady of the house to direct me home, but she gave me little satisfaction, so I started on and soon arrived at a very deep watercourse through which I was necessitated to pass. I started in with much fear; the water became deeper and deeper, until I was almost gone. I cried to the Lord to save me or I would perish, and at that moment he appeared to me and raised me out of

the water. Again thanking him for his mercies I started on, and walked smoothly upon the surface until I reached dry land, when I was in sight of my father's house. I stopped to thank God for remembering me through all my dangerous travel, and felt to trust him. Just at that moment I awoke. I have often wished that my dream had continued until I reached father's house. But without stopping to venture an interpretation, I say I have always found God a present help, a shadow of a great rock in a weary land, to brace me up while on my journey through this low ground of sorrow and distress, and my prayer is that he may continue to be with me and not suffer me to be tempted more than I am able, but with every temptation make a way for my escape.

I will now close my already too lengthy letter. I could say a great deal more, but it might crowd out matter that would be of more interest.

Farewell,

KATE CARR.

(See obituary on page 191).

EL PASO, Texas, May 7, 1924.

DEAR EDITORS:—As my subscription has expired, and my wife and I are so far from any of the dear Old Baptists, and not being blessed with the opportunity of hearing the gospel, I am sending money order for two dollars to renew for another year, and will write a few words in expression of my appreciation of the dear old SIGNS OF THE TIMES, which has stood so long, and has in the past, does now and I hope will in the future, stand firm in the doctrine of salvation by grace alone, and will continue to stand in and contend for the faith once delivered unto the saints. In the SIGNS I read letters from all parts of the country, and, with the editors, all seem to be in harmony,

and give evidence that they are all taught of and know the Lord, and are known of the Lord. I do enjoy their letters, and if I could write as they do I would write often. It is my desire to write, but when I think of how ignorant and sinful I am it makes me blush to even think of trying to write anything for publication in so good and sacred a paper, but I do wish I could write something that would be of comfort to some lonely downcast child, who, like myself, is wandering in the desert, like a sheep without a shepherd, wandering in darkness, sin and trials, and is made to sigh and say, How long wilt thou leave me, O Lord? How long wilt thou hide thy face from me? This perhaps is to keep us from being exalted and trusting too much in self, for just as surely as we trust in self we get an awful fall, and are made to see that the Lord is our strength, our refuge, our help in time of distress, our guide, our light and our all; in him and by him we have life in this world, and if we are what we are sometimes made to believe and hope we are (children of God) then we have life eternal beyond this life of loneliness, affliction and anguish of soul, where all these things will be forgotten. Is not this a glorious thought and hope to have? and then to think that this is all according to the foreknowledge, love, mercy and grace of God our Father, who has loved us with an everlasting love, and that it is not according to our works, or because we have loved him and have done many wonderful works for him, for we know we have not done one thing for him, but he has done all things for us, and to him belong all the power, praise, honor and glory for evermore. He makes us to know that he is the God of heaven and earth, and is over all, and that we are only dependent creatures, and that

life, salvation and all that we are or ever hope to be are of him and through him. All his dealings with us are according to his own will and purpose, and sometimes he makes us to see them, and gives us faith and hope in him, which enables us to say, Though he slay me, yet will I trust in him. We cannot save ourselves, so our salvation depends entirely upon the only true and living God, who we hope has chosen us in Christ Jesus since before the world began, and what a blessed hope this is. At times it seems hard that through the afflictions of my wife we have been driven away out here in the desert, far from all the dear Old Baptists, yet though afflicted and deprived of associating with the people we dearly love we can still thank and praise God that in all this he still gives us hope of a better life beyond this world of sin. This must be the same hope the apostle Paul had while writing of affliction. He said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," and after mentioning many other things he says, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "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." Having this hope makes our affliction seem lighter, and in this hope we can glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given

unto us, for when we were without strength in due time Christ died for the ungodly. So now we see that by the Holy Ghost this was given unto us when we were without strength to perform that which was good. In this we have hope of salvation through the love and grace of God, who hath called us with an holy calling, not according to our works, but according to his own purpose and grace has saved us (if saved at all). It is by his mercy we are enabled to rejoice in this hope, for we are not taught of man to know anything of this hope, and this hope is not revealed unto the wise and prudent, for Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Has the babe ever received anything by its own wisdom or strength? No. It receives everything as a favor and a gift, having performed no good works of any kind that should be rewarded. So every humble child is taught of God to know he is dependent upon God for all things, both in this life and in the life to come. All will be peace and happiness in that house of many mansions of which Jesus told his disciples when 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 feel that God has been kind and merciful to me in sparing my unprofitable life and in giving me a hope of his mercy and grace through the obedient life, crucifixion, burial and resurrection of Jesus, who is the Savior of every one of the redeemed of the Lord, and it is through and by him that we have hope of life eternal beyond this world of sin and sorrow. There is a great differ-

ence between the man who is taught of God and one taught by the wisdom of man, for we see that man in the wisdom of man is proud and boastful, and thinks he is able to do many things for himself and for the Lord, but the man who is taught of the Lord is humble, and gives God all the praise, power, honor and glory, and is made to know Jesus as Simon Peter did. At one time Jesus came to his disciples and asked them, "Whom do men say that I, the Son of man, am?" In the answer we have what the natural man thinks of Jesus: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." We see the natural men seemed to know there was one man called Jesus, but who he was or what he was they knew not; but Peter knew who he was. How did Peter know who Christ was? After he had told Christ man's opinion of him then Christ said, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So it is to-day, if we know Jesus it is because God the Father has revealed him unto us, and if the Father has revealed Jesus unto us we as his disciples can rejoice and praise God with a loud voice for all the mighty works that we have seen. The Pharisees do not like this loud-voice praising Jesus and taking all the glory and honor from man and giving it unto Jesus, for we read that on one occasion when all the disciples of Christ were praising him with a loud voice some of the Pharisees said unto him, "Master, rebuke thy disciples. And he answered and said unto them, I tell you, that, if these should hold their

peace, the stones would immediately cry out." So we see that there is no power of man that can stop or prevent the praise and glory of Jesus, who is above all power and control of men.

Well, I have already written too much, and not at all as I thought I would, as my mind was led away from what I thought to write. Now, dear editors, consider this letter, and if you see anything in it you think would be of comfort to any one you may publish it; if not, cast it aside, for it seems that I have written without light and understanding, and fear it is too much of self. If this does appear in the dear old SIGNS, and any reading it feel to write to a poor unworthy sinner I would surely appreciate it, as I do indeed enjoy and find comfort in the letters I receive from the dear old Baptists. Should any of them ever pass this way there is a welcome in our humble home for them. Our address is 3115 Sacramento Street.

May God's mercy, comfort and grace remain with you all.

I will close by asking you all to remember us at the throne of grace.

C. M. ADAMS.

DEAR BRETHREN:—As I have never related much of my experience, or what I hope is an experience, from nature to grace, and thinking you may have experienced some of the same things, I feel you might like to know how I have been led, I hope, by a way I knew not. I was eleven years old when I first began to feel the mighty power of God. I was very blind at that time, and began to pray to him, and felt he would hear me. I know now I had not been quickened by the Spirit. I would repeat a prayer of a child, "Now I lay me down to sleep," &c. For something like two years this lasted,

and then I became very self-righteous, would pray long prayers, and thought I was a good girl, even thought my father and mother would be proud of me if they knew what good prayers I could pray. Oh how blind I was; but this did not last long. At about fourteen years of age I think the Lord showed me what a sinner I really was. Something came over me and I felt quite different. I felt to be a condemned sinner. I tried to do good, tried to obey my father and mother, and tried to pray, but all I could say was, God be merciful to me a sinner. That summer I felt the need of the prayers of christian people, but felt they would never be able to reach my case. I went to the Methodist meeting one night and gave my hand for prayer, but returned to my seat feeling no better. I went home and went to bed and the burden on my heart was so great that I could feel it weighing me down, and a darkness so great I could feel it surrounded me. I became unconscious of everything but the great darkness. I thought maybe I was going to die, and knew I would be lost, but knew I could do nothing more, and felt I would get justice if lost. I did not seem to have power to move, and in this condition I dropped off to sleep, and at the rising of the sun, as it shone in upon my pillow, I awoke clapping my hands together and praising God. I think I cried out loudly three times, Glory to God, before I was awake enough to realize what I was doing. I was afraid I had awakened some of the folks, but they all appeared to be asleep, so I went to my morning tasks, and all the while my heart seemed to be praising God. I thought all my troubles gone, but the tempter soon appeared. When I felt I wanted to tell some one the tempter said, You will deceive them; you know you

are the same sinner; you are no better than you ever were; you want to make some one think you have religion, but you are mistaken, you are a sinner and you know it; so I kept it to myself and tried for years to have a brighter evidence. I was eighteen years old before I became satisfied with my hope. Those were four years of trial and trouble for me. I would not read the Bible for fear some one would notice it. If I had I could have found comfort, but I did not know that. When I was eighteen I heard brother I. N. Stephens preach. Yes, I heard him. He took for his text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That was good news to me. I thought every word he said was just for me. I did not join the church for two years, for I felt too unworthy. I felt a sweet peace come over me as I tried to relate some of my experience, and that sweet, peaceful feeling remained with me at my baptism, and for some time after. I thought I would never have any more trouble, but since then my soul has been down in the valley, then again I have felt that I am only a pilgrim plodding along up the mountain, shouting as I journey, Deliverance will come. Sometimes I rejoice and can praise him for all things, and again I feel too unworthy to call upon so great and powerful a God, yet I rejoice in his mercy, his greatness and his great power, and hope that he gave his Son a ransom for my soul.

ALLIE BLOYD.

(See obituary in May 15th number.)

ABILENE, Texas, March 28, 1924.

DEAR BRETHREN EDITORS:—I feel quite unworthy to address you as brethren, but I trust you can bear with me a little while. I have been a member of the Old School or Primitive Baptist

Church for thirty or thirty-five years. My membership is in Smith County, Texas, where my first husband and I joined. I have not moved my membership, as there are no Old School Baptists in this city. My first husband died in 1913, and I was married to Mr. W. C. Clark in 1915. He was a Methodist. I have been a reader of the SIGNS ever since I can remember. My old uncle, Duncan Adams, took the paper when I was a child. I am also a niece of Frank Adams. I think many of the old brethren remember Uncle Frank Adams, as he was an Old School Baptist preacher. I have the first volume of Elder Gilbert Beebe's Editorials, and also have a poem about the speckled bird, that was published in the SIGNS when it was in newspaper form. My first husband and I took the SIGNS as long as he lived. After his death I left Smith County and came to Abilene to live with my daughter. I was not able to pay for the SIGNS after Mr. Allen died, but after the death of my second husband I was so lonesome that I sent for the paper. Write on, brethren, and may you long be spared to comfort the weak and weary.

(MRS.) W. C. CLARK.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in June (29th). All are welcome.

L. B. FORD.

CHANGE OF ADDRESS.

ELDER S. J. Norris has changed his residence from Samantha, Alabama, to Tuscaloosa, Alabama, Route 4, where his correspondents may address him.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I CORINTHIANS VI. 20.**

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Brother Thomas L. Huff, Duluth, Ga., has asked us to write on the above Scripture, especially upon the "bought," and when the buying and selling took place. Of all those to whom Paul wrote, probably none had more grossly departed from the ways of the Lord than the Corinthians. There were not only divisions among them, some claiming to be of Paul, some of Apollos, some of Cephas and some of Christ, but they seemed to have lost all regard for decency, not only as pertaining to the order of God's house, but were breakers of the law in the land in which they dwelt. Paul's accusation was, "Ye do wrong, and defraud, and that your brethren," and he says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." What a terrible indictment to

bring against them. Nor was this all, for they utterly lacked judgment to deal with such things. "I speak to your shame," said Paul, "Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren." It has seemed to us in recent years, especially, there has been a great lack of judgment with regard to keeping house in the church. Because of the lack of order, confusion and distress have come upon us. Some have seemed perfectly content to go along almost any way, so long as sound doctrine was being preached, while others have not been as careful of that as becomes those who should earnestly contend for the faith which was once delivered unto the saints. Paul exhorted the Hebrews to "be not carried about with divers and strange doctrines." To the Ephesians he wrote, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." We should determine to know nothing save Jesus Christ, and him crucified; "Jesus Christ the same yesterday, and to-day, and for ever." There is therefore, no room in the church of God for "progressiveism." "He is the Rock, his work is perfect," and John in the very last chapter of the sacred Book tells what shall be the lot of him that shall add to or take from the words of the book of this prophecy. We are not only, then, to speak the things which become

sound doctrine, but to "let all things be done decently and in order." As we have said before, the church at Corinth was in an awful condition, but were they any worse by nature than we? If we have been saved from some of the things which they were guilty of, is it not because it is by the grace of God we are what we are? If left to himself, is there any limit to which a child of God will not go? The history of Israel all down through the ages has been, "All we, like sheep, have gone astray; we have turned every one to his own way." We have all been prodigals, at best. What a mercy it is the Lord does not forsake us altogether. He comes again and again to stir up our pure minds by way of remembrance, saying by his Holy Spirit, "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." He came in the person of his Son to seek and to save that which was lost, to raise the dead, to give sight to the blind, to cause the deaf to hear and the lame to walk. The fault found with the Laodicean Church was that they knew not their wretched condition; they were miserable, blind and naked, and knew it not; were neither hot nor cold, but lukewarm, indifferent, &c. The message of the Lord was he would spew them out of his mouth. They were counseled to buy of him gold tried in the fire, that they might be rich; and white raiment, that they might be clothed, that the shame of their nakedness might not appear, and to anoint their eyes with eyesalve, that they might see. It would seem that this age in which we are now living is the Laodicean age, but the angel was told to write also, "As many as I love, I rebuke and chasten: be zeal-

ous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We earnestly desire that the Lord might quicken his people to a true realization of their condition and cause their ears to be hearkening for the sound of his voice; that they might, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." We are certain they will be willing in the day of his power, but until they have spent all they have and begin to be in want, they will not long for the things of their heavenly Father. Oh, that he might stand at the door, and knock; that he might teach them, "All flesh is grass, and all goodness thereof is as the flower of the field." Without his Spirit to blow upon them such things can never be known. We need to be stripped of self before the best robe is put upon us; we must hunger and thirst after righteousness before we are to be brought and given a place at the King's table. The ground must be prepared before the sower goes forth to sow, and since the preparation and the sending forth the sower is all of the Lord, some seed will fall into good ground and bring forth, some an hundred, some sixty and some thirtyfold. How true is this parable to-day. The seed, we are told, is the word of God, but when it is preached, some seeds fall by the wayside, then cometh the wicked one and catcheth away that which was sown; some fall upon stony places, the word is received with joy, but when tribulation and persecution ariseth because of the word, there is a falling away and not enduring. Likewise, "He also that received seed

among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Therefore, let the servant of God, when he preaches, preach Christ and him crucified, that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Paul, speaking of him as being the chief corner-stone, says, "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This shows the vital unity of the head and the body, and as "your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own," the body is not to be defiled, we are not to do as we please, so to speak, revelling in the flesh, gratifying the lusts and passions thereof, but to keep our body under, and bring it into subjection, lest that by any means, when we have preached to others, we, ourselves, should be cast-aways. If we know anything of the mystery of iniquity, or the vileness of our own heart, we can understand in some slight measure how Jesus was

weighed down under the sins of his people, how he was pressed as a cart is pressed that is full of sheaves, but the price which he paid was commensurate with the debt. "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." Having washed us from our sins in his own blood, and made us kings and priests unto God, it behooves us to walk worthy of the vocation wherewith we are called, "For [in-as-much-as] ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Our brother wishes to know particularly when they (the Lord's people) were bought, when the buying and selling took place. According to our understanding, they were first given to Christ before the world was: "Thine they were, and thou gavest them me." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them." "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This, undoubtedly, refers to the mystical body of Christ, to be manifested in time. As we have seen, it was the workmanship of God that created them in Christ Jesus. The church, his bride, was in him before she was manifested in Adam, and in this sense Adam was created in the image of God, his wife, Eve, being created in him. As time began to turn the pages of the book it revealed, or brought to view, what the will of the Father was, and the more is seen the more inscrutable appears

the wisdom which drew the wondrous plan, wherein God was to glorify himself. This embraced the fall of Adam, through which all of his posterity became in bondage to the law and were sold under sin, with all of its despicable consequences, from which they were unable to extricate themselves. The case does not end here, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The covenant, or agreement, entered into before the morning of time between the Father and the Son called for certain stipulations, which were to be carried out and fulfilled in every jot and tittle in due time. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The price which he paid constituted all his sufferings in this world, his agony of soul, death and resurrection, and when he came forth conqueror, with all power in heaven and in earth given into his hands he could say, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Having been given in the beginning, they were still his when sold under sin by transgression, and being the head over all things to the church, he was responsible to the Father for them and paid all the debt, to the very last farthing, by taking upon himself, "not the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of his people." He did all the above during the thirty-three years spent here in this sin-cursed world. We do not understand it has ever been, or ever will be, necessary for God to modify or change in any manner, shape or form whatsoever his original and only plan. He not only knew, but fixed the end from the beginning, and the creation of the heavens and the earth, and all that in them is, as well as all that ever has or ever will take place, has been and will be only a visible expression, or outward manifestation of his unalterable purpose. The only firm foundation upon which anything can rest is that he is God and changeth not, and beside him there is none else. Therefore, the sons of Jacob are not consumed, because his love knows no end or turning. Neither shall death, life, angels, principalities, powers, things present, things to come, height, depth, or any other creature be able to separate us from the love of God which is in Christ Jesus. It is because we have been bought with a price: therefore (for that reason) we should glorify God in our body, and in our spirit, which are his.

"Let us ask the important question,
(Brethren, be not too secure.)
What it is to be a christian,
How we may our hearts assure.
Vain is all our best devotion,
If on false foundations built;
True religion's more than notion,
Something must be known and felt."

Let us not only be hearers, but doers of the word; let us prove to the world that we have been with and learned of Jesus, that we have been bought with a price which far outweighs the honors and glories of this world, and like the wise virgins, let us be ready, with grace in our hearts, when the Bridegroom cometh. May the Lord give us understanding.

R. L. D.

OBITUARY NOTICES.

Nancy Catherine Carr, daughter of Thomas and Delila Bell, was born in Pope County, Illinois, December 13th, 1843, and died April 28th, 1924, aged 80 years, 4 months and 15 days. She was united in wedlock with Thomas J. Carr August 14th, 1862, to which union six children were born, as follows: William H., of Abilene, Kans.; James G., who died in infancy; Chester A., of Carbondale, Ill.; Olive M. Floyd, of near Golconda, Ill.; Elmer E., of Ottumwa, Iowa, and Stella M. Fulkerson, deceased, of Harts-ville, Ill. At the tender age of eleven years she professed a hope in Jesus, and at, or about, the age of thirty years joined the Primitive Baptist Church, at old Grandpier, and was baptized by Elder R. Fulkerson, where she remained a faithful member the balance of her life. Her confinement to her bed extended over a period of six months, and during all that time her sufferings, though intense, were borne by her with remarkable patience. Kind and loving hands did all that could be done for her relief. A short time before she died she was heard to say, "My journey is nearly over," and, "I regret to leave you all, yet it is needful that I go away." When the end came she quietly fell asleep in Jesus. Truly a noble woman has fallen, but she will rise again. It was her request that Elder N. A. Rodgers officiate in the funeral solemnities and that she be buried in the old Grandpier Cemetery. Elder Rodgers officiated on the occasion, speaking words of comfort to a number of mourning relatives and friends, after which she was gently laid to rest to await the resurrection. She leaves an aged companion, four children, eleven grandchildren, six great-grandchildren, two brothers, and many other relatives and friends to mourn their loss.

In sorrow, her daughter,

OLIVE M. FLOYD.

(See communication on page 179.)

Deacon William H. James was born November 7th, 1840, and died April 10th, 1924, making his stay on earth 83 years, 5 months and 3 days. He was married to Miss Rebecca Smith January 2nd, 1870, and to this union were born four children. One died in infancy, and one daughter at the age of 9 years. Two boys, Frank and John B., are still living. He made his home with them since the death of his wife, October 7th, 1914. I baptized him and his wife in the fellowship of Little Hope Church, Boone County, Arkansas, the first Sunday in September, 1890. He was ordained Deacon the first Sunday in September, 1891. He served the church as clerk for several years, and filled both offices to the satisfaction of the church. He was one of the most orderly walking, Christlike men I ever knew, and always attended our associations and union meetings as long

as he was able. Language fails me to express the many noble traits of this man of God. He requested me to preach his funeral, also his wife's funeral, which I did. They were both good church members and good neighbors. To know them was to love them. May God bless all the bereaved.

WILLIAM J. CASEY.

Elder J. A. Kinsel was born in Alabama, April 27th, 1848, and died December 19th, 1923, at the home of his son, D. P. Kinsel, May, Texas, after a long illness. His age was 75 years, 7 months and 22 days. His parents were Jesse and Elizabeth Kinsel. He was married to Miss Matilda Buckner April 20th, 1867, who survives him. Nine children were born of this union: Mrs. Lizzie Wiley, of Long Beach, Calif.; Mrs. Mary Miles, who died in 1906; Mrs. Amanda Williams, of Brownwood, Texas; D. P. Kinsel, of May, Texas; J. R. Kinsel, of Rockport, Texas; J. L. Kinsel, of Dilley, Texas; Mrs. Lula Miles, who died in 1914; Mrs. Addie Monroe, of Teague, Texas; Mrs. Dora Miles, who died in 1909. Soon after their marriage they were received into the fellowship of the old Piney Grove Church, near Headland, Alabama, in the year 1875. He immediately commenced preaching. He moved to Texas in 1882, and was ordained to the full work of the ministry on Saturday before the first Sunday in June, 1897.

ALSO,

Mrs. Althia Sikes was born February 21st, 1857, and died February 4th, 1924, aged 66 years, 11 months and 14 days. She was married to H. B. Brady January 1st, 1873, in Logan County, Ark., and to this union were born eight children. Her maiden name was Anderson, and one brother, D. D. Anderson, of Big Springs, Texas, survives her. W. T. Lee, Jesse and G. W. Brady, sons, preceded her to the grave. Four daughters, Mrs. S. C. Copeland, Mrs. Florence Powell, Mrs. M. M. Hood and Mrs. L. D. Thomas, all of Holder, Texas, survive her. Her husband, brother H. B. Brady, died at their home at Holder, September 23rd, 1894. After living a widow for a number of years she was married to Elder W. B. Sikes, who survives her. She was a member of the Primitive Baptist Church about forty years. Her last illness was cancer, of about three years duration, during which time she suffered much, but bore her affliction with christian grace and a spirit of cheerfulness which characterized her life.

J. I. FOSTER.

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M E E T I N G S .

The Middleburg Old School Baptist Church expect Elder George Ruston to be with them the fifth Sunday in June, 1924, and as a more convenient place services will be held at the home of J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2:30 p. m. All are welcome who care to meet with us.
(MRS) J. E. LIVINGSTON, Church Clerk.

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NO. 13.

CORRESPONDENCE.

THE FULFILMENT OF THE SCRIP- TURES.

“IN the beginning God created the heaven and the earth.”—Gen. i. 1.

What for? For his own pleasure, and the earth was for a place on which he would raise up, develop and prepare a family to dwell with him and to enjoy his presence, and whose presence he would enjoy. “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. “And this is the Father’s will [pleasure] 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.”—John vi. 39. “And he is before all things, and by him all things consist.”—Col. i. 17. Being before all things, and the Creator of all things, he was alone before he created anything; but he was not pleased to remain alone, but, as before stated, he created the world in which to prepare a family to dwell with him and enjoy his holy presence. A family that could enjoy God’s presence must know him and love him, for he is love, and he could not dwell har-

moniously with any that are not lovely. God being purity could not dwell with impurity. God being justice could not admit the unjust into his presence, and he being full of mercy, those who dwell with him must know him in his mercy, and mercy is kindness bestowed upon the undeserving. To make a world just suited to raise such a family required a Creator of infinite wisdom, power, love, justice, purity and mercy, and to appreciate these divine qualities in him each individual composing that family must have a divine knowledge of these qualities ingrafted into their own experiences by the Spirit of him who possesses them in their fullness. God made man upright, but under the temptation of the serpent, which is the devil, man sinned and became dead in trespasses and sins, but God having foreseen this had provided a remedy in the person of his Son, whom he had given power over all flesh that he should give eternal life to as many as the Father had given him. (John xvii. 2.) Those given to the Son were the family whom God predetermined to dwell with him, and love him, and behold his glory, and be partakers with him in the joys of his eternal home. Being infinite in wis-

dom and power he had provided for every emergency in which each and every one of his family should ever stand in need, and so rules 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. In Christ is life, and the life is the light of men. (John i. 4.) By the light of the life of the Spirit of God man sees himself a sinner before God, and is made to hate sin and to desire to be free from it. Jesus is the only Savior of sinners, and in him dwells the fullness of the godhead, and the fullness of humanity also, and he is the only mediator between God and man, and he only can make reconciliation between God, who is infinite justice, and man, who is a vile sinner, and justly condemned on account of his sins. These things are shown to and revealed in the experience of each individual of the family of God by the holy Spirit of God, and thus they are born into the spiritual family of God, and fitted to dwell with God when their bodies shall have been raised up spiritual bodies like unto the glorious body of our Lord Jesus Christ.

The history of the church in the world is divided into three periods, or dispensations. First, the Patriarchal; second, the Israelite; and third, the Gentile. The Patriarchal extended from the creation of Adam to the death of Jacob. A period of 2255 years. The Israelitish extended from the death of Jacob to the dispersion of the Israelites after the capture of Jerusalem by Titus, the Roman general, and the destruction of their temple. A period of about 1885 years. The Gentile period extends from the destruction of Jerusalem to the present time and on to the great Armageddon battle, which I think is not long off. After the death of Jacob the Lord's chosen people were

known as the twelve tribes of Israel, or the nation of Israel. They were the chosen people of God among the nations, and he peculiarly blessed them more than any other nation in the world. They were peculiarly blessed with the law which was written by God himself upon tables of stone and given to them alone; they were blessed with the Levitical priesthood, which was given to no other nation, and they were given most of the prophets of God spoken of in the Scriptures, and the greatest of all God's peculiar blessings was the gift of the Messiah. He was an Israelite of the tribe of Judah and of the family of David, and was the only man who ever held the three offices of Prophet, Priest and King. God gave the Israelites many admonitions, saying unto them, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." "But if ye will not hearken unto me, and will not do all these commandments, * * * I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."—Leviticus xxvi. 2-4, 11, 12, 14, 17, 18. God repeats this warning that he will punish them seven times, three more times in this twenty-sixth chapter of Leviticus. A time in the Scriptures means 360 days, and seven times means 2520

days, and in prophecy a day is counted a year. So the seven times here mentioned means 2520 years, that God told the Israelites that he would punish them if they continued to disobey him. Did they hearken to his counsels, or did they rebel against him? Let Elijah answer, "And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away."—1 Kings xix. 14. The prophet made one mistake, and the Lord corrected that by telling him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Therefore the Lord sent them as prisoners into Babylon, where they remained for seventy years, that the land of Israel might enjoy its sabbaths according to the commands of the Lord. (2 Chron. xxxvi. 21.) After their return to Palestine, the land which the Lord gave them, they yet were under punishment, for although they had kings of the tribe of Judah to reign over them, according to Jacob's prediction in Genesis xlix. 10, yet these kings and the whole nation of Israel were subject to Gentile authority the 2520 years of punishment, for their idolatry and other sins commenced when they were carried to Babylon in the year 606 B. C. $2520 - 606 = 1914$. That time of punishment was due to expire A. D. 1914. Did it expire then? I think it was in the spring of A. D. 1915 that Gen. Allenby captured Palestine with its capital, Jerusalem, and proclaimed liberty to the Israelites to go back to Palestine and settle as their home. Did Gen. Allenby have authority to give that liberty? He had the authority of the Empire of Great

Britain and the other allied nations, and greatest and best of all he had, I think, the authority of Michael, the great prince who was then standing up for the delivery of Israel and every one who was found written in the book of life. As proof of this see Daniel xi. 44, 45; xii. 1: "But tidings out of the north shall trouble him [the emperor or kaiser of Germany]: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The second verse, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse concerning the resurrection being connected with and following immediately after the testimony concerning the time of trouble leads me to think that the time of trouble will last until the resurrection of the dead. Paul in his letter to the church of Rome says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Roman xi. 25. Jesus said, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24. Do both refer to time? Did they mean that the Gentiles were to enjoy the favors of God for an equal length

of time? with Israel? Israel was a peculiarly blessed people from the death of Jacob until the crucifixion of Christ, during a period of about 1845 years. Jesus just a little before his crucifixion uses this language, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. xxiii. 37, 38. Thus Jesus as judge pronounces sentence upon the house of Israel. Even after pronouncing such a judgment he suffers them to occupy their land forty years, until A. D. 70, when their city was captured by Titus and they were scattered among the nations of the earth, and since then they have been as dry bones in a valley of death for a period of about 1845 years, or until 1915, and during these 1845 years the Gentiles have been peculiarly blessed. To the Israelites the Lord gave the law, the Levitical priesthood, and the prophets. To the Gentiles he has given the Bible, the church and the gospel ministry. Each for a period of about 1845 years. He prolonged the Israelites' period forty years, and he is prolonging the time of the Gentiles since the standing up of Michael, but for how long I am not wise enough to tell. But between the present time and the resurrection of the dead will, I think, be a continued time of troubles. During this time Mystery, Babylon, and her daughters, or all false religion, is to be put down, the beast and the false prophets are to be taken and cast alive into the lake of fire burning with brimstone. See the eighteenth and nineteenth chapters of Revelation, especially the twentieth verse. The dragon, that old serpent, which is the devil, and

Satan, is to be bound for a thousand years and cast into the bottomless pit and shut up and a seal put upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled. (Rev. xx. 2, 3.) Some time during the fulfillment of these things the great Armageddon battle is to be fought. This battle is of so much importance that it is spoken of in many places in the Bible. I think, Ezekiel xxxviii. 17; xxviii.; xxxix.; Joel iii. 1, 2.; Rev. ix. 13–21; xvi. 12–21; xix. 17–21, and other places. I am expecting these things to take place soon, I think during the present century.

D. A. MEWBORN.

FARMVILLE, N. C.

[THE above letter of Elder Mewborn's is an unusual one, but it presents some thoughts along an entirely new line concerning matters which it might interest our readers to investigate in the light of holy Scripture. While we are not at all sure that Elder Mewborn is correct in his conclusions, we think it might be well for his views to be laid before the SIGNS' readers for their judgment.—L.]

OTTAWA, Kansas.

DEAR BROTHERS EDITORS:—I think this is the first time I ever addressed a letter to the SIGNS, and the first time in the twenty-six years I have been a subscriber that I have been delinquent. I am not now writing to ask for charity, but for your forbearance a little longer, until I can get the money, which I hope will not be long. I do not see how I can get along without the dear old paper. Except for my two daughters I have no natural relatives within hundreds of miles, and many miles lie between me and any spiritual kindred, so far as I know. My husband was paralyzed the 10th of last September, and lay helpless and speech-

less until October 15th, when death relieved him of his suffering. The dear Lord surely took care of us through the awful trial by raising up friends who did everything mortals could do for our help. We wanted for nothing. I never could tell all they did for us. For five weeks through mud and rain they stood by us, and when the end came I was relieved of all responsibility when I thought I would surely faint under the burden left upon me. He has wonderfully sustained me through it all, and I feel to say, Who have I in heaven but thee, and who upon earth do I desire beside thee?

April 15th number of the SIGNS came Saturday, and the letter from G. E. Coulbourn was like an apple of gold in a picture of silver to me. I read it several times, and if I know anything about the truth he presented it in a clear, beautiful manner.

Just across the street from us there is a progressive Dunkard denomination, and last night I went over with the children to their Easter exercises. I sat there much of the time with throbbing heart at what seemed to me irreverence, committed through ignorance, I am sure, for as friends and neighbors they are lovely people. Of one of their number, a bank cashier, it has been said, Were every one like he we would need no laws. For years and years I have been in deep distress because I could not live as I desire. I seem to be continually giving account of every idle word, and you who have tried to live righteously know the sickening depths of despair into which I have been plunged. Well, I have my old SIGNS sewed together in book form, and about two weeks ago I was reading in one of the back volumes for relief. I read a letter from Gilbert B. McColl, and he

also was lamenting his inability to do one good thing, but he said, Blessed are those who hunger and thirst after righteousness, for they shall be filled, and he said, I think I do hunger and thirst after righteousness. Oh it was just like scales falling from my eyes; I felt almost like shouting. Why what had I been doing all these years but begging, pleading, craving with my whole heart for righteousness? Always striving and always failing to keep his commands. Often I have said, O Lord, I am feeble and sore broken, undertake for me. I found while trying to walk the strait and narrow way that I was lame on both feet and made a very crooked path. I have read the Bible and SIGNS since I was old enough to read, and of course have read those words many times, they were perfectly familiar to me, but never before had they been applied to me, and it was just as if I had never heard them before. Ever since my husband was taken I have felt to be still and know that He is God.

Elder Dodson's advice in the closing remarks of his editorial in the April 15th number is good. Oh that I could be with the church militant. Indeed the whole article is sweet to my taste. I have been separated from the people of God for years, but I do not think I love them less because of it. I cannot turn from some little one because they cannot see predestination as I do. When they tell me of their unworthiness of the least of God's mercies, and that they are depending wholly upon Jesus for salvation, that they have no other plea, no other hope, and attribute all power to God, my heart goes out in love to them.

Pardon this long letter and all that is amiss.

ANNA MCKINNEY.

2 SAMUEL XXIII. 5.

"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."

It is not my purpose to comment upon the above Scripture. That is out of my realm. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." I quoted it to request dear Elders Keene or Dodson, one or both of them, to write upon it, the Lord willing to so direct. On the first Sunday in May, as I was being separated from the church, the flock at Shiloh, with whom my poor name is enrolled, that Scripture was given me as "a strong hold in the day of trouble," and it has been continually with me to the present. Since that day I have had the blessing to read Elder Keene's article in the SIGNS upon a portion of the seventy-third Psalm. I wish to say to him that as I read I was made to feel that it was directed to and for me, unworthy as I feel to claim the least blessing of the Lord.

To Elder Dodson:—The letter you wrote to sister Anderson I had the privilege of reading in *Zion's Landmark*, and it was blessed to my comfort and encouragement. My soul praised the Lord that he had given gifts to men, and that he, by grace I hope, had enabled this poor worm to be a partaker of the rich fruits of those gifts. How solemn were my feelings as I read after what manner you would love to see the dividing of which you spoke. I felt, Oh that each one could be brought to consider the words of God: "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." Then in solemn wonder exclaim, "This is the Lord's doing; it is marvelous in our eyes." "Great and marvelous are thy works, Lord God Almighty; just and true are

thy ways, thou King of saints." Feeling this truth, I was made to cry unto God in the bitterness of my soul, "And I said, This is my infirmity." In my grief and poverty over my loss of meeting with the saints at Shiloh on that day, the Lord did graciously impart to my wounded soul the healing balm by leading me, oh so gently, to many of his sweet promises to his tried children, and hope, which seemed almost buried by the terrible conflict within, was revived, and I was made to rejoice to have hope that I was the least fragment embraced in that "everlasting covenant, ordered in all things, and sure," and from then until now I very much desire to hear preaching from that Scripture.

Now please bear with me for another little word. When dear brother Livsey asked me to let him send my letter to him to be published in the SIGNS I did feel too insignificant to have my imperfect writings appear in a paper so ably edited, yet I could not get rid of his request, and pondering the matter in my mind the following thoughts caused consent to be given: No editors or readers are more worthy than brother Livsey, to whom it was sent, it is his property now, he must do with it as he wishes. Thus it went, I being "a beggar poor at mercy's door." How precious is that hymn to my soul, as is also the hymn, "Behold, I am a sinner still."

Dear Elder Lefferts, there are times in my journey when I cannot longer refrain from trying to pen down some of the things which I experience by the way. This is one of the times, and it has been much in my mind and heart ever since reading the articles written by Elders Keene and Dodson. I am sending this message to you and leave it to your wise discretion, feeling that you are able to judge and pass sentence. I am a sinner,

not only by nature, but by commission and by omission. Although I do believe that the Lord governs and disposes of all peoples and events according to his purpose and pleasure, nevertheless I grieve because of sin—because of my sins. Surely I have been brought to know the exceeding sinfulness of sin, and my hope is that divine love hath shined in my heart relieving the indwelling corruption of my sinful nature, causing me to hunger and thirst after righteousness, and I feel assured that if it is by grace I hunger I shall be filled. "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."

Your humble sister in Christ, I hope,

SILLA WILSON.

LOGANVILLE, Georgia.

CHICAGO, Ill., April 12, 1924.

DEAR BRETHREN:—Sister, father and I have been laid up for some time with the grippe, but we are very thankful to our dear Lord and Savior Jesus Christ for the faith he has given us in him. Faith which is the fruit of the Spirit, as brother C. V. Hill said in his sermon to us last night. This is his second visit with us, and each time our dear Lord has seen fit to send us by him much comforting spiritual food. Of late I have been much exercised concerning faith. Our house of faith, what a wonderful thing it is, and it makes us patient and longsuffering to know that by trials and suffering it is built up strong and staunch. Surely faithful and positive, "As thy days, so shall thy strength be."

Our dear mother passed away last October. In her last letter to Paulina, Bradford and me she said, "Children, I feel that I have passed through all the gates, and the last gate has led me on the

King's highway of righteousness, where none but the redeemed shall walk." Surely the keystone to mother's house of faith was laid when she uttered those words. It was finished. How often I have heard her sweet voice say, "In my Father's house are many mansions: if it were not so, I would have told you." When my left eye was injured, about two years ago, causing me intense pain and agony, mother's great faith in the power of God came to the rescue. How fervently she prayed, and her prayers were answered. The prayers of the righteous availeth much.

Our home here in Chicago is the home of any Old School Baptist, or Old School Baptist preacher, while they are here in the city. They will be more than welcome. Our telephone number is Wentworth 2860. Address, 6346 Parnell Avenue.

Publish this if you see fit.

A. P. SHELBURNE.

BIVINS, Texas, March 10, 1924.

DEAR EDITORS:—Inclosed find check for two dollars, for which please renew my subscription for this year. I regret to say I have neglected this since January; but poor people have poor ways, and I often think my way is the very poorest; but the Lord's people are a poor and afflicted people. Job says, He heareth the cry of the afflicted. He that is whole needeth not a physician, but he that is sick. So realizing my imperfection and my affliction, both of mind and body, feeling solely dependent upon the all-wise and all-powerful yet merciful God for every thought of sacred or divine things, I am sometimes made to hope I am numbered among that precious flock which he holds as the apple of his eye. I find myself, oh so often, doubting the little hope which is

to me more precious than silver or gold. Yes, my doubts and fears are all of myself. As to the wisdom, purpose and power of the God of Abraham, Isaac and Jacob, the God of our salvation, who rules and overrules, both in heaven and earth, who speaks and it is done, commands and it stands fast, who declared the end from the beginning and from ancient times things that have not yet come, saying, My counsel shall stand and I will do all my pleasure, the God who worketh all things after the counsel of his own will, I have no doubt. Oh what a glorious thought, that a poor sinful worm of the dust is made to lean upon a God like this, who is able to save to the uttermost, and who loved us even when we were dead in trespasses and sin, and who has raised us up and made us to sit together in Christ. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." I think I know that if I am saved it is by the grace of God, and that bestowed upon me according to his will, just sufficient to cover all of my many sins, and that because of his great love, which he had for me in his Son before the highest hills were laid. I believe that he gently leads his elect along life's dreary way just as he would have them go. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then how are we to miss it? I do firmly believe that our afflictions are allotted to us, and that not one is in vain, but each is for our good and his glory.

Brethren, I fear I have wearied you by writing more than I should, but will ask you in a brotherly way to pardon my weakness and look over my imperfect way of trying to express what I hope and believe. If I know what I believe, it is

the absolute sovereignty of God and the predestination of all things. We here in east Texas have preaching regularly, by our beloved brethren, Edlers W. B. Roberson and T. A. Wall. Our little church at Pleasant Hope is at peace. It is one of the churches of the Sulphur Fork Association, and for some reason the good brethren retain me in fellowship. We enjoy reading the SIGNS, for it sets forth what we believe. May the great and adorable God ever uphold you in your work of sending this good paper to lovers of the truth, is the prayer of an unworthy sinner, saved by grace if saved at all,

A. D. WALL.

ARCOLA, Ill., March 17, 1924.

DEAR BRETHREN:—If you will allow me to address you by that term. By brethren I mean all who are interested in the welfare of your good paper, the SIGNS OF THE TIMES. I am sending you a money order to pay my subscription for another year, and will try in my weak way to write a few thoughts, and if you do not see fit to pass them on to the brethren I shall be satisfied with your decision.

I wish for a short time to turn your attention to James v. 10: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." When we turn back to the Scripture which tells of the birth of our Lord Jesus Christ we can see that these prophets had indeed spoken in the name of the Lord, and that it was by the inspiration of God that they had so spoken. Turning to the first chapter of Matthew we find the angel of God appearing to Joseph and sustaining the testimony of the old prophet when it spoke of the birth of the child Jesus. It plainly states in Matthew i. 22, 23, "This was done, that it might be fulfilled

which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us." Again, we read in Matthew ii. 4, 5, the prophet's language must again be fulfilled, because God had inspired him to prophesy where his Son should be born, and it must be fulfilled. Again, in the same chapter, fifteenth verse, we find the words, "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Another place where the prophet's language must be fulfilled is in the seventeenth verse of the same chapter. So, dear brethren, we can see the eternal word of God being fulfilled all around us, and we will continue to see it fulfilled until every word and purpose of God has been brought to pass just as he has predestinated that it should. As I have purposed, so shall it come to pass. The Lord has purposed, and who shall disannul it? The Lord has stretched forth his hand, and who shall turn it back?

I must stop writing for this time, for I only thought to write a few lines at the most, but permit me to say I believe in the birth and life and sufferings of our Lord and Master Jesus Christ in exactly the way it is recorded in the Scripture, and I also believe it was all prearranged, foreknown and predestinated by God the Father that He should be taken with wicked hands and crucified. If not, what was the meaning of the Scripture in Acts iv. 28: "For to do whatever thy hand and thy counsel determined before to be done."? Brethren, God rules the whole universe, and none can stay his hand, or say unto him, What doest thou?

If any of the brethren care to write me I would be more than glad to answer. I am, I hope, a babe in the ministry of Jesus Christ. I have nearly reached my

twenty-eighth birthday, and would be glad to write to all real Baptists to cheer us along the thorny way. May God bless you all, is my prayer.

Your unworthy brother,

HAROLD T. JONES.

ENLOE, Texas, Sept. 18, 1923.

DEAR BRETHREN:—I am inclosing two dollars to renew my subscription for the dear old SIGNS. I regret very much the hardships you are having of late to keep the dear old banner of love in circulation, still when we think of the question in Revelation vii. 13: "What are these which are arrayed in white robes? and whence came they?" then perhaps we can get some comfort. Christ said, John xvi. 33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." I think it is the duty of all lovers of the dear old SIGNS to not only keep paid up, but to ever be ready to say a few cheering words when we have the mind to do so. If I reflected over my own weakness I could never make up my mind to make the attempt, but when I think of the great power that has no boundary lines, and he who is the fount of every blessing, he who is the great fountain of wisdom (and we are only in the shallow part of it), then in his name perhaps I might say a word of comfort. "For the Spirit searcheth all things, yea, the deep things of God." But for this searching of deep things we would only be found weeping through eternity, but God be thanked, when the great search was made one of the elders spoke the cheering words to John, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed." I hope you may find comfort in words like these, and may the lovers of the dear old SIGNS find comfort in him who hath prevailed.

J. D. ROBBINS.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1924.

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All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
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JOHN III. 6.

"THAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This language is the given declaration of the Savior of sinners, as he spake to a Pharisee, a ruler of the Jews. Jesus, the Son of God, perfect in wisdom, was a discerner between flesh and Spirit; or rather, he knew both; on the one hand the flesh, with all its relations; and the Spirit in all perfection in holiness on the other. We now feel to refer to the language written in the first book of Moses, Genesis iii. 7: "And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons." We note here the very first exercise of the carnal mind in the act as recorded, and the flesh relations are to cover up the iniquity in the flesh, but the truth embraced Adam, who was made to know, when he heard the voice of the Lord, walking in the garden, that he was yet naked before the Lord, so Adam and his wife hid themselves among the trees of the garden. This to us, dear reader, testifies of the flesh, and we, as Adam multiplied, have the same flesh with all its conceptions, and, if possible, would

hide the iniquity of our hearts from the Lord; but he knoweth us altogether, and when we in the flesh seek to go forth to the satisfaction of our lust, by our very goings we testify to the designs, as they bear relations to the flesh, and the more one thinks he has covered his purpose, those fig leaves wither, and the kind of sewing that is done only exposes our nakedness all the more, and we are cast off, both in our own convictions and the righteousness of God. Every one who is spiritually-minded loses fellowship for the manifested spirit and all the workings of the flesh, either to attain to a fleshly satisfied revenge, or to go forth to deceive the church and heap to one's self. Such desires are of the flesh, and they profit nothing. The flesh will also go in and act in the written word of gospel order of the church of God, and by the very appearance of the individual will testify whether his garment is one of his own sewing of fig leaves or the garment that God made to cover him, which was a garment of skin, which would not wither, but was of a far more durable substance.

We have written so far to point out the flesh, and we trust we are made to know that if we sow to the flesh we shall of the flesh reap corruption. We notice the vision given Peter upon the housetop, when the sheet, as it were, "knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."—Acts x. 11-15. In this same chapter we find the

expressions given to Peter that all his zealousness of the flesh was nothing, and that he was not to judge what God has cleansed and call it common. We see with the vision of the flesh and the evil thereof we will reject the cleansed of the Lord.

We now turn to the second part of the subject: "And that which is born of the Spirit is spirit." As we are now made to trace the manifested fruit of the Spirit, we must call attention to this relation and its origin. God is a Spirit, so to be born of the Spirit one must be born of God, which is by the word of God, an incorruptible seed which liveth and abideth forever. We now have thought of a new creature, which was created in Christ Jesus, unto good works, which God hath before ordained that he should walk in them. This spiritual man sows to the Spirit and seeks the kingdom of God; being born of God he can see the kingdom of God, which is a glorious kingdom, which is righteous, and dressed in the garment of salvation. All the inhabitants of this spiritual kingdom are cleansed by divine cleansing, and are neither common nor unclean. The servant of God, according to the word of inspiration, is a very peculiar creature to all relations of the infirmities of the flesh. God has made him undershepherd of His flock, and all the flock is loved, and both sheep and lambs are fed with the prepared food from the Master's table; and the undershepherds are gentle, kind in meekness, longsuffering, forgiving, encouraging and embracing in love all that come after Jesus. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Dear reader, those who come as we have called your attention above, con-

sole the weak and pour in both oil and wine. We are always glad to meet and hear brethren from different parts of the country, and hear them tell of the same way of truth and life. It seems to build us up in the most holy faith. From the description given by the apostle Paul, this one that is born of the Spirit speaks of a new heaven and a new earth, wherein dwelleth righteousness. The old heaven and the old earth have passed away, and, behold, all things have become new. We hope we have been brought from darkness to his marvelous light, and in his light we see light. This spiritual life desires the peace, fellowship and association of the kindred in Christ everywhere, and to know that we had offended one of these little ones we would feel to come to them in full explanation for peace. Ye that are strong are commanded to bear with the weak. We are made to bear with the weak when we feel our own weakness, and no man in the flesh has any tenderness for the weak, but rather in his arm of the flesh he would crush the weak. We often, in the language of the poet, ask the question, "Do I love the Lord, or no; am I his, or am I not?" If God can be merciful to one so vile, who is he that is not more worthy? Paul declared he was the chief of sinners, and said, Unto me, who am less than the least of all saints, is this grace given. May we not forsake the assembling of ourselves together, as the manner of some is, but may we say, Come from the north, the south stay not back, and come from the east and west, into the unity of the spirit and bond of peace, which is but the refreshing manifested to each other as we have it in our hearts, and to those who have hope say, Come thou with us, as they bear fruit of the birth in the Spirit.

We know we have passed from death into life, because we love the brethren. How hard it would sound to hear our kindred in Christ, as we trust they are, say, Do not come with us, as we no longer have care or brotherly kindness in our hearts for you. Dear brethren, may the Spirit bring to each of us the searching rays of the sunshine of his grace, by which we can discern between flesh and Spirit, and in this light we will see the mote which is in our own eye, and not be looking at the mote in the eyes of our brethren. May we in the spirit of truth speak, write and exhort in all long-suffering and doctrine.

In conclusion, we will add the admonition of the apostle: "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 charity."—2 Peter i. 5-7. Brethren, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak not guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil."—1 Peter iii. 8-12. The admonition we have called your attention to, as given by the apostle, is but to testify between the flesh and the Spirit; and as one is led by the carnal mind, he will manifest the flesh, and as one is exercised by the Spirit he will sow to the Spirit.

C. W. V.

CIRCULAR LETTERS.

The Baltimore Old School or Primitive Baptist Association, in session with the Harford Church, Harford County, Maryland, Wednesday, Thursday and Friday, May 21st, 22nd and 23rd, 1924, to the associations and meetings with which we correspond, sendeth greetings in the Lord.

DEAR BRETHREN:—Another year is numbered with the past, and we are again gathered together in an associate capacity, and, as is our custom, address you in what is called a Circular Letter. We would call your attention to Jeremiah xxxii. 26, 27: "Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" These words were spoken to the prophet Jeremiah at a time when the children of Israel were about to go into captivity to Babylon, and he was told to buy the field of his uncle's son in Anathoth, to subscribe the evidence and take witness to the purchase thereof according to the law, and to put the book of purchase in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel, Fields and vineyards shall be possessed again in this land, notwithstanding that the city of Jerusalem is besieged and given into the hands of the Chaldeans, who shall take it and burn it with fire. The word of the Lord; how comforting to Jeremiah while shut up in prison, saying he will bring back the captivity of Babylon and plant them in this land. Yea, and rejoice over them to do them good, saying, They shall be my people and I will be their God. Surely he has a people, for the mouth of the Lord has spoken it, saying, This people have I formed for myself; they shall shew forth my praise; children that will not

lie. My word shall not return unto me void, it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it. His word saith, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. His word saith, I will never leave nor forsake thee. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Behold, I am the Lord, the God of all flesh. This embraces every living creature. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the fields are mine, for the world is mine, and the fullness thereof. God over the fowls of the air when he commanded the ravens to feed his servant Elijah. God over the beasts of the field when he sent his angel and shut the lions' mouths that they could not hurt his servant Daniel. Over the fiery furnace, over the raging sea, saying, Peace, be still.

"Is there any thing too hard for me?" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." For I am God, and there is none else; I am God and there is none like me, and beside me there is no Savior. Job exclaimed, I know that thou canst do all things. The woman said, If I but touch the hem of his garment I shall be whole. The leper said, If thou wilt thou canst make me clean. The centurion said, Speak the word only and my servant shall be healed. At this day, when many are denying the Savior and form of godliness, the Lord God omnipotent still reigneth, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. God has a

remnant according to the election of grace, who worship him in spirit and in truth and have no confidence in the flesh. We believe this little company who have assembled here on this occasion are of that number.

We have tried to express some thoughts on the God of all flesh, but must exclaim, like the queen of the south, The half can never be told. For great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. "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 of him, and through him, and to him, are all things: to whom be glory for ever."

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

CORRESPONDING LETTERS.

The Baltimore Association, convened with the Harford Church, Harford County, Maryland, to the associations with which we correspond.

DEAR BRETHREN:—We have met and received your Minutes and messengers, which has been a great pleasure to us. The preaching has been very clear and comforting; the order and entertaining have been excellent. We desire a continuance of your correspondence and fellowship.

The next session of this Association will be held with the Ebenezer Church, Baltimore city, in May, 1925.

Finally, brethren, be strong in the Lord and in the power of his might.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

OBITUARY NOTICES.

Simon Dishong, our brother in Christ, departed this life June 5th, 1924, at his home near Chestertown, Maryland. His membership was at the Sideling Hill Church, Fulton County, Pa., having been baptized there about twenty-five years ago by the late Elder E. V. White. He was the son of Henry and Priscilla Dishong, and was one of ten children, of whom but one son survives, Mr. Henry Dishong, near Warfordsburg, Pa. Brother Simon was born in Licking Creek township, in Fulton County, Pa., February 25th, 1855. He was married in September, 1878, to Miss Sarah J. Starr, daughter of brother Marcus and sister Mary Starr, both deceased. To them were born eight children, all of whom are living: Mrs. Cora Sipes, of Saluvia, Pa.; Mrs. Viola Garland, Joseph W. and Oscar Dishong, all three of Wilmington, Del.; Mrs. Jeannette Hard, near Chestertown, Md.; Clarence and Norman Dishong, both of Wilmington, Del. Then there are several grandchildren and seven or eight great-grandchildren surviving. Our Sister Sarah Dishong is left surviving her husband. For thirty-nine years of their married life not a break came in the family. Brother Simon, though having for some years lived near Chestertown, Md., never forgot the church of his membership, and whenever possible made the journey from the eastern shore to Fulton County to attend the meetings. We shall greatly miss him in our meetings, for he was devoted to the cause, and a firm believer in the doctrine of God as taught and revealed by Jesus Christ. We hope sister Dishong may realize the presence of the Lord with her in her sorrow, and that she, as well as the children, may be reconciled to God through the indwelling work of his Holy Spirit, knowing full well that it is far easier to say, "Thy will be done" than to feel it, and that simply saying it without feeling it amounts to nothing.

The funeral services were conducted in Sideling Hill meetinghouse by his pastor, using the words in the fourteenth chapter of Job.

ALSO,

John Chiswell died at his home, Licksville, Montgomery County, Md., June 7th, 1924. He was born near Poolesville, Md., December 30th, 1851. His brother, Thomas Chiswell, and his sister, Mrs. Margaret White, both of Poolesville survive him. His wife, sister Chiswell, a member of the New Valley Old School Baptist Church, in Virginia, is left, with three daughters, to mourn their loss. The daughters are Eugenia, Eleanor and Mary, all living at home. One daughter, our sister Margaret Chiswell, died some years ago. Also, one of the surviving daughters, sister Mary, is a member with us at New Valley. Mr. Chiswell never united with any church, but we feel that he had a hope of salvation through the blood of Jesus Christ. He was a man respected by all who knew him, a good and kind friend and neigh-

bor, a devoted father and husband. The former Senator Grove thus writes of Mr. Chiswell: "He was a high-toned, honorable gentleman. So few of the old school are left. He was always extremely courteous and friendly." Mr. Chiswell's going is a sad loss to his family, and to us all. He was very diligent in those little attentions to all who knew him, those many kindnesses that mean so much, and yet which so many of us seldom think of to perform ourselves. May the Comforter abide with all the dear mourning ones, and may His unerring counsel guide them in how to get along as best they can without their loved one. Called on to conduct the last services, the writer used a portion of the fourteenth chapter of John. The burial was in Monocacy Cemetery, at Beallsville, Md. L.

James Ruffurty was born in Illinois May 21st, 1857, and died at his home near Pleasant Hill, Mo., June 4th, 1924, being 67 years and 14 days old. He was married to Miss Laura E. Randals April 14th, 1881, and to this union were born two children: Ora A. and Mrs. Claud Odell. March, 1884, death visited his home and took from him his wife. He then went to his father's house, which he made his home. He afterward married Miss Henretta V. Dingus, and to this union were born four children: Ellis R., Clifford D., Etta M. and James P., the four last named, with their mother, are left at home to mourn; his two first children live close to them. He also leaves two brothers, two sisters and a host of more distant relatives to mourn. Brother Ruffurty received a hope, and joined Dry Wood Church, in Kansas, some thirty years ago, but in a short while joined Little Flock Church by letter, where he remained as long as he lived. Brother Ruffurty had a good gift in singing, and the church has missed it much. He was a firm believer in the doctrine advocated by the SIGNS OF THE TIMES.

Elder W. L. Hall and the writer tried to speak words of comfort to the relatives. We have hope that at the last time he shall come forth in the likeness of the blessed Son of God and be satisfied.

T. E. ATTEBERY.

Westwood Bowden Roper was born September 11th, 1849, and died February 28th, 1924, aged 74 years, 5 months and 17 days. He was married October 20th, 1881, to Dorothy Davis Marten, and to this union were born four children: Abner Leslie, John Clyde, Ozorah Pearl and Beulah Kate. October 23rd, 1894, his loving helpmate passed on. October 27th, 1895, he was united in marriage to Ada Beckham, and to this union one child was born: Zula. He was a kind and devoted husband and father. He united with the Primitive Baptist Church at Mud Creek, Fulton County, Ky., on the first Sunday in October, 1891, and was baptized the following day, and lived a de-

voted member. He served his church for several years as clerk, but on account of declining health he asked the church to release him, which they did. Brother Roper was a man who loved the Old Baptist cause, believing in God's choice and election, and the final perseverance of the saints. He never let the cares of this life hinder him from attending his meetings. Brother Roper and I were together once a month for about four years, and the more I was with him the more I loved him. His desire was that when the Lord was done with him on earth he would fall asleep in Jesus, and not linger, and the Lord granted his desire. He ate a hearty dinner February 28th and walked out to his barn and the end soon came.

The writer tried to speak to the comfort of his bereaved family and friends. Oh may the dear Lord reconcile his children and companion to his will. He was buried near Anna, Ill., beside his first wife, to await the resurrection morn, when Christ will come and receive his children unto himself.

O. W. PERKINS.

MEMORIALS.

THE Baltimore Association, in session with the Harford Church, desire to give some expression of their sorrow and loss in the death of our much beloved brother, **Elder B. F. Coulter**, of Philadelphia, Pa., whose presence with us in these meetings, as well as other meetings of our churches, was always appreciated, and his ministry comforting and profitable, but in our sorrow we wish to bow in submission to the will of Him who doeth all things well, praying the blessing of God upon our dear sister Coulter.

ALSO,

It is the especial desire of this Association, assembled with the Harford Church, at this time, that a prayerful memorial of respect and love be written and recorded for the pastor of Harford Church, **Elder John G. Eubanks**, in his recent bereavement in the death of his beloved wife and companion, and our sister in the Lord, **Mary M. Eubanks**. The many virtues which composed her character were unknown to many, as she very seldom left her home in recent years, and in her early days she seldom left her own fireside, devoting her time to raising her children and caring for them during her husband's absence serving churches at great distances from his home. Patience was a virtue of her character. She possessed it by the grace of God, and she acted it many years in her latter days in her physical sufferings, for she confirmed it by suffering in silence, never complaining of the Lord's dealings in a rebellious spirit. Her judgment and advice were sound in church matters, and especially valuable to her husband as an undershepherd in the cause of the Lord. This memorial to her recalls that her husband, the present pastor of Harford Church, is, in point of service in the

churches east and north, the oldest living undershepherd, beloved, honored and respected by Primitive Baptists wherever known. Be it

Resolved, that a copy of this memorial be spread upon our Minutes, and a copy forwarded to brother John G. Eubanks.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

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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CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

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ALL WELCOME

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevlins' store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor,

J. B. SALEE, Clerk, R. F. D. 1, Box 38,

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. G. MILLER.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

BELLINGHAM, Washington.

DEAR KINDRED IN CHRIST:—I have had it in mind many times to write to the brethren and sisters through the SIGNS and tell them how my heart goes out to them in love when I read their good letters, both doctrinal and experimental, for one proves the other. As faith is made perfect by works, so the great and precious truths recorded in the Bible are proven through the experiences of grace in the hearts of God's children, and prove the doctrine of the Bible as believed and preached by the Regular Old School Predestinarian Baptists, those who believe in and preach that God is a sovereign, ruling both in the army of heaven and among the inhabitants of earth, predestinating all things whatsoever come to pass, and yet it does not make God, nor claim that it makes God, the author of sin; declaring that sin is not a condition, but an act of disobedience by one who is under a law, whether it is God's law or a law established by man. An act is not considered a transgression where there is no law forbidding it. Because the law says, Thou shalt not steal, it becomes a transgression, although it does not cause

the person who steals to commit the act, but the one who steals does so because that person is drawn away of his own lust and enticed, and neither the law nor the ones who make the law are the author of the theft. The one who is guilty never blames any one but himself, but this does not prove that the entrance of sin into the world was any surprise to God, neither does it prove that because God knew and planned that sin should come into the world that he was the author of it, although he made man just weak enough to yield to the temptation which God in the beginning determined should be placed before him, and knew that he would yield, because God had already prepared the complete Antidote, and had given him (the sinner) to Him by promise. Foreseeing the end from the beginning he did know every little detail that was needed to make up every circumstance which must come to pass, just in such a way and manner to bring about the very thing which God foretold would come to pass. Thus in the light of common reason can any one say that anything just happened? Why not give God all the glory, and say that he predestinated every detail in the whole matter, from the be-

ginning to the end of time, since he alone is God, and beside him there is no Savior, ruling in the army of heaven, and among the inhabitants of earth. There is one thing certain, and that is that God is ruling and there is no other aiding him, since he is the source of all power, and all the powers that be are ordained of him. Since this is a fact, there is nothing short of honoring him with the predestination of all things that will ascribe to him the honor due to him as the all-wise God, the Creator of the universe.

Well, I see I have not even mentioned the subject that was on my mind when I sat down to write, the subject which had been on my mind for a day or two, and upon which I felt I had some light, which gave me a great deal of comfort, but the subject of predestination was not on my mind, and I have never felt qualified to write upon this much disputed subject with any light or comfort to any one, but take predestination out of the power and purpose of God and it takes away my hope of salvation. I never could feel it was the right thing for one of God's children to judge another one who we feel has been washed in the precious blood of our dear Savior unworthy of our love and fellowship just because he could not see and understand the deep mystery of God's eternal and unsearchable truths as we do, for who gave us our knowledge and understanding? If it is of our ourselves then we have something to boast of, but not before God, for all Scripture is given by inspiration of God, and if it is it must be that these differences of understanding are for our good and for God's glory, otherwise all things would not work together for good to those who love God, to those who are the called according to his purpose. Those are the only ones who have any interest in the

Bible, or in heaven, or the riches of the inheritance of the saints in light.

The subject which I had in mind to write about is one of the most important and one of the most interesting in the Bible, and is found in Romans ix. 9-13, and concerns us (if I may claim a part in the promises of God our Savior), and herein is one of the many strong proof-texts in the Bible in support of an especial election by grace unto salvation by God the Father and our Lord and Savior Jesus Christ. The ninth verse is called the word of promise, and in it is embraced one of God's predestinations, for he says, "At this time," speaking of the time which he had told Abraham of when Sarah was to have a son in her old age, after the time had passed according to nature for her to conceive (a miracle), that the power and praise might be of God and not of man. "And not only this; but when Rebecca also had conceived by one, even by our father Isaac." It was by this family that Christ came, as he was a direct descendant of Abraham. "For the children being not yet born, neither having done any good or evil." (Why, Jacob, you must first make a start, give your heart to God, &c., or you cannot be saved.) Here is something different; God made choice of Jacob even before he was born, and not only so, but here is Esau just as good naturally as Jacob, but God made choice of Jacob, elected him to be the lot of his (God's) inheritance. Why? So that the purpose of God according to election might stand. Yes, and it will always stand; not of works, but of him that calleth. Here is an effectual call. Yes, positive. "It was said unto her, The elder shall serve the younger." Why here is an infraction of the law, for according to the law the first-born son was given a birthright entitling him to rule

over his younger brethren, but now in this case it is reversed, the elder shall serve the younger; and to add humiliation and grief (as the world looks at it, though not so with those who are born again,) "As it is written, Jacob have I loved, but Esau have I hated." As I see it, Esau here represents the old man, or the man that was born of the flesh, while Jacob represents the new man that after God was created in righteousness and true holiness, for the elder must serve the younger, and was hated of God, and is hated by all his children, although he serves us in that the elder is the habitation of the new man, or younger. Although we find him very hard to please, a very hard taskmaster, and to us he is the body of death, we fear him so much that, like Jacob, we fear he will kill us, but when we return to our Father's house we find him apparently very peaceful. When we feel that we are at peace with all mankind, and think the old man is dead, or at least the enmity is to all appearance gone, but, like Esau, after a time we find him to be a very hard man to fight, and he causes us no end of sorrow and pain, and we are not a bit proud of our relationship, and very often groan within ourselves and long to be delivered, are looking forward with joy to the time when we shall lay these bodies down and dwell with Christ at home.

Well, dear Elders Lefferts and Dodson, also the others who write so comfortingly for the household of faith, I want to tell you how I love you all for the truth's sake. I am the same old sinner. No, I do not get any better, as I surely thought I would when I first united with the church at Oelwein, Fayette County, Iowa, in 1880. When I look back over my crooked path it causes much shame and regret, yet I can see many tokens of a

dear Savior's love and mercy to me, a hell-deserving sinner, which causes me much joy and gladness, and what remaining days I have I want to spend praising him, but oh my poor weak efforts seem very far short of real worship, and I know that unless I am kept and guided by his hand I will fail, but he has promised to never leave nor forsake us, and on this promise I am relying for all my help, and for my salvation, both in time and in eternity.

DAVIS BURCH.

NEWARK, Del., Dec. 3, 1923.

DEAR BRETHREN:—Inclosed for publication in the SIGNS is a good letter which no doubt will edify many sinners saved by grace.

Yours in hope, J. B. MILLER.

Poca, West Virginia.

DEAR BROTHER MILLER:—I often think of you, brother Eubanks and brother Sherwood. I could mention many others, but space forbids. Feeling very lonely, and having a desire to talk to you, I have picked up my pen to make an attempt, hoping to relieve my mind by this feeble effort. Poor and unworthy as I feel myself to be, there remains in my heart a secret spring, which when touched, as I hope, by the spirit of love causes me such emotion of love that I cannot refrain from speaking aloud. Yes, poor sinner as I feel myself to be, yet when the good Lord is pleased to send a refreshing shower of his love, and knowledge of the truth into my soul it causes my poor sinful heart to expand with an overflow of his love to my Creator and to all the redeemed of the Lord who hold the truth in righteousness. What a theme is embodied in this word of four letters, "love," its origin being in God, and he being a God of love. The elect lady and her

children were the objects loved by the God of love in the annals of eternity, and by the pen of inspiration we hear him saying, Yea, I have loved thee with an everlasting love, therefore (for that reason) with lovingkindness have I drawn thee. This fountain of love is opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness. Zechariah, in speaking of this fountain, says, "In that day," having reference to the gospel day, when Jesus by his shed blood should atone for his elect bride, who had fallen under the condemnatory sentence of a violated law. The law God gave Adam in the garden of Eden Adam transgressed, and sin is a transgression of the law, hence the act of the creature, man. Christ has met all claims of the law or none would ever be justified in God's sight, for there is salvation in no other. Inspiration says Christ hath redeemed us from the curse of the law, being made a curse for us. It is written, Cursed is every one that hangeth on a tree. Sinners were condemned, but now are justified; they had violated God's law, but Christ has met its demands. They were sinners by the disobedience of one man, but by the obedience of Christ they are made righteous, which righteousness is sufficient to release them from all claims of law, being equal to all its demands. They were justly condemned without Christ, they are now justly justified by him. Christ having met all demands against them they are now viewed by the law as not guilty. The law holds no more claims against them now than if they never had been under its curse, consequently the poor sinner is made the recipient of all the graces of the Holy Spirit, none of which he could have had without the atonement made by Christ. This is the principle upon which sinners

stand justified before God, and not in consequence of the obedience of the sinner. It takes the righteousness of Christ to justify, and not the righteousness of sinners, which would be no better than that of the Scribes and Pharisees. Every poor sinner who is enabled by grace divine to praise God for salvation must of necessity first realize a feeling sense of his or her guilt before the Lord, which is the effect of the operation of the Spirit in their heart, and every one thus taught bows in deep humility before God, praying his mercy to be extended to one so vile. They now see and acknowledge their sins. Oh the anguish of soul. They mourn and weep on account of sin, saying, Lord, if mercy can be extended to one so vile as I and thy throne remain untarnished, let it be so. I know that I am unworthy of the least of thy mercies, and often I have trampled thy mercies under my feet. Always ungrateful, justly condemned, ten thousand talents in debt and not a farthing to pay, unworthy to approach a being so good and so holy as God, yet can go to no other. Let me say to you poor hungry and thirsty souls that you will never find peace as long as you trust in your own strength, but when your strength is exhausted, and you are ready to give up all hope, a lovely Savior appears to take away all your sins, who says, Son or daughter, as the case may be, thy sins, which are many, are all forgiven. It is then the poor soul is made to leap for joy and praise God in the highest strains for deliverance from the law of sin and death which their burdened soul had been mourning under so long. It is then the poor child of God can see how God can be just and the justifier of sinners: that it is in consequence of the atoning blood of Jesus Christ which cleanses from all sin,

Now in my concluding remarks I feel to say of a truth the bride, the Lamb's wife, was the object of God's everlasting love, and that before she had an actual existence in the world. Jesus being the head over all things to the body, which is the church, the bride, the Lamb's wife, love being the neck connecting the head to the body, has no end, for the upper part is taken up in the head and the lower part of the neck is taken up in the body, so there is no end to God's love for his chosen bride, his elect people, they being the people of his choice, and all the spiritual comfort of the body, the church, of which Jesus Christ is head over all things to, must and does come from the head (Jesus Christ) down to the body through the neck of God's never-ending love. His love for his bride was so great that he came to her and saved her with an everlasting salvation, seeing that she could not come to him. He saw her ruined in the fall, he loved her notwithstanding all, he saved her from her lost estate, his lovingkindness oh how great.

Dear brother Miller, after you have read this poorly written letter you feel there may be a crumb in it that might be of comfort to some poor humble child of God you are at liberty to send it to the editors of the SIGNS for their disposal. I would be very much pleased to be at your house at least once more, but am not likely to be, as I am getting up in years and am badly afflicted with rheumatism. I will be glad to hear from you any time you have a mind to write me. I hope I have been prompted to write this by the spirit of love. Give my regards to all who may inquire after me.

From your old unworthy and afflicted brother, if it be that I am one of God's little ones,

J. W. McCLANAHAN.

FAYETTEVILLE, Ga., March 20, 1924.

DEAR BROTHER LEFFERTS:—It has been a long while since I wrote for publication. I have felt the desire many times, but I fear the desire was of the flesh, for when I do or say anything commendable self is sure to rise up and claim a share of the honor. Dear humble christians, is it thus with you, or does it make you more humble when brethren accept your offering? I believe there is no service to God in what we do or say unless it is done in fear, realizing our weakness, ignorance and inability, and that all help must come from God, and all honor is due him. The world wonders why a person who observes the moral law, blameless, is not saved thereby, they declare it is so; but it matters not how good the deed, if it is not done in Christ's name it must be in man's name, or for self, and when one cannot look beyond self in what they do, they certainly cannot look beyond self, or nature, for the blessings derived by moral obedience. The humble christian obeys because of his love for Christ and duty, not looking for nor thinking of being blessed for it, but the natural man cannot see, feel nor realize any but the moral law, and the only blessing he knows anything about is the praise of man, and many poor deluded souls look for self-praise.

Another reason I have not written is my sinfulness, ignorance and emptiness of spiritual things. I have tried and quit. If my mind leads out on anything I cannot follow it with my pen, and some things leave me; I get tangled and lost and give it up, but sometimes, not often, it seems that there is a pretty chain of thoughts that are inseparable, then it is a pleasure to write; but sin is mixed with all I do, and my life so full of blunders and mistakes I sometimes think it would

have been better that I had not existed; better for my associates, if nothing more.

I have written on an entirely different subject to that in mind when I started, did not get to what I intended, so will leave it for your judgment. Pray for me and mine.

Unworthily,

GEORGE W. JACKSON.

LAMAR, Colo., Jan. 7, 1924.

DEAR BRETHREN AND SISTERS:—Just a few lines to say I do enjoy the many good letters in the SIGNS OF THE TIMES. I cannot understand how a child of God can find any fault with the majority of the writers. We should remember that there is none perfect but God, and all are liable to make mistakes when not guided by the Holy Spirit. Let us be ever ready to watch over each other for good, not looking for the mote that is in our brother's eye when the beam is in our own eye. Let us contend earnestly for the faith once delivered unto the saints, and if that causes offense we cannot help it. I believe God saw the end from the beginning, and knew just what man would do before he was made from the dust of the earth, so a remedy was provided to save his people before the foundation of the world, they being just as complete in the mind of Jehovah then as they will ever be. When we limit God's foreknowledge then he ceases to be God. He saw the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. Jesus said he did not come to do his own will, but the will of the Father, so we poor sinners should want God's will done, not ours, for we know that what he does is just and right. I have thought that if I could go to heaven against the will of God it would be no heaven to me, so we say and pray, Thy will, O Lord, be done.

Let me ask an interest in your prayers, for if one at all I feel to be the least of all.

Wishing editors, publishers, writers and readers a long and useful life, I am yours in hope of meeting my Lord and Savior in peace,

W. C. PERDUE.

MONROE, Ga., July 1, 1924.

DEAR BRETHREN AND SISTERS:—You whom I met at the Delaware River and Warwick Associations, at Southampton, Pa., and Middletown, N. Y., I cannot find a word big enough to express my appreciation for the kind hospitality that was extended to me while I was with you. I was often melted to tears when I could see and feel that union that existed among our fathers in fellowship over seventy-five years ago and that we were sitting each day under that same banner of love that the war between the States had no effect upon. I felt it was a great privilege indeed to be counted worthy of a seat among you and try and sing God's praise. It has been twenty-two years since my first visit among you, this being my sixth visit. The sweet memory of several of your ministers who have passed away was an inspiration to me, as was seeing others who are filling those old pulpits and proclaiming the same doctrine of grace. I feel much refreshed in my very soul and it will be food for me to feed upon for many days yet to come. It did me good to go to New Vernon and see the tombs of Elders Gilbert and William L. Beebe. I was glad to get home safe and sound and find all well, and to make a good report of my visit, and I hope to be normal again soon.

With much love and best wishes for you all, your little brother, I hope,

JAMES M. ADAMS.

McNEIL, Ark., Nov. 28, 1923.

DEAR EDITORS:—Our dear family paper comes to us laden with the writings of the precious gifts to the church of our Savior, to wit, the ministers who are chosen to walk in and out before the church, who so earnestly contend for the faith once delivered unto the saints. It is all we have here in our immediate neighborhood, and is all the preaching I get. After reading the statement given out by the editors some time ago in regard to the financial condition of our paper, and that a great many were in arrears with their subscription (that is through carelessness) I felt that we all ought to come together and pay all the indebtedness. It is our family paper, so let us build it up. The cost of everything has been and is high. I wish all would contribute toward relieving the real needs of our paper. Do not let it suffer at all. I herewith inclose you five dollars; two dollars to advance my subscription one year and three dollars to use as you wish. I ask an interest in your prayers.

I remain as ever, your afflicted friend and brother, in hope of eternal life,

W. A. KELLEY.

JUNE, 13, 1924.

DEAR BROTHER:—I was so glad that you wrote. It had been so long since we heard from you that I felt you had forgotten us, and it was almost like seeing you to read your letter. Mr. Norman and Bess are well. I feel a little better one week and the next not so well. I have been sick three months, and in all that time have not been strong enough to walk down the road and back, so you know how weak I am. I get very tired of sitting around and being waited on, but I would like to feel that it is all right. I am not reconciled and want to be up

and helping Bess with the work, but I know that the Lord knows best, and I feel that he will lead me and care for me and keep me all the way. I wish I could hear you preach, for I feel hungry for the truth and wonder if I shall ever hear it again. I have been reading the Bible some and find many parts that I want to hear you talk about. I read the SIGNS and get some good sermons from it. How I should love to have been with you at the associations, for it is my meat and drink to mingle with the dear ones, even if I am a poor feeble worm of the dust; yes, the very least one. Remember me in your prayers, and come and see us some time when the roads get so you can. Love for Mrs. Lefferts, the children and all the dear ones. Mr. Norman and Bess send love.

Your little sister,

REBECCA NORMAN.

(See obituary on page 222.)

INGRAM, Texas, Feb. 20, 1924.

DEAR EDITORS:—I have just returned from a trip to the Rio Grande valley, where a few Old Predestinarian Baptists have just set up housekeeping. They have seven members and a good outlook; there are several others who express a desire to join with them. I found several in that part who are still contending for the grand old doctrine of salvation by grace for time and eternity, having no desire to place a limit upon the eternal decrees of God. If any Predestinarian Baptists have a desire to move to the valley of south Texas they need have no fear of not having the church of their choice. This little band is sound in the faith and welcomes any Baptist of the faith characteristic of the old order of Baptists.

As ever, your brother in hope,

J. B. BOWDEN.

SULPHUR, Ky., June 4, 1924.

DEAR EDITORS:—Another year has come and gone, and by the mercy of the kind heavenly Father the SIGNS OF THE TIMES still lives, and it reminds me that my subscription is a little past due, so I am sending two dollars for renewal for another year, as I do not want to do without the paper that brings such good news from a far country, such cheering messages of love and comfort from one to another. I would be glad if I could write as others do, but I have not the gift of writing, though I do feel to crave it much, but my mind seems so perfectly barren of all good things it seems useless to try to write. I have been in such darkness for some time, with not a ray of light, I have felt I surely must sink in despair, and must cry continually to God to be merciful to me a sinner. My heart seems so hard and cold I wonder, Oh is there any one like me? I seem to be deep in the miry clay, with no strength of my own to help myself, then I am made to know my strength is all in him who has all power and who is ruling all things after the counsel of his own will. He is the fairest of ten thousand, and the one altogether lovely. He it was that found me deep in sin and folly and has given me a good hope through grace. I see myself filled with sin and unbelief, but I see Jesus my friend when he hung on the tree, who opened the channel of mercy for me, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, but dare I hope to be one of that number when all manner of evil thoughts come crowding in like a flood and I get so weary of myself and sin? I would that he were always nigh, then prisons would palaces

prove when I am made to view him on high.

I will try to stop. I only thought to write a very few words to send in my subscription. I have tried to get some subscribers for the SIGNS, but failed. May the dear Lord be with editors and publishers to give you strength as your day, and may you all shun not to declare the counsel of God, and stand firm in the faith once delivered unto the saints. There are so many isms in this day, so many false prophets gone out into the world, it is good to know there are a few who know the truth as it is in Jesus, and they contend for that truth in meekness, love and fear. May the Lord let us all have grace as we have need to serve him with reverence and godly fear.

ADDIE CHANDLER.

LOS ANGELES, Cal., Jan. 28, 1924.

DEAR BRETHREN:—I see my subscription for the SIGNS will soon expire, so inclosed find money order for two dollars to renew for another year. I would like to write and tell the brethren what comfort I get from their writings, but it seems the good Lord withholds from me the gift of writing, and no doubt he has a purpose in it, for he knows who to trust and who not to. We know he works all things together for good to them that love him. My prayer is, that if it is the Lord's will they may continue to write. I would like to have some one write on the subject of women preaching, and their prayers healing the sick and afflicted. I cannot believe it is in man to do such things now. The way I see it, it is by grace we are healed.

Your brother in hope, if I am one at all,

WILLIAM RANDELL.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

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2 JOHN 10.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

What is this doctrine without which one cannot be received into the houses of the church and without one cannot be bade Godspeed? Doctrine is here declared by the inspired apostle to be the essential thing, the real test of one's being a true follower of Jesus. Without this doctrine, one lacks the necessary qualification for the fellowship of the saints. Since, then, this doctrine is so important, let us inquire what it is. In doing this, we shall not do better than to consider other expressions in this second epistle of John. For instance, in the seventh verse: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Here it is plainly stated that not to confess the coming of Christ stamps one as being a deceiver; that is, not to confess Christ's coming in the flesh. The Scriptures plainly teach that Jesus Christ, the eternal son of God, was born of a woman, that he took not on him angelic nature, but the seed of Abraham. Now, the seed

of Abraham comprises the elect family of God, chosen before the world began. This chosen seed was not elect angels, but elect human beings. So Christ was made a little lower than the angels, and came in the flesh for the suffering of death. To deny this coming in the flesh, to deny that Christ was as truly man as he was truly God, is antichrist and a deceiver and such is not to be countenanced by the house of God. However, it is not enough that we confess the coming of Christ as a historical fact. That, any one could do, just as easily as he could say that George Washington or some other man lived years ago. There must be a confession that Jesus Christ has come in one's own flesh, that he has come in the individual experience of the believer himself. In other words, a living experience of Christ is the real test of genuineness. This doctrine or teaching of Jesus, more than any other one thing, was the test of discipleship when Jesus was here in the world as a man among men, and this teaching of his caused many who had been following him to withdraw from him. For proof of this, turn to the sixth chapter of John and read the wonderful discourse on the bread of life, from the thirty-second to the fifty-eighth verses. In these words Jesus taught that himself is the bread of life and that the eating of his flesh and the drinking of his blood are an essential test of whether one has eternal life, that "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." In the sixty-sixth verse, we are told, "From that time many of his disciples went back, and walked no more with him." Jesus was not here referring to the gospel ordinance of the Lord's supper, but was plainly stating that without one is brought into a living fellowship

with Jesus in his sufferings on account of sin and into a living knowledge of the cleansing power of his blood, there can be no such thing as one's possessing eternal life. Life is knowledge, and there is always a certain amount of knowledge accompanying a certain amount of life. Eternal life is always accompanied with a certain quality of knowledge. Wherever eternal life dwells, there cannot help but also dwell the knowledge that one is a sinner and that his condemnation on account of sin is just. But spiritual knowledge does not stop there. It teaches that human nature is altogether unprofitable in the way of righteousness, that it is wholly incapable of any good thing in the sight of God. In a living way, and not out of books nor by tradition, the sinner continues to be instructed by the Spirit of the great Teacher until he fully realizes his utterly lost condition and is made to throw himself entirely upon the mercy of God, without one jot of anything to merit that mercy. He becomes a beggar, but being really a beggar in heart and not merely by word of mouth, he is not turned empty away from Mercy's door. Christ Jesus appears for his relief and reveals himself to and within this beggar's soul as the Savior, the only name under heaven among men whereby that beggar must be saved. By the grace of God now appearing through Jesus to this beggar, the beggar is lifted from the dunghill of total depravity and is set among princes, is manifested as the son of the King; that is, as a child of God. From now on the believer finds his struggle but begun. The burden of condemnation lifted from him and his heart singing for joy because of the new hope springing within him, he finds himself in the company of all the people of God from Abel to the present time; but finds himself, like them, en-

gaged in a warfare, one from which at times he would fain be free, but which cannot end until natural life ends: the warfare of flesh against Spirit and Spirit against flesh. He finds a dying daily going on within him, a continual being delivered unto death, a ceaseless rendering of his body a living sacrifice. In some such way as this there is a continual confession in heart and life that Christ Jesus has come in the flesh. It need not be that one is all the time confessing this by word of mouth, but the confession nevertheless will show itself in the outward life, in the actions of the individual; it will manifest itself in the conduct of the one having this living experience, shining out through the hands and the feet, bringing forth the fruits appropriate to repentance. Without this manifestation of Christ in the flesh one is a deceiver and an antichrist and cannot be in the fellowship of the house of God. When Christ came in the flesh it was not in order to reinstate or to reinforce the covenant of Moses. That covenant could never bring in salvation to the children of God, but Jesus came to make an end of the old ineffectual covenant and to establish a new and successful covenant. The new covenant became a vital reality to the children of God through the death and resurrection of Christ. This new covenant was promised to be put in the new heart of the child of God and to be imprinted in his mind. In other words, the new covenant or new law was not to be something abstract from the child of God, but was to be part and parcel of the new creature in Christ Jesus. It was not to be a covenant conditioned upon the volition of the believer, but was to be enforced in the life of the believer by the "wills" and "shalls" of God. Christ, after his resurrection, said

"go" and they went, he said "come" and they came. All gospel obedience is this way, and no other. It is obedience springing from the manifestation of Christ in the life of the believer. He said to his disciples, A new commandment give I unto you, That ye love one another. This loving one another is not something we can bring about ourselves. Might just as well try to make the sun shine as to try to make one's self love the church of God. It cannot be done by one's own effort. But how easily one loves the brethren when this commandment is written in the heart by the finger of the Holy Spirit. This love is Christ manifest in the flesh. God is love, and love is God, and whosoever loveth is born of God. If we love God we love those who are begotten of God. If we love not our brother whom we have seen, it is vain to say we love God whom we have not seen. Not having this love, we are deceivers and an antichrist. No wonder, then, Paul says in the thirteenth chapter of 1st Corinthians that charity (love) is the one thing without which we are unprofitable to the house of God. Having not love, no matter what else we have or think we have, we are nothing. We might be able to speak ever so angelically, might be able to dive down into the deep mysteries of God, might be able to expound all prophecies, make great sacrifices or expend ourselves and our substance bountifully, but if it be not prompted by love, have not love in it, what does it all amount to? Nothing. It seems to us that this is the doctrine without which John said a man was not to be received into the house or church. In order to gain admittance there, one must have a vital knowledge of the coming of Jesus in the flesh, and the essence of this living experience is love. Having

not this love, one is classed a deceiver. In another place the inspired writer tells us to mark them that cause divisions, and have nothing to do with them. One who would divide asunder brethren in order to establish his own cause has not the love of God, therefore he does not confess that Christ is come in the flesh. From such, turn away. It is like those two women who brought a child to King Solomon, each woman claiming to be the mother of the child, and asking Solomon to decide the matter. Solomon called for a sword, and was about to divide the child when the woman, who was really the child's mother, called out to the king to let the other woman have it. Thus the woman who really and rightfully loved the child was willing to relinquish her right to it rather than see the child killed. True love in the church of God will always seek the good and welfare of the church itself before the personal good and advantage of one's own self. This is the living teaching or doctrine that Christ is come in the flesh, this doctrine gives one an open door into the houses of the saints; without this doctrine or teaching of love in one's own life one fails to possess that secret of God which gives access to the holy of holies. There is no sight on this earth more pleasant than a church of the saints where all love each other, where each esteems the others better than himself, where all are imbued with the desire to spend and be spent for one another, and any individual who would mar that peace to serve himself would most assuredly not have within him that doctrine of the Master, Love one another. Not having this love he could not confess that Christ is come in the flesh, therefore must be a deceiver and an antichrist. From all such may the Lord deliver his people. L.

CIRCULAR LETTERS.

(Written by Elder H. C. Ker.)

The Delaware River Old School Baptist Association, in session with the Southampton Old School Baptist Church, at Southampton, Bucks Co., Pa., May 28th, 29th and 30th, 1924, to the churches composing the same.

BELOVED BRETHREN:—According to our long accustomed order it becomes our pleasant privilege to again address you in our annual Circular Letter. The subject to which we shall call your attention at this time is "communion," and as a text we name the following: As oft as ye do it, do it in remembrance of me. In establishing the ordinances of the house of God the Savior instituted this one, together with all others, to be observed while time lasts. No ordinance of the church is more significant and no ordinance is more solemn, as it sets forth the Lord's death till he come. The communion supper was different from any other supper or feast that preceded it, and during the existence of the militant church no change shall ever be made in it, nor shall it cease to be observed in remembrance of the Lamb of God.

When the Lord's purpose in Israel being in Egypt four hundred years was accomplished, he, according to his promise to Abraham, delivered them. He had his own way of making Pharaoh let the Israelites leave the land of bondage, and the night before they were to leave that country enroute for their own land, Canaan, they had what was called the passover supper. Every family of the Israelites was commanded to kill a lamb or a kid, the blood of which was to be sprinkled upon the doorposts of their

homes; they were to eat the flesh of the lamb, or kid, with bitter herbs. Every man was commanded to have his loins girded about and a staff in his hand and shoes upon his feet, ready for the journey before them. The Lord's way to make Pharaoh willing to let his people go was to send death into every house of the Egyptians, that the firstborn of both man and beast should die in the one night. Because of this the blood of the lamb, slain by each family of the Israelites, was commanded to be put upon the doorposts of their homes as a sign of salvation when the destroying angel should pass over the land to bring death to all the firstborn of the Egyptians. Thus the blood of the paschal lamb in Egypt meant salvation to the Israelites when the destroying angel passed over them. That supper, called the passover, was celebrated at regular seasons by the Israelites during their history, as a nation, in remembrance of their deliverance from Egyptian bondage. When Christ came to fulfill the law and put an end to all types and shadows he, in the night in which he was betrayed to be slain for the everlasting deliverance of his chosen people, said it was with desire that he had desired to eat that supper with his disciples. This was the real passover supper, the real Paschal Lamb, the blood of the everlasting covenant, the bread of heaven. The Paschal Lamb took the bread and blessed it and gave to his disciples, saying, This is my body which is broken for sin. After the supper he also took the cup, and when he had blessed it, said, This is the new testament in my blood which is shed for the remission of sins, this do in remembrance of me. No more was the passover in Egypt to be celebrated, no more remem-

brance of the blood of the lambs slain there. The end of all shadows had passed away with the coming of the Lamb of God, who, by his own blood, took away the sin of the world.

We as a denomination have been censured always because we neither unite nor allow any except our own people to the Lord's table, being called close communionists. But in reality the church of God has no more control over communion than over love, faith and fellowship. In the absence of fellowship there is no union, and in the absence of union there is no such thing as communion. The partaking of the bread and wine, in our faith the body and blood of the Son of God, is an open act evidencing communion with one another. Should the table never be spread, should the heaven-born children of God never partake of the bread and wine, it would in no sense affect their communion one with another. On the other hand, should all other denominations partake with them of the bread and wine, there would be absolutely no communion between the house of God and them, for the reason of no fellowship, no oneness, no equality. John said, "Our fellowship is with the Father, and with his Son Jesus Christ," hence communion with God, with his Son and with all the saints. We are told in the Scriptures that the brethren continued steadfastly in the apostles' doctrine and fellowship. May the Delaware River Association, by the grace of God, be steadfast in the doctrine, ordinances and order of his house, the pillar and ground of the truth.

Finally, brethren, farewell; be of one heart and one mind; live in peace and the God of peace shall be with you. Amen.

H. C. KER, Moderator.

D. M. VOORHEES, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Church, Bucks Co., Pa., May 28th, 29th and 30th, 1924, to the associations and meetings with which we correspond, sendeth greeting.

DEAR BRETHREN:—It is a pleasure to report a most enjoyable meeting. Your messengers and ministers have come to us in the blessing of the gospel of Christ. They have not shunned to declare the counsel of God and we are strengthened and built up on our most holy faith. We desire a continuance of your correspondence.

Our next session is appointed to be held with the First Hopewell Church, Hopewell, Mercer Co., N. J., to begin Wednesday before the first Sunday in June, 1925, when and where we shall hope to again receive your messengers. Until then farewell.

H. C. KER, Moderator.

D. M. VOORHEES, Clerk.

MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's mother, in Muirkirk, Ont., June 11th, 1924, William Alexander Burchiel and Miss Margaret McCallum.

By the same, at the home of the bride's father, in the township of Caradoc, Ont., June 28th, 1924, John Wesley Campbell and Miss Marguerite Fletcher.

OBITUARY NOTICES.

OUR dear sister, **Lucinda E. Records**, widow of Willard S. Records, departed this life May 18th, 1924, at her late home on Church St., Salisbury, Md. She was a faithful member of the Salisbury Old School Baptist Church, and will be greatly missed by the church and all who knew her. No one has done more to encourage and uphold the pastor of this church by kind words and faithful attendance than she. Her death came suddenly, while alone.

Services were held in the Salisbury meetinghouse. Interment took place in the graveyard adjoining.

J. C. MELLOTT.

Mrs. Rebecca Norman, our sister in Christ, wife of brother Eppa Norman, deacon of the Ebenezer Church, died at her home "East Lynne," in the vicinity of Bluemont, Loudoun County, Virginia, June 20th, 1924, after an illness of some months from heart trouble. She was born January 11th, 1849, the daughter of Benjamin and Elizabeth (Tolson) Williams. She was married December 23rd, 1875, and became the mother of seven children, one of whom, Eppa Badger, died in infancy. The remaining children are the one daughter, Miss Bessie, living at home; L. B. Norman and Walter Norman, of near Unison, Va.; Joseph and Andrew Norman, of Purcellville, Va., and William E. Norman. Sister Norman was baptized into membership with the Old School Baptists at Quantico, Va., by Elder Joseph L. Purington, in September, 1870. After some time she united by letter with the church at Mt. Zion, and after another lapse of time she joined by letter the Ebenezer Church, of which she was a member at the time of her going from us. Many who read this notice will remember the hospitality of both brother and sister Norman in their home when entertaining the Corresponding Meeting. Sister Norman was a truly godly character, unselfish in her devotion to her husband and family and church, always thinking of the comfort and pleasure of others and never seeming to think of herself at all, never saying an ill word of any one, but saying nothing if she could not say something good. She was blessed with a spiritual mind and deep discernment into the import of the Scriptures. Hers was a truly living religion, and she loved to talk of the dealings of the Lord with her. The last letter she wrote to me, dated just a week before her death, will be found in another column of the SIGNS. The very day of her death she had been reading in the fifth chapter of Galatians. Therefore, it seemed appropriate that at her funeral the text should be taken from this chapter, which I did, using the twenty-second and twenty-third verses, concerning the fruits of the Spirit, the spiritual graces which were so beautifully exemplified by the grace of God in our dear sister's walk and conversation. The night before she passed away she dreamed of its being communion season at dear old Ebenezer, and saw in her dream the brethren gathering at the meetinghouse, but saw herself unable to get there. Truly it was not to be that she should ever take the Lord's Supper again with her brethren on earth, but we feel assured she has entered into the communion of saints in the world of glory beyond the grave. The devotion of her family to her was a beautiful thing to see, and we cannot help but notice the love and care manifested toward the dear mother by Miss Bessie, the daughter who said to me that her mother had been to her a sister, a companion, friend and mother all in one. No one but God himself knows the loss we have all sustained in her departure. The Eb-

enezer Church without her can never be again the same as with her in our midst. The aching void left in the family circle will be extremely hard to bear by every one of the children, but especially so by dear brother Norman. May the good Lord by his Holy Spirit dwell very comfortingly and reconcilingly with our dear brother, with Miss Bessie and with each of the sons and their families. We laid the body to rest in the quiet, peaceful ground of Ebenezer with the hopeful assurance in our hearts that her spirit is at rest in the paradise of God. L.

(See communication on page 215.)

Mrs. Cyrus H. Jones departed this life June 24th, 1924, aged 90 years. She was a member of the Primitive Baptist Church over thirty years, and loved the doctrine of Christ and the apostles. She was confined to her bed most of the time for several years before she died, and enjoyed having the ministers come and preach for her. Elder I. N. Keel preached for her the night before she died. Her husband preceded her to the grave twelve years. She leaves five children to mourn her departure: Mrs. Louisa Dnnham and John Jones, Oakdale, La.; Mrs. Emily Gipson, Neame, La.; Wiley and Henry Jones, Leesville, La.

Funeral services were conducted by Elder I. N. Keel, after which her body was laid to rest beside that of her husband. I would say to the bereaved ones, Weep not as those without hope, for you believe she is resting in Jesus. May the God of all grace be with you all to guide and direct you.

M. J. CANNON.

Elder David Hicks, the subject of this notice, was born April 18th, 1850. He was married to Miss Diana Jarvers about the year 1870, and to this union were born nine children, seven girls and two boys. He leaves fifty-one grandchildren and sixteen great-grandchildren. He professed a hope in Christ at about the age of eighteen years, and joined the West Fork Primitive Baptist Church, and was baptized by Elder Hughie Burns. The church seeing he was a gift of the Lord to them set him apart to the full function of the gospel ministry in the year 1874. During his sickness he would tell his family that he would live to see his seventy-fourth birthday, which he did, and as the day drew near he said to his heart-broken wife and children, I have but one more day and two nights to stay with you, and April 18th, 1924, which was his birthday, he fell asleep in Jesus. He requested the writer of this notice preach his funeral, and the fourth Sunday in June, 1924, the writer met a large congregation of friends and relatives who had come together for the purpose of paying their last respects for the man whom they esteemed as being one of God's humble, qualified servants, who had preached for forty-two years in the

mountains of West Virginia, traveling a great deal of the time on foot while in the prime of life rather than ride horseback. Elder Hicks was much beloved by all the brethren and sisters of the Pocatalico Association, and will be greatly missed by us all. He was truly a model Baptist, living out his profession by a pious walk and a godly conversation. The writer was blessed with liberty to address the great gathering of people who had come from all parts of the country on this memorable occasion. Elder Hicks and I being the oldest ordained ministers in the Pocatalico Association, I being one year and three days older than Elder Hicks. The Lord alone can bind up the broken hearts of a weeping widow and children who mourn their loss.

J. W. McCLANAHAN.

Mrs. Ann Eliza Martin, daughter of the late Elder James C. Goble and Lucy Choate Goble, born in South River, N. J., September 13th, 1832, departed this life January 28th, 1924, in her 92nd year. She was married to Captain Henry Martin, of South River, June 25th, 1850, in New York City, and to this union were born four children: Mrs. Lucy G. Van Deventer, Daniel B., Jonathan C. and Emma R. Martin, all of whom survive her. She also leaves five grandchildren and ten great-grandchildren, besides many dear relatives and friends who mourn her departure. Her husband died suddenly in the year 1876, and her daughter Emma has been her constant companion and loving attendant all these years. She loved her children and grandchildren devotedly, and in her last illness she talked continually of them, her church and of heaven. Grandma was baptized by the late Elder Wilson Housel, at South River, August, 1878. From that time until her death she was a devoted member, always present at the meetings until feebleness compelled her to stay at home. The first Sunday in February, 1923, was the last that she was able to go out. After that time meetings were occasionally held at her home, which was always open to the Elders and visiting members. The late Elder S. H. Durand, her former pastor, always spoke of it as his South River home.

Funeral services were conducted at her late home in South River on January 31st, 1924, by her pastor, assisted by James Manahan, of Elizabeth, N. J., a man of God and one of the family. Grandma chose Psalms xvii. 15: "I shall be satisfied, when I awake, with thy likeness." Hymn 1218 was read, being marked as one of her favorites. "Abide with me," and, "Asleep in Jesus" were sung. The last hymn was very appropriate, for the end came as peacefully as a little child going to sleep. As one of the relatives remarked, "A noble life, a beautiful death." Burial was in Monumental Cemetery, South River.

Written by her granddaughter,

HELEN A. MARTIN.

Martha Rebecca Cox, daughter of Jonathan and Nancy Jones, was born in Buchanan County, Missouri, December 28th, 1852, and departed this life at her home in Maryville, Mo., March 29th, 1924, at the age of 71 years, 3 months and 1 day. She was united in marriage to W. Yates Cox, July 29th, 1869, and to that union were born eleven children, seven sons and four daughters, two sons died in infancy. Three sons and the four daughters were present at the funeral. She united with the Three Forks Nodaway Church by experience and baptism, in 1905, and was baptized by Elder R. M. Simmons, and ever lived a faithful and devoted member until her death. Her suffering was great though kind and loving hands did all that could be done for her relief. We feel that the church's loss is irreparable. While her dear companion is not a member of the church here below, he is a firm believer in the doctrine the SIGNS OF THE TIMES sets forth. Their doors were ever open to the brethren and sisters, and as we had no church-house in Nodaway County the church frequently held her sessions at their house. We believe our loss is her eternal gain. She was a kind, loving mother and a devoted companion, and to know her was to love her.

The funeral was conducted by her pastor, Elder Calvin C. Moore, who spoke words of comfort to a large concourse of relatives and friends, after which her remains were laid to rest in the Maryville Cemetery to await the resurrection morn, when all the blood-washed throng will come forth in the image of Jesus and will ever be with the Lord.

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

Mrs. J. B. Hardy, \$5.00; C. Z. Ross, N. Y., \$1.00.

M E E T I N G S .

The Siloam Association will meet with the Cowlitz River Church, at Riffe, Lewis County, Wash., August 8th, 9th and 10th, 1924. Those coming by train from the south stop at Chehalis, where stages go out to Riffe about 8:30 a. m. and 2:30 p. m. Morning stage arrives at Riffe about 11 a. m., afternoon about 4:30. Any going by train from the north will take the train at the Milwaukee depot at Tacoma to Morton, where train will be met Thursday, August 7th. There is a good highway into Riffe from the north, via Tacoma and Morton; from the south via Chehalis. A cordial invitation is extended to all.

SONORA A. HESS, Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.

C. G. MILLER.

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2:00 P. M.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

COTTAGE GROVE, Tenn., Dec. 18, 1923.

DEAR EDITORS:—I am sending you a letter written to me by Elder J. C. Ches-ter, which I have read and reread, and it is so full of the grand and glorious truths of God our Savior, giving God all the praise, power, glory and honor, that I feel I want the dear readers of the SIGNS to enjoy its sweetness with me. Oh that the Lord may enable him to continue writing, and not only writing, but may he be enabled by grace divine and given wisdom from that God who rules all things after the counsel of his own will to go forth preaching the unsearchable riches of his grace, thereby feeding and comforting the dear saints of the most high God, is my prayer.

R. L. VEAZEY, SR.

BREWERS, Ky., Dec. 9, 1923.

PRECIOUS BROTHER VEAZEY:—Though bowed down from a sense of my own corrupt nature, there is an undescribable something within that would say with David, “My heart is inditing a good matter,” yet I must pause when I would finish this quotation of the sweet singer in Israel and can but beg the Lord that my

tongue would be the pen of a ready writer, that I may speak of some of the sweetness which would flow from that “Fountain” of life which the dear Lord so wonderfully enabled you to pour forth in notes of sweetest strains in your good letter of the 5th inst., which I have read and reread with much interest, with eyes filled with tears of joy and love. Oh to see that the Lord would so fill you with his love and wisdom that you can pour out such words of thanks and praise to his great and matchless name, whereby you can scarcely cease to write of his goodness to you, and then to see how the God of wisdom reveals these hidden truths to you in demonstration and with the power of his Spirit I am led to say, Alleluiah, for the Lord God omnipotent reigneth, and oh but for the protecting care of his guardian hand of love, mercy, power, wisdom, grace and truth where would you and I be? Indeed I have been as a tiny vessel upon the vast ocean in a great storm for the last few days; yes, I will add, for more than forty years, when I hope the Lord spake peace to my never-dying soul, at a time when I can but trust he was so moved in pity to one in the great deep when it

seemed that I must sink to rise no more, that he came as the Friend that sticketh closer than a brother and placed his strong arm underneath me, who was so overcome in wrestling with a man all that long and toilsome night. Surely I was beaten, stripped of all my raiment and half dead when this Samaritan came that way at the right time. The Levite and the priest of chance had gone on and showed no mercy, could give no healing balm, neither had they any beast to place me on, nor anything to meet my indebtedness in sin. No creature worth, no works of righteousness, no carnal reasoning, no offering from the field would do, for the blood of bulls and calves, nor the ashes of an heifer would do the work at this time, but this Man who lay down his own life for his friends must now sprinkle his precious blood manifestly on my guilty conscience, and I hope he then and there purged my conscience from dead works and made me want to serve the only true and living God. Yes, I have a faint hope that then and there on that autumn evening, when the western sun was fast sinking, seemingly pouring forth the last beams of light I would ever see, this Samaritan placed me on his own beast and carried me to the inn, and there told the innkeeper that all my debt of sin was canceled, and he begged of the Father (the innkeeper) to let one of the legal captives go free, and not only this, but take this poor cripple into this great inn, which is built upon a rock. Is this all? No, this little stone must be put in the right place, to fit without any chiseling. Now the stone is set in the building, is it going to stay there? Yes, the Samaritan has told the Innkeeper to take care of it until he came again, and if any other debt (sin) comes up I will pay it when I come; do not accept the coin

which the bankrupt offers, such as good works, obedience, or the like, they are all counterfeit coin and will not pay this debt; nothing but the blood of Jesus Christ will cleanse from sin. So then by the blood of the everlasting covenant he broke down the middle wall of partition between the Jew and the Gentile. Yes, that legal veil is rent from top to bottom (even from the firm decrees of God down to the commandments of men), so that there is no difference between the Gentile and the Jew. The apostle here while comforting a Gentile church would say, Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. All boasting of the self-righteous, pharisaical boasting of the Jews, is here cut off to rise no more. Now comes the sweetness of that well planned inn, or building, which is so fitly framed together. It having been already placed upon a Rock, yes, a chief Cornerstone, now it must grow unto an holy temple in the Lord. All the citizens of this commonwealth have laws written in their minds and so firmly placed in their hearts that God's grace teaches them how to live, and when in reality they are in doubt about the ministration of these laws the Lord in some mysterious way sends his Spirit and makes it plain. It may be, and often is, in sore trial, wherein the poor child has some great tribulation, the Holy Ghost, that sweet comforter, comes along again and shows these blessed truths that the Lord God omnipotent reigns and delivers, even from the lowest hell, all of the citizens of this great commonwealth, and will one day gather all the members of that house into that home above, where all is love, peace, joy and rapturous pleasure for evermore. "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?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Dear brother Veazey, I have been at home all day on account of rainy weather, and not well besides, but while musing on the beauties of the kingdom of God's dear Son we forget our suffering, and can only long to be free from the cares of this world, but we must wait our Maker's nod, and in our weakness beg of him to give us grace for each day and trial. It seems we must be content to meditate, and in our visions look at the dew drops of love which form upon the tender branches of the Vine as the gentle dew distils from heaven. I beg an interest in your prayers when at the throne of God's rich grace. Surely you know I never tire of reading your good letters, which are full of truth and food to a careworn and tried pensioner upon God's goodness. Wife joins in desiring and begging the God that neither slumbers nor sleeps to keep you and your family, and all his dear children.

Farewell in the Lord.

J. C. CHESTER.

COTTAGE GROVE, TENN., Dec. 5, 1923.

DEAR BROTHER CHESTER:—While sitting by my fireside with my dear family I am made to meditate upon the goodness, mercy and love of God to me, a poor sinful creature, in giving me my dear family, and for his watchcare over them, and to think that not one of them has been taken from me. Oh how thankful I am to him, yet this is not caused by anything that I have done, but it is alone through the goodness and mercy of that great God who rules all things after his own counsel, for by him all things con-

sist. He is a God of justice, a God of love, a God of wisdom, a God of purpose, and rules all things, and that to his own honor and glory, for he says, I am God and there is none other, and I will do all my pleasure, (This being true, who can keep him from doing his pleasure?) therefore ye sons of Jacob are not consumed. Therefore, that is, for that reason, because I am God, because I am all-powerful, because none can stay my hand, for this reason I will do all my pleasure. I will have mercy upon whom I will have mercy. I am the Alpha and the Omega, the beginning and the ending, the all in all. Oh what a great God we have. Why should we fear to own his name or to defend his cause, maintain the honor of his word, the glory of his cross? for by the one offering he hath forever perfected them that are sanctified; that is, set apart, and he is their sanctification and their glorification; he is their Redeemer and their redemption; he is their life, their light and their all in all. Then what more do they need, for he has predestinated them unto the adoption of children by Jesus Christ unto himself? Oh what a glorious salvation, all linked together in one unbroken chain, and this chain composed of complete links, and the links composing this chain are made up of God's purpose, and they were all purposed in Christ Jesus, and that before the world began. Here is love, mercy, long-suffering, faith, hope, the forgiveness of sins, the salvation of his people, the redemption of his people, the resurrection of his people, the coming again for his jewels, the gathering together of his saints, the deliverance of them from their afflictions, the ascension of them with him into the paradise of his love, there to sing the praises of him, and to him, who redeemed them with his

own precious blood out of every kindred, tongue and nation, for by the one offering he hath forever perfected them. He did not have to try this kind of an offering, and seeing that it failed get up another and try it, and then another, but just the one, and it was a perfect one, and in that one the work was complete, for behold the Lamb of God that taketh away the sins of his people, he is the offering. My dear brother, sometimes I feel that I have been permitted to behold him upon the cross, there pouring out his lifeblood, as it were, for his ransomed host, and I am made to cry out and ask if I was embraced in it. I am made to weep and to mourn and cry unto him. But if I am not embraced it is just and right, for the Lord doeth all things well. For ye have not chosen me, but I have chosen you and ordained you, that you should be holy and without blame before him in love. Then the choice was not ours. Nay, verily, but his, and the choice was made in one who was able to keep and to take care of them that were given him in the choice, for there is none of them able to pluck them out of his hand, for we hear him saying that my Father that gave them me is greater than all, and none of them is able to pluck them out of his hand. So we see they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Oh when this revelation is made known unto the heirs to whom it was promised then will they not rejoice and shout, Worthy, thrice worthy, art thou, oh Lamb of God? We are born into the world sinners, and we are here without hope and without God in the world, being aliens wholly absorbed in sin, walking according to the course of this world, according to the prince of the power of the air, and are by nature

the children of wrath, even as others, and being in this condition it becomes necessary for something to be done, and the thing to be done is something that we are not able to do of ourselves; there must be another birth, and we are just as helpless in this birth as we were in the first birth to bring it about and to be delivered. There must be a quickening, a making alive; there must be a great change take place, and this change must be of an incorruptible nature. This says at once that the first was a corruptible one, and this second birth comes by the word of God, which word liveth and abideth forever, and this is by the quickening power of God. You hath he (God) quickened who were dead in trespasses and in sin. Here is where this chain begins to form its links. While in this state God for his great love wherewith he hath loved us, even when we were dead, hath quickened us together with Christ. By grace are ye saved. Here is where his goodness, his mercy, his grace his long-suffering to us was made manifest; herein is redemption, not with corruptible things, such as silver and gold, nay, verily, but by the precious blood of Christ. Then no wonder we can rejoice in the song,

"Amazing grace (how sweet the sound)
That saved a wretch like me,
I once was lost, but now am found,
Was blind, but now I see."

The glorious light of the blessed Son of God has shined in our poor, sinful, dark, benighted souls, removing that burden of guilt and sin from us. He bore us in his own body and gave us to behold him as our blessed Redeemer and our Savior, took our feet out of the mire and clay and placed them upon the rock Christ Jesus, and put a new song in our mouths, even praises unto him.

Brother Chester, I feel I could continue

writing, but fear I have already tired you, for I feel that what I have written is all worthless to you, for it is like the writer, so imperfect, but I hope you will forgive me. I felt I could not sleep to-night without writing you, so I have written what I have. May the Lord bless you and yours, and keep and uphold you by his strong arm, is my prayer. Remember me at the throne of grace. Write me when you feel like it.

Yours in hope of eternal life, which God that cannot lie, promised before the world began,

R. L. VEAZEY, SR.

LONDON, Ont., Dec., 1923.

DEAR READERS OF THE SIGNS:—While rereading some letters of the past my mind was made to meditate upon the contrast between much weakness and strength in time of need, as portrayed in our dear sister Sinclair's letter, and I felt a desire to share it with those who through weakness are made strong. In no other way can we approach Him who hears the prisoner's groan but with an undone feeling, our righteousness not only rags, but filthy rags, and a cry, God, be merciful to me, a sinner.

"Jesus, the name that calms our fears,
And bids our sorrows cease;
'Tis music to our troubled breast,
'Tis life, 'tis joy and peace."

The wrath of man shall praise him, our rebellion against his holy will, our murmurings and proneness to wander. Nothing good ascends but what has first come down from the Giver of all good and perfect gifts. We can only approach him through the merits or efficacy of his sufferings. Paul says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; * * * to whom God would

make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." "And ye are complete in him, which is the head of all principality and power." We read in Revelation v. John the divine "saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much." "Weeping may endure for a night, but joy cometh in the morning." One of the elders which John saw said, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song." This is the song, "Worthy is the Lamb that was slain." We must go down to learn the glad sound, Salvation is of the Lord. Israel of old was led through the deep as a horse, that they should not stumble. So is every heir of promise. The night may seem long, but joy cometh in the morning. Not long since the still small voice raised my drooping hopes to songs of praise with the lines,

"Oh may my heart in tune be found,
Like David's harp of solemn sound."

Yours in a solitary way,
(MRS.) JESSIE GILLIS.

MUIRKIRK, Ont., Jan. 15, 1922.

MY LOVED AND ESTEEMED SISTER:— I am going to try to write you a letter. This is the first I have attempted to write with a pen. Lila said she would write for me, but I thought I would try and

write myself, as I have often been writing you in my meditations during my wakeful hours. Some nights I sleep and others I do not. Brother Alexander Campbell has passed away. Sisters Christy Graham and Annie Gillis are gone, too.

"As star by star decline,
Till all are passed away."

Oh how I appreciated the love and esteem of the church when they assembled at our home at the November meeting. Surely it was a time of the singing of birds to my poor soul. I was brought into his banqueting-house, and his banner over me was love. When I awoke in the morning these words were upon my lips, He came leaping over the mountains, skipping over the hills. My Beloved is mine and I am his. I felt at that time it was all I needed and I truly was on the mountaintop for a long time. The time came when something began to tell me, Your Beloved only follows you on the top of the mountain, he does not know you when you are in the valley and in the caves of the earth, in your distress, and again I was brought low and began to murmur and complain. It seems so fresh to my mind. What was to become of me? On January 4th, after a night of no sleep, I felt I was tired out. The next night these words dropped sweetly into my mind, as if spoken by some unseen person,

"Though thy path be dark and drear,
And thy nights be filled with fear,
There is one who loves thee ever,
He will leave thee never, never."

I will never leave thee nor forsake thee. Lord, be merciful to me, a sinner.

I have written this with great imperfection. When I tried to read it I did not know whether to send it or not, but I am glad I can write even an imperfect letter.

SARAH SINCLAIR.

REEDSPORT, Ore., March 28, 1924.

DEAR BRETHREN:—We have enjoyed this letter from our beloved brother Edwards, and would be glad to share it with those of like precious faith.

G. O. WALKER.

CORVALLIS, Ore., March 24, 1924.

DEAR BROTHER AND SISTER WALKER:

—I will try in my weakness and unworthiness to write you a few lines, but do not know at this time what I may say. Your good letter did me much good. It was much better than I can write, and makes me feel my weakness all the more. If I have any hope at all it is in Jesus Christ, and him alone, for I have no confidence in the flesh. I find myself much of the time wandering in darkness, when my sins hover around me as black clouds of darkest night, and all hope seems to be gone; then I am driven back to my experience, and there was the darkest night this poor mortal ever passed through. My sins and agonies of pain seemed to press me to the ground, and all strength seemed to leave me, and I felt myself falling to the ground I verily thought. Then a light from heaven seemed to shine round me, as Paul says, above the brightness of the sun. It must have been the glory of the eternal God of all glory. Then when I came to myself my burden was gone, and oh how light I felt. It seemed to me I was walking above the ground in the air. Dear brother and sister, I cannot find words to express these things any better. I can say of a truth that when all the gloom and darkness was gone, and the light of the glory of the Son of God appeared, it was much better felt than told. I have wondered if any poor mortal ever passed through such darkness and gloom as I have; if they have, they surely know what darkness is. It was Jesus that

showed me he was able to save the vilest of sinners. I found myself as helpless as a lifeless lump of clay. Oh it is free and unmerited grace in and through Jesus Christ our Lord. How unworthy I feel. I do not feel worthy to be found sitting at the feet of my brethren. I hope the brethren and sisters will bear with my weakness while I live here in this unfriendly world. I love the strong meats, for they are the sweetest to me, such as election, predestination, the foreknowledge of God and the sweet promises to his elect in Jesus Christ, who saved his elect with an everlasting salvation, through the loving grace that was given us in him before the world began. How sweet it is to meditate upon these things; if only I could apply these sweet blessings to this poor unworthy sinner.

I will stop right here.

Your unworthy brother, saved by grace if saved at all,

JAMES EDWARDS.

ADRIAN, Mich., July 15, 1923.

DEAR BRETHREN:—If one so unworthy may call you brethren. I see it is time for me to renew my subscription to the dear SIGNS OF THE TIMES. I have read it since I was a child, and ever since I could understand, or thought I could understand its meaning I have loved its teachings, and as I am now very old I love it very much, and feel I cannot do without it. I will be eighty-seven years of age this month, and if I do not send in the money next year please discontinue sending the paper. I hope you may be spared to teach the gospel in its purity for many years. If I am what I hope I am then when my days are ended on this earth all will be well with me. God knows me better than I know myself, and I can put all my trust in him, for he is my all in all.

LAMIRA CARY.

OTTAWA, Kansas.

DEAR BRETHREN EDITORS:—I am inclosing a money order for you to apply on my subscription to the SIGNS OF THE TIMES. Through the kindness of a dear brother in Cape Charles, Virginia, I am enabled to do this. Words are inadequate to describe my feelings when I opened the letter and read the contents. I said to my daughter, I must accept it, for I feel it is the Lord's doings, though it is marvelous to me. To-day I received a letter of the same kind, and if I thank the sender it must be through the SIGNS, as the letter was unsigned, with no place of residence, and the postmark was too dim to read. I am afraid they have made a sacrifice to do this, and I would gladly return it if I could. I will surely be willing to trust the Lord to the end of my days. He is able and will provide though I am all unworthy of his notice. All I can say is, "Bless the Lord, O my soul; and all that is within me, bless his holy name." May every deep-felt care of mine be trusted with the Lord.

With love unfeigned,

ANNA T. MCKINNEY.

ABERNANT, Ala., Dec. 26, 1923.

DEAR BRETHREN EDITORS:—I see my subscription to the SIGNS has expired, so will renew. Please find money order for five dollars; two for my subscription for another year, and do as you think best with the balance. I wish it could have been more. I surely do like the SIGNS, and especially what it stands for. It seems strange that the Savior would suffer and die for one so sinful and corrupt as I. I wish every one who loves the principles the SIGNS stands for could have it to read next year.

Yours in hope,

J. T. CAPLES.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

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Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

All letters for this paper should be addressed, and money orders made payable, to

J. E. BEEBE & CO.,
 Middletown, Orange Co., N. Y.

ECCLESIASTES X. 19.

"A FEAST is made for laughter, and wine maketh merry: but money answereth all things."

It has been requested that we write upon the above Scripture, particularly the latter part, which we will do with whatever light the Lord may grant unto us. We shall not dwell upon worldly feasting, nor the laughter of fools, which is compared to the crackling of thorns under a pot. Neither is it our intention to dwell upon natural wine, nor money, the love of which is the root of all evil. Rather we shall try to present what is our understanding of the above text. Wherever God, the Holy Ghost, begins a work of grace in the heart of man there will be trouble and distress, a state very different from what to-day is called getting religion, which when one has, he feels happy, and often openly declares that he is all right with God. Such religion at best is a lie and is not of God. The work of the Spirit is to convince of sin, therefore there is sure to be a burden of sin, more or less, and a mourning over sin. Wherever there is a religion that began without a burden of sin, distress and sorrow, it is not the work of the Spirit, but proceeds from the flesh.

To the one who is in soul-trouble it will seem as though God has found him out and has set a mark upon him. So full and complete will the teaching of the Spirit be, that the soul will confess through dire necessity that, "Salvation is of the Lord." Jesus, the mediator of the new covenant, is the only one who can do them good, and the Spirit takes of the Word and they hear it. "Faith cometh by hearing, and hearing by the word of God." Thus such an one is encouraged through the Holy Spirit taking the word of his grace, and they are made to look to the Lord and hope in him. This world will be a wilderness of woe from which the redeemed of the Lord would flee. By the Spirit's guidance they seek a city that hath foundations, which is Zion, the city of God, the mountain of his holiness. It will be the discontented, the distressed and those who are in debt that the Spirit will lead, for he has said, "They shall come with weeping, and with supplications will I lead them." There the glorious Lord will turn their mourning into joy and will comfort them and make them rejoice. This comfort comes by the Spirit directing their hearts into love of God the Father, who, while they were yet sinners sent his beloved Son into the world to save sinners. He also shows them that though they fear hell and damnation God in his love has freely given them heaven and salvation. Therefore it is written, "And in this mountain shall the Lord of hosts make unto all people [Jew and Gentile] a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Then their mouth is filled with laughter and their tongue with singing. Thus the ransomed of the Lord are set in safety from him that puffeth at them. While feasting on God's love and

mercy they can laugh the enemy of their souls to scorn and despise him, and in the confidence of faith they can laugh also at the folly of their doubts and fears. "A feast is made for laughter, and wine maketh merry." This is a feast of fat things, a feast of wine. The word of God which holy men of old wrote as they were moved by the Holy Ghost was like water clear as crystal, very pure, but by the presence and power of Jesus this water is made wine to his people. Their doubts and fears subside and they are completely blessed. When the brethren of old feasted with Joseph they were merry with him, and how can saints today help but make merry when they taste of the love of their heavenly Joseph, which, like the blood of the ripened grape, is sweet to their taste. It maketh glad the heart of man. Thus those who hunger and thirst after righteousness are filled and they forget their poverty; but it has pleased the Lord in his divine plan that it will not be always a feast, laughter, wine and making merry. It would not do always to be feasting on heavenly bounties and enjoying the felt presence of the Savior, there must be a walking by faith and not by sight.

"Money answereth all things." After feasting if there is no money one would lapse back into the condition of poverty in which he was prior to the feast; in fact, money is necessary for feasting. Worldly men and women could do but little feasting and drinking of wine without money, it answereth all things. Just as there is a currency in all lands, so in the kingdom of heaven faith can truly be called the money of the kingdom; with that in hand the thing desired is obtained. There could have been no feasting on heavenly bounties or drinking of wine from the true Vine without faith; this

precious money is absolutely necessary, and without it it is impossible to please God. Every man who went into the vineyard received his penny a day. By this currency the Elders obtained a good report. It enabled them to embrace the promises, walk in the fiery furnace, stop the mouths of lions, open prison gates, subdue kingdoms and receive their dead again to life. It "answereth all things." Now, just as in all lands there is the true coin and counterfeit, so there is true faith and faith (so-called) that is counterfeit. True faith must come from the heavenly mint, and is the gift of God. Each of the redeemed family receives from their heavenly Father just as much (and no more) as he has willed they shall have. Each in the vineyard received at the end of the day a penny, and whatever the day may have been they each will receive the amount the Master determines. If it be a day of sorrow, or of darkness, or sin-sickness and self-loathing, yet at the end faith is increased by the Master's good will. For unto him that hath shall be given. Just as money is needed for the necessities of life, so where faith is, the trial will not harden the one under it, but soften and humble him, causing him to look to the Hand from whence it comes, and in all prayer, praise, sorrow (godly sorrow), repentance, believing, receiving, glorying and resting, faith, the currency of heaven, must be in constant use. It is the possession of this money that keeps every heir of heaven from legal bondage and death. Of Abraham it is written that being not weak in the faith he considered not his body now dead, neither the deadness of Sarah's womb; he staggered not at the promise through unbelief, but was strong in faith, giving glory to God, being persuaded that what he had promised he

was able to perform. Thus faith answers all things. It is the only currency that will "buy the truth, and sell it not; also wisdom, instruction, and understanding." Sin-sick, laboring souls need food and healing. Jesus said, "Believe ye that I am able to do this?" The answer was, "Yea, Lord." He replied, "According to your faith be it unto you." They need the bread of life; faith procures it. When the brethren go to our spiritual Joseph for bread because the famine is sore in the land, they go with money in their hands, which is returned in their sacks' mouths, from which we see that faith is increased in the using thereof. Now the money of any country is known by the image and superscription it bears. Just as the Roman coin handed to Jesus bore the image and superscription of Cæsar, so this heavenly money bears the image of our Lord Jesus Christ, who is the embodiment of love. Its superscription is "The faith of God's elect." It will not pass in the devil's domains. It will meet with persecution and rough usage there, but in the kingdom of God it will answer all things.

G. R.

TO OUR DELINQUENTS.

WE are sorry it again becomes necessary to call attention to the fact that many of our subscribers have neglected sending in their subscriptions, and we ask all such to please remit as soon as they possibly can. We have to pay our bills promptly, and when we fail to get what is due us it makes it hard indeed to meet our financial obligations, so please examine your dates and if in arrears do unto us as you would have others do unto you.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson.)

The Warwick Old School Baptist Association, convened at Middletown, Orange County, N. Y., June 4th, 5th and 6th, 1924, sends greetings to those with whom she corresponds.

DEARLY BELOVED BRETHREN:—The words to which we shall call your attention in our annual Letter are found in John xiv. 15: "If ye love me, keep my commandments." They are the words of Jesus to his disciples, and do not apply to any one else, neither can any others receive them. In fact, no Scripture is given in a spiritual sense to the world at large, for it is declared, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus it is to be seen that it is the man of God, or the people of God, who need reproof, who need correction and instruction in righteousness. No others have any knowledge of him, neither can they know or desire him, because the things which are his are spiritual and the natural man cannot receive or discern them. One says, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." There are those who are living witnesses, companions in tribulation and in the kingdom and patience of Jesus Christ, who were in the Isle of Patmos, for the word of God, and for the testimony of Jesus Christ, "who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth," and unless we are followers of him and can testify that he is the way, the truth and the life, certain it is we are not his manifested disciples. Perhaps

there never was a time when visible proof of the discipleship of the Lord's people was so little in evidence as it is to-day, when there was a greater need that the trumpet of the Lord should be blown from the housetop, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Zion needs to be aroused to the need of walking in the precepts and examples of her exalted King; she needs to come out, stand aloof and apart, and be separated from the world, and touch not any unclean thing. There is a great disposition on the part of the so-called churches to-day to conform to the world and compromise with Satan, and Old Baptists are not altogether guiltless. Can a man serve two masters? Will he not love the one and hate the other? Paul wrote unto the Hebrews, saying, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." We know a little band of believers, although without a pastor, and without preaching save three or four times a year, yet they meet regularly twice each month to sing and talk of the things of Jesus. We commend them to you for consideration and emulation. There will be lions and bears in the way, of course, to hinder and discourage us, but we must not give up; rather let us set our faces as steel against all opposition, and in the strength of the Lord we shall conquer and triumph. When John saw him who was in the midst of the seven candlesticks, who held the seven stars in his right hand, he was told to write unto the angel of the church in

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: be thou faithful unto death, and I will give thee a crown of life." Those who are fighting the warfare from which there is no discharge in this life should be faithful, even unto death. To the Ephesians Paul wrote, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Oh that we might behold our Leader, the Captain of our salvation, and take courage, "forgetting those things which are behind, and reaching forth unto those things which are before," "press toward the mark for the prize of the high calling of God in Christ Jesus."

"If ye love me, keep my commandments." On another occasion Jesus said, "If a man love me, he will keep my words." His commandment was that ye love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." With the searchlight of truth turned upon us let us take stock, examine ourselves and see if our light is so shining that others may see our good works and glorify our Father which is in heaven, or whether we are hiding it under a bushel and subjecting ourselves to the censure and criticism of those who are without because of our conduct. Are we watching over one another for good, or are we seeking occasion to find fault and kill our brother? Do

we make a brother an offender for a word? Are we like Ham, doing all we can to expose the shortcomings of our kindred, or like Shem and Japheth, go backward with the garment of charity to cover their faults? Are the undershepherds faithful to the Master's cause, and is their service rendered from a loving heart, with fervency and zeal, giving all diligence to make their calling and election sure? or is it for leadership or filthy lucre's sake? Do they count their own lives dear, considering their own welfare and comfort, or do they desire to spend and be spent, being instant in season, out of season, going whenever, rain or shine, hot or cold, and wherever the voice is heard, Come over and help us? We fear that a great deal of the cause of Zion's condition to-day, her indifference and lukewarmness, as well as much of her disorder and distress, is to be laid at the door of those who have the oversight of the flock. Likewise, we would inquire of those who compose the various churches if they are thoroughly awake to their obligations to each other and to the gifts the Lord has given them? Are you familiar with, and do you administer of your carnal things to the needs and necessities of those who serve you, through whom you receive spiritual things? We have known of cases where ministers, although almost destitute of worldly goods, have had to pay their own railroad fare to go and serve churches for months, and perhaps years, without receiving a penny towards even their expenses, to say nothing of their time. Is not this muzzling the ox that treadeth out the corn? We would also ask what consideration the poor of the flock receive

at your hands. Are your deacons familiar with their needs, and do they acquaint you with them, and do you supply them? Do you visit them with those things of which they severally stand in need, with clothes for him that is naked, wherewith he might be warm, and with food for him that is hungry, with which he may be fed? Are you thoughtful of the care of your meetinghouse, or glad when meeting is over that the roof did not fall in while meeting was going on? Not long ago we heard a minister say he would not be surprised if the roof fell in while services were being held at a certain place. We mention this, brethren, to show you that our imagination is not running wild. Such things ought not to be, and there is no excuse for them, especially at such places as the one referred to. We doubt not that similar things can truthfully be said of other places. Beware, lest the Lord remove your candlestick from you.

While our communication is addressed to the churches and correspondence of the Warwick Old School Baptist Association, knowing that it is the custom to publish Circular Letters in the SIGNS OF THE TIMES, and believing what we have said is more or less applicable throughout the country we broadcast our message, if approved, hoping the Lord will stir up the pure mind of all who think upon his name, who profess to love him, giving them a right understanding of what is his will concerning them, and working in them that which is well-pleasing in his sight. "If ye love me, keep my commandments." Submitted in love.

R. LESTER, DODSON, Mod.

MARTIN D. FISHER, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in joint session with the several churches composing said Association, convened in the meetinghouse of the Middletown & Wallkill Church, Middletown, Orange County, New York, Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1924, to our sister associations with which we correspond, sends greetings in the Lord.

DEAR BRETHREN:—Again in the providence and grace of our God we are granted the sweet privilege of meeting your messengers in an associate capacity. Your correspondence is most helpful to us, and we desire a continuance of the same. Surely the gospel of the Son of God has been clearly and faithfully proclaimed, and when such is the case those who so proclaim it do and will find a warm and hearty welcome.

Our next session is appointed to be held on Wednesday, Thursday and Friday before the second Sunday in June, 1925, the place to be announced later through the SIGNS OF THE TIMES, and we shall be glad to meet your messengers again.

R. LESTER DODSON, Mod.

MARTIN D. FISHER, Clerk.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

OBITUARY NOTICES.

Jonathan Collins Buster was born in Morgan County, Tennessee, August 29th, 1842, and died in the hospital in Kingman, Kansas, June 21st, 1924, aged 81 years, 9 months and 22 days. He was stricken with paralysis more than a year ago, and while he recovered sufficiently to be up most of the time, and to be out to meeting a few times, his health gradually failed from that time. During the last few months complications set up which impaired his respiratory organs and his heart. He retained consciousness until the last, and bore his affliction with great fortitude. He seemed to be just waiting for the Master's call, and often expressed his readiness to go. He moved from east Tennessee to Illinois, with his parents, when a child, and afterward to Missouri, where he lived when the Civil War broke out. He enlisted in Co. D, 18th Regiment of Missouri, and served during the War. While at home on a furlough he was married to Miss Martha Jane Franklin, March, 1862. To this union were born ten children, three of whom preceded him in death. His wife, three sons, C. F. Buster, of Elko, Nevada; F. J. Buster, of Northfork, Idaho, and A. E. Buster, of Cheney, Kansas; four daughters, Mrs. Lee Wheeler, Gilroy, California; Miss Mertie Robey, Wichita, Kans.; Mrs. Olive Heckendorn, Humboldt, Kans., and Mrs. Vaun Williams, Great Bend, Kans., fifteen grandchildren and fifteen great-grandchildren survive him. Brother Buster professed a hope in early life, and united with the Missionary Baptists, but soon discovered his experience was not in accord with their faith and practice, and joined the Primitive Baptist Church in Haskell County, Kans., where he had moved in 1883. He was baptized by Elder Rowland. A few years after coming to Kansas he located at Cheney, Sedgwick County, where he resided until his death. He was in the constitution of Pleasant Valley Church, now worshiping at Kingman, and was a constant attendant, having missed but few meetings during the thirty odd years the church has been constituted. He has walked to meeting, a distance of twenty miles, many times when he had no other means of getting there. For a short time the church was without a pastor, but when meeting-time came brother Buster would come, and if he could not meet with the church assembled he would meet with them in their homes. His mind and conversation were on heavenly things. One could not be in his company long without having one's mind called to the good things of Christ's kingdom. He was steadfast in the faith, and lived and died in an unwavering trust in the finished righteousness of the God who works all things after the counsel of his own will. About a week before he died he was moved from his home to the hospital in Kingman, where he could be made more comfortable,

if possible, and where he could be nearer his brethren, as most of the members of the church lived here, or near. His faithful wife came with him, and though worn by long watchcare at his bedside, remained with him until death separated them. Brother Buster had a large circle of friends, who will miss him. A vacancy in the home has been made that can never be repaired, but no place will be missed more than in the church, where he was held in high esteem, where his godly walk and conversation, his counsel and faithfulness shone as a lamp to the feet of the younger members.

Funeral services were conducted by the writer from his late home at Cheney, in the presence of a large concourse of sorrowing friends, after which his body was laid to rest in the Cheney Cemetery to await the time appointed when it shall be changed from mortal to immortal, and fashioned like unto the glorified body of the Redeemer. May the sustaining grace and comforting power of the Holy Spirit rest upon all who mourn and enable them to look to Jesus, who alone can heal our sorrows.

This is written and is being sent for publication in the SIGNS by a previous request of our departed brother.
J. R. HARDY.

James K. P. West died at his home in Snow Hill, Md., May 13th, 1924, aged 80 years, 4 months and 24 days. He was the son of Minus and Elizabeth (Dickerson) West, and was born in Worcester County December 19th, 1843. He spent his boyhood days with his father on a farm near Snow Hill. In 1865 he was married to Sarah Anne Jones, daughter of William and Elizabeth Jones. She lived for only a short while. In 1870 he was married to Amelia Kelley, daughter of Samuel and Dennie Kelley. He spent his entire life on a farm near the old homestead, until thirteen years ago, when he moved to Snow Hill, where he spent the remainder of his life. He had been in failing health for several years, but not until two years ago did he have a very serious attack, from which he never recovered. The end, though not unexpected, was a shock to the entire community. An only child, Anna Belle, by his first wife, has been dead since the year 1907. He is survived by his wife and seven children, three daughters and four sons: Mrs. William Sirman, Mrs. Edgar Carmean, Mrs. Theresa Lake, Dewitt M., James E., William B. and George P. Also thirty-two grandchildren, thirteen great-grandchildren and two brothers. He was a strong and loyal member of the Old School Baptist Church, and was baptized forty-five years ago in the fellowship of the Nassango Church, near Salisbury.

His funeral was largely attended. Elder Ker, his pastor, preached an able and comforting discourse from the words: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." His remains were laid to rest in the Old School Bap-

tist Cemetery at Snow Hill, six grandchildren acting as pall-bearers. Yes, he was ready to go, and when the kind summons came his spirit quickly fled away to join the happy throng. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

His loving daughters,

CORDELIA AND LULU.

Mrs. Eliza Angelina Edwards was born March 5th, 1843, and departed this life July 1st, 1924. She was first married to George Irvine, in 1860, and to this union five children were born: Minnie, John, Fannie, Kate and Bradie. After Mr. Irvine's death, in 1879, she was married to William Allen Edwards, and to this union was born one child, Nellie. She professed a hope in Jesus, and united with the Baptist Church early in life, and lived a consistent member ever after. She leaves to mourn their loss four children: Mrs. Minnie Brown, Mrs. Kate Gambell and Mr. Bradie Irvine, all of Fulton, Ky., Mrs. Nellie Fowler, of Okolona, Miss., and a host of grandchildren and great-grandchildren, also one brother, John Roper, of Texas, and one sister, Mrs. Kate Lunford, of Hickmon, and a host of other relatives and friends. Sister Edwards was a consistent member of Mud Creek Church, and was always present at her meetings when Providence would permit. She lived to the ripe old age of 81 years and 4 months. Sister Edwards ate a hearty dinner, and about six o'clock in the evening her daughter-in-law found her dead, sitting in her chair. Oh what a grand way to pass out of this old world of trouble to be with our blessed Redeemer to dwell for evermore. I will say to her children, Weep not for her, for your loss is her eternal gain. She outlived the pleasures of this old world. She remarked to me that she was just waiting for the summons from on high, for she was willing to leave this old world and try the realities of her hope. Oh what a grand blessing to be willing to leave this world, for there is nothing here that we should wish to stay for, considering that rich inheritance that lies just beyond this vale of tears, and I hope to meet her in the image of Christ to sing his praise world without end. Elder T. J. Prince and the writer tried to speak to the comfort of the children, relatives and friends, after which she was laid to rest in Rush Creek Cemetery to wait the voice of her Redeemer. May God bless her children and her church and reconcile them to him, for the dead in Christ have ceased from their labors.

Written by request of her family.

O. W. PERKINS.

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

T. L. Huff, Ga., \$1.00; J. C. Kenerley, Ga., \$10.00; Marion Hamons, Idaho, \$1.00.

M E E T I N G S .

The Siloam Association will meet with the Cowlitz River Church, at Riffe, Lewis County, Wash., August 8th, 9th and 10th, 1924. Those coming by train from the south stop at Chehalis, where stages go out to Riffe about 8:30 a. m. and 2:30 p. m. Morning stage arrives at Riffe about 11 a. m., afternoon about 4:30. Any going by train from the north will take the train at the Milwaukee depot at Tacoma to Morton, where train will be met Thursday, August 7th. There is a good highway into Riffe from the north, via Tacoma and Morton; from the south via Chehalis. A cordial invitation is extended to all.

SONORA A. HESS, Clerk.

Hazel Creek Association of Regular Predestinarian Baptists, will hold her seventieth annual session with Providence Church, about four miles northwest of Plano, Appanoose County, Iowa, commencing on Saturday before the fourth Sunday in August, and continuing the two following days. All lovers of the truth are invited. Trains will be met at C. B. & L. depot, Plano, Iowa, on Saturday to convey visitors to the meeting. For any other information address J. M. Cate, 502 East Franklin Street, Centerville, Iowa.

W. T. WALKER, Moderator.

J. M. CATE, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists is to convene at the residence of W. I. Zinn, near Meriden, Jefferson County, Kansas, on Friday before the second Saturday in September (12th, 13th and 14th), 1924. Meriden is on the A. T. S. F. R. R. Also a motor runs on the L. & T. from Leavenworth to Meriden, two or three times daily. From K. C. take the U. P. train writing to brother Zinn to be met at Grantville, or phone from Grantville to Meriden. Also busses run from K. C. to Topeka every hour, from whence the A. T. S. F. train leaves for Meriden at 8 a. m. and 5 p. m. For further information write to W. I. Zinn, R. 1, Meriden, Kansas, or address me at 1243 Polk, St. Topeka, Kansas.

MARY ELLISON, Clerk.

The South Arkansas Regular Primitive Baptist Association will, the Lord willing, convene with Bethel Church, on Friday, Saturday and Sunday, September 19th, 20th and 21st, 1924. Bethel Church is two miles north of Bearden, Arkansas, on St. Louis, S. W. Railway (Cotton Belt Route). Trains will be met Thursday evening and Friday morning. We invite all peace-loving Predestinarian Baptists, especially ministers, to meet with us.

V. R. HARRIS, Moderator.

**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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P H I L A D E L P H I A , P A

Meeting every Sunday 10:30 a. m.

ALL WELCOME

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevlins store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALTEE, Clerk, R. F. D. 1, Box 38.

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.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.

C. G. MILLER.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

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THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., AUGUST 15, 1924. NO. 16.

CORRESPONDENCE.

THE COMMUNION.

I CAN only give a very limited sketch of what was in my mind from two to four o'clock this morning. Whom seek ye? Jesus of Nazareth. I am he. (John xviii. 4, 5, 7, 8.) “She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.”—Prov. ix. 2. It was not by accident, nor a thing which happened to be, it was a prearranged thing, a foreordination of God. A commandment went forth, “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.”—Zech. xiii. 7. Here the wicked receive the full commandment of God. The sword is commanded to awake. “Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword.”—Psalms xvii. 13. These are men of the world, yet the hand of God. (Verse 14.) They are commanded by the Lord, and must do his commandment. All these are but links in the great chain of events which God in his holy, perfect,

divine, eternal purpose had made for the sure salvation of his loved ones, the bride of his beloved Son. Of all these links there is not one lap-ring nor slip-link which may be slipped in or left out, but to the contrary, each one forms a part of the chain, and each one is firmly welded in God's eternal foreordination. All these were by his determinate counsel and foreknowledge. (Acts ii. 23.) If there is one link of this chain of events which are employed for the fulfillment of these Scriptures left to contingencies that one link makes God dependent upon the hand, wisdom or power which comes in just at that time and helps him to do what he had predestinated. Our God is not dependent. He is God in all his purposes, and he manages and rules in all the things which he has purposed in himself to the fulfillment of his will. A holy law was with him, he made it, and would give it to his people. That law is strong and unyielding. It is for a people who are weak, and blind, and lame, and poor, yet that law is requiring. It requires perfect obedience, perfect holiness. It yields not a hair's breadth, even in the most minute point. The whole of the people to whom this stern law will be

given, either as a whole, or any single member of that ten thousand times ten thousand, and thousands of thousands, cannot in any way satisfy the just and holy requirements of that holy law. But with all this weakness and all these shortcomings God loved his people, and in the tenderness of his love and the power of his sovereign omnipotence he provides an holy sacrifice that will make sure the perfect salvation of all his elect people. (1 Peter ii. 9.) For this purpose we are told, "When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me."—Heb. x. 5. This was the Lamb of God, which taketh away the sin of the world. (John i. 29.) That is the only sin we know of, and this Lamb of God came to take it away from his chosen people. It was to this end he came, and this work he fully accomplished. All the circumstances connected with him from his conception in the womb of Mary to his ascension in glory were only parts which God had ordained for the fulfillment of his divine purpose in the taking away of the sin of the world, and the perfect salvation of all the members of the body of "the elect lady and her children." All this was because of the love God had for her in the truth. All the things our Lord did for her. He bare her sins. They were imputed to him, and were therefore his sins by imputation. He gave her his righteousness, and therefore it is hers by imputation. All this must be before she could eat the bread of life and drink the water of life. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John vi. 35. Therefore coming is eating, and believing is drinking. Then he informs them, "All that the Father giveth me

shall come to me; and him that cometh to me I will in no wise cast out." This is the only channel of salvation. His body crucified is the broken bread, and his blood spilt for his people is the holy wine. This is the holy communion of the Lord and his people. Every one who is brought to this table which wisdom spread in eternity, and are given to eat this broken body that wisdom slew and drink of this wine which wisdom mingled, has eternal life and is a child of God. We commune together, but not always in holy perfection. We are poor sinners, and ignorant, but our Savior is all holy, and he is not only wise, but he is Wisdom itself. (1 Cor. i. 30.) When he gave us himself he gave us wisdom. Now all this is revealed to us by his Spirit which he has given to us as our divine guardian. Therefore he communes with us in his own body and blood. We commune with one another in our communications and in the literal bread and wine. These are emblematical of the great and pure communion which our Lord gives us with himself and with one another by his grace shed abroad in our hearts by his Holy Spirit. Our communing together brings to our remembrance the dying of our Lord and his living again to intercede for us. In his love he gives us to feel the blessedness of his intercession, by showing our sins forgiven, and we draw nearer to our God in our gospel experience which he gives us day by day. In these sweet manifestations we draw nearer to him with our whole heart, and our affections leave the earth, or time things, and hunger for the eternal fullness of God in our beloved Head.

With my heart desiring the fullness of his presence forever, I am, yours in this blessed hope,

L. H. HARDY,

TOPEKA, Kansas.

DEAR EDITORS:—I am submitting for publication this letter from dear sister Bonnie Chick, which seems to me to be worthy of careful reading. As I copied I thought to abbreviate some, but it is such a wholesome, heartening letter, I found it hard to condense, for there is not one idle word in it. I have her consent to send it. Parts of it are especially comforting to me, but that which appeals to me most, as suitable to place before the people of God, is her daily walk and meditations on the way, and her determination to know nothing save Christ and him crucified, and to allow nothing to interfere with her loving duty of attending her meetings. I have seen more fallings away which had their inception in the gradual and increasing neglect of the assembling of the saints than in other beginnings. If there were more Marys like this dear sister, esteeming the privilege of sitting at the feet of Jesus, where he has promised to be with even two or three assembled in his name, there might not be such a nearly universal complaint of dullness and coldness in the churches. Too many when in trouble or distress, instead of seeking a balm in Gilead, go down to Egypt for help. Turning to the vain, delusive allurements of the world for relief to a troubled mind will never satisfy. But, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Nowhere else can we find a friend to help us on to God.

MARY ELLISON.

HOPEWELL, N. J., May 15, 1924.

VERY PRECIOUS SISTER:—Surely I can sing, "Wonders of grace to God belong." Your letter is here, and it does seem as if my heart is humbled beneath the mighty

hand of God. The next morning after I wrote to you I was left to feel cast down. Sister Pultz came before me, and I felt I would seek comfort in writing to her. Time did pass more quickly while writing, and it seemed the burden was lifted and I could lie on my bed that afternoon with a peaceful feeling that is indescribable. Truly as my physical strength came back I found myself dreading to take up natural duties again; I had such a sweet time reading and writing in the quiet of my room. I was not lonely a moment. What a wonderful God is ours. Oh dare one like me claim him to be mine? But, dear sister, I do hope I have been taught the truth of the words Jonah had to avow: "Salvation is of the Lord." I hope it is the light shining within that makes my heart appear as a cage of unclean birds. Could any one but he who sees himself a wretched, debased sinner cry to him for mercy? I have to cry, He is merciful to me, and his blessings are manifold. I have nowhere else to flee. No sanctuary, Lord, but thee.

My precious sister, I intended to begin by telling you I know just where you are. I know your desire to know what is right for you to do. It still seems to me that He has placed Marthas and Marys in the church even in this day. Mary was not cumbered with service in natural things. It was her lot to sit at the Savior's feet and talk of the things that lay nearest her heart, while Martha was cumbered with many natural cares which marred the spiritual enjoyment that was Mary's. Did not the Savior say that Mary had chosen the better part? Not that Mary could have done this if left to herself but to me it is a setting forth of the two classes we often find among the Lord's people to-day. Some, it seems, cannot feel to let anything stand between them

and spiritual delights, and miss no opportunity of meeting with His people; all natural cares and duties drop into insignificance, while others are so cumbered with them that they cannot lay them aside to attend to the things of the kingdom. How much of the joy they miss, and yet (to a certain degree) the Marthas are needed as well as the Marys. I, too, have often felt I should go to others in sore distress, but at times have been so weak, physically, I felt I did not know how to go. I worried about this, and realized that in many instances I felt no burden to do so. I wondered if I were just purely selfish, for if I went I was so glad to get back to my own room, where I could read and write quietly. For a long time I have felt wretched, to be placed where I could not spend time in these ways. I would fairly dread going places to visit, knowing they could not understand if I felt to sit and write for hours. Perhaps at those very places there would be a great desire to write, and I could not rest until I did, though cutting remarks might be made. Dear one, I feel our experience in this line has been much the same. Surely the world has lost its charms. Even natural conversation has become a burden. I cannot even read the things that would be considered educational. I never had a good memory, but I have found God's power wonderfully manifested toward me in regard to being enabled to remember passages of the Scripture, and hymns that have come to me with power. Am I too strict, too narrow? Somehow I have been made to fear everything that would take my thoughts to natural things. At times I do read descriptions, and I have (but not very recently) read some short stories, but it seemed like time wasted, and I have been made to

feel it is far better to spend the time reading of God's goodness and power. I feel if each moment of my life were spent thinking upon him it would only be right. But, my precious sister, with all these feelings, I find myself looking with pride around our place, because it is well kept. I find myself planning to make my room look more attractive, while all the time I know a bare room, with a board for a bed, would be a most peaceful dwelling-place if I could feel his presence. Pride, cursed pride, besets me on every hand. Can it be that I am all natural, and that I do not fear God, or long to please him instead of man? My natural friends have long ceased to expect me to enter into worldly pleasures with them, but look at the evils that beset me day in and day out. Can you follow me, dear sister? I am such a mixture, I am never happier than when feasting on the things of the kingdom, but still beset with a natural pride, that you would not think one who has had to be so crushed would still have. What can be before me to crush this, if what I have already passed through has not done it? For awhile He has not left me to sink so low as in times past. In each trying place it has seemed as if I could feel the power of the words, "Let every deep-felt care of mine be trusted with the Lord," and there has been a rest from terrible distress I once felt.

Dear one, I do not know when I last wrote you, but I have looked for a letter, and wondered, as it seemed to be with me before this sickness, if you were shut up and could not write. My heart aches for you in your trials. I hope it is the Lord's will that you may have a quiet season in which to meditate and write of the things you love most. How the dart hurled by Satan must have hurt you, and yet God proved his word, that "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."

How I should love to see you. Your interests are mine. What a mystery, strangers in the flesh, but knowing each other better than many with whom we have been thrown for years. God bless and keep you. May he give you many more sweet messages to his children.

May 16th.—My dear, precious sister, while working around this morning I was thinking of the many comforts I have, and the pride that tells me to make things look attractive, and I felt that the money spent in idle show surely could be put to better use. I thought of Jesus telling the rich man to sell all he had and give to the poor. I have always been bountifully provided for, and I fear I often spend what I have foolishly. Only this week I had been reading some of your letters, and among them the one in which you spoke of certain words coming to you. It did seem strange that only Wednesday I had asked brother Hill what the words meant, and he said he could not tell me. They had been much on my mind, then to think you mentioned this incident in your letter. While writing yesterday my heart was so full that this did not come to me, but when I was clearing the breakfast table, thinking of the things I have written, the oneness of our thoughts, even in this, seemed wonderful. You had had this on your mind also. How can we doubt there is an all-powerful God? The wonder of it all increases. My finite mind cannot grasp it. My being fairly becomes on edge when I try to fathom the depths of both the riches and wisdom of God. This joy is akin to pain.

Dear sister what is it that makes our thoughts turn to those we have never seen? This love cannot be natural. It does not seem we are so far apart; a felt sense of nearness comes. As I sat here writing I felt a yearning desire to meet you. We know not what is in store, but if it is the Lord's will that some day I shall do so, nothing can hinder. The friend, of whom I have written you, and I have hoped that some time we may take a trip west together. I have not felt there would be much pleasure in it for me if I could not meet with Old Baptists on the way. How wonderful if in time she should love these people, too, and find her chief joy in such a trip was to meet and mingle with the saints of God. We have taken short trips together, but never have I felt that I could be gone from my meetings. I feel I would be utterly wretched taking a long trip if I felt I were forsaking my meetings. From my earliest experience I have felt that nothing should come between me and these, if I were physically able to go. I went to Trenton one week-end, the fall after I was baptized, intending to stay until Sunday night. Sunday morning I awakened, feeling restless and condemned, knowing I was in easy reach of home, as our trolley ran right by my friend's home. I was indeed troubled, so I wakened Elizabeth and told her how I felt. She, being a natural friend, I feared would be a little provoked, but to my surprise she told me if I felt that way she knew I could not be content to stay. I got up and dressed and reached home at 10 o'clock. When I came in the house an expression of gladness came over my father's face. God in his mercy has never put me any place where I was denied this privilege. Two winters come before me. One I spent at my sister's, in

Maryland. There was much snow and ice, but the trolley did not stop running, and I could get to Baltimore each Sunday. The following winter a friend at Black Rock lost her only sister, and was alone. When I went down to the funeral she asked me to stay with her, and I said I had nothing to hinder me. We were eight miles from the station, and twenty-five miles by train from Baltimore. There was not a week-end I could not get to the meetings. The winter before the roads in the country had been so blocked there were many week-ends they could not have gotten me to the station. It just seemed as if I could not cease wondering at the goodness and mercy of God to me, and so it has been all along.

My dear, dear sister, what will you think of me for sending such long letters? I had no idea when I sat down to write where my mind would be led. Many things I have written were far from my thoughts. May God give you the spirit of forbearance. I wonder often if, like Ahimaaz, I run without a message. It just seems as if I cannot work or do anything at these times until my mind is unburdened.

Deepest love.

BONNIE CHICK.

NEWARK, Del., May 31, 1924.

DEAR BRETHREN:—If you have any spare space in the future, and it will not crowd out better matter, you may insert these remarks in the SIGNS.

As I opened the Book this morning, in quest of a portion of Scripture I had in mind, the first verse that came to my notice was, not that for which I was seeking, but one upon a far different subject than that I had in mind, and as my mind was enlightened upon these words I feel to record them. There was a power in

them to me, and if they are for some one else they shall prosper whereunto I send them. These are the words: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor. ix. 10. I assume Paul was speaking regarding the temporal necessities that are due a minister of God's calling, as he had occasion to say in the preceding Scripture, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Now who is "he that ministereth seed to the sower"? It is the Lord Jesus Christ, for who else but him supplies our carnal or spiritual food? Does he not say, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof"? As I see it, all I have of this world's goods, be it little or much, I consider I am but a caretaker of it. The one who has the nature given him in conception to freely distribute is highly blessed indeed, for that one can sometimes see a brother who has the nature to withhold more than he should when his pastor or a brother in need should have a portion to sustain life in him or his family. While at times it seems hard to part with these temporal things which are given us, for "he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown," yet if we had a more ready mind to administer to the comfort of those deserving we no doubt would reap more spiritual blessings, and even temporal blessings, than we anticipate, "and multiply your seed sown, and increase the fruits of your righteousness."

Therefore it seems that if we give more bountifully, with a free heart, we invariably receive spiritual and temporal blessings or favors which we could not possibly anticipate, and if it is given in the spirit of love, expecting nothing in return, it is as bread cast upon the waters, returned after many days. "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward, * * * and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Thanks be to God for this unspeakable gift. Jesus is the gift sent down from heaven. While we require temporal things upon which to exist in earth this Gift freely supplies it all, as well as spiritual food; money is not required for that. "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. Wherefore do ye spend money for that which is not bread?" Here is the discrimination between grace and works: grace is free, and the gift of God, and works will not avail unless blessed of grace. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." This Gift is immutable and infinite. The Giver therefore is greater than the receiver, for his own words are, It is more blessed to give than to receive. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." "Thanks be unto God for his unspeakable gift."

J. B. MILLER.

XENIA, Ohio, June 8, 1925.

DEAR EDITORS:—My mind has been impressed while sending in my subscription to write some for publication, if you feel that you can consistently publish it. I am an entire stranger to both publishers and editors, having never met them in the flesh, but we have dwelt together in unity since before time was, I am made to hope, and if so it will so remain throughout time and eternity. I desire to set forth, if the Lord will, as plainly as I can, the doctrine and order believed by the church of my membership, not as a criterion to go by, but to be honest with our brethren. Two cannot walk together except they be agreed. Those who believe they can walk together and not agree are certainly not going to strive to keep the unity of the Spirit in the bond of peace. We indorse the SIGNS OF THE TIMES in substance. It is the only paper that has come to our notice in recent years that sets forth the desire to earnestly contend for the faith once delivered unto the saints. This encourages us to believe that it is of the Lord. Others claiming to be Old Baptist papers have come to our notice which unify the Ashdods, Ishmaelites and Hagarites, confuse the little Isaac and deceive for a time. We believe in the new birth as set forth in the SIGNS of May 1st, 1924, by Elders Lefferts and Dodson, and for which we have no apologies to make. We also indorse the article of Elder Frederick W. Keene in May 15th issue. Those same poor base creatures entered the ark with Noah. Peter saw the same debased creatures embraced in the sheet let down from heaven. Just such characters I desire to dwell with, but would rather hear the Lord speak to Job (the church) out of the whirlwind than to sit and listen to Elihu. We have no more to do with our

common salvation than we have to do with our eternal, both are absolutely of the Lord. Who having journeyed throughout the different walks of this earthly life, with their earthly aspirations high and lofty, and by the unerring hand of almighty God being in the eyes of this vain world debased and despised, but in the unerring hand of him who brought him a jewel of great price, upon reading the editorial of Elder Ruston's in the June 1st number but can say, Surely that which is sharper than a two-edged sword has pierced deeper than the natural heart? We indorse it all. We also wish to state that we do most heartily indorse Elder Leffert's article in May 15th issue on second Corinthians, also the article by Elder Vaughn in the May 1st number. As to the election, every heaven-taught child knows the struggle began before the child was born, therefore neither life nor death of either infant or adult can ever change it. As to predestination, we believe Christ is head over all things to the church; the "all things" include both the doctrine and the order. We have no power to set the bounds of either, for we believe it is all absolute, and in God's hand, and his only. We believe in the absolute separation of church and state, and that Old Baptist ministers have no scriptural authority whatever to mix in politics. As to associations, we heartily indorse them, but will not knowingly fellowship those who handle their church troubles through the association, and in sending trouble back to the churches, that it be not by a mere act, and allow two or three to poison the mind of the entire association. As to yoking the ox and the ass together, we believe the regeneration of Jesus Christ should not upon any occasion worship with the unregenerated denominations of

Adam. We desire the fellowship and correspondence of all those, we trust, who know it is more needful to admonish, rebuke, and rebuke sharply, that we remain steadfast in the faith, than to have some coming around patting us on the back and telling us what godly fellows we are when there is not a drop of godly blood in our mortal bodies.

Farewell to all who love our Lord Jesus Christ in sincerity and in truth.

W. A. FERGUSON.

MOHLER, Oregon.

DEAR EDITORS:—If the heavenly Father will guide my faltering pen I would like to try and tell you all what the old SIGNS does for me. While I am not a subscriber, I get it quite regularly, and oh if I could only tell you how many, many times it has seemed to come just in time to save me. Save me from what, I often wonder, and it makes me shudder and draw back when I look at the vileness within. Now please do not misunderstand me when I say it saves me, for I do believe in the all-powerful God, and that nothing whatsoever shall keep him from his own, but I also believe that his own are often far from him, and that it is through sorrow, tribulation, sickness and death we are allowed to touch only the shadow of his robes; not death to the body, but death to desires and pleasures of this world. I have read the SIGNS for many years, and hope to be able to read it as long as I live, for it is the only reading there is any kernel in to me. The SIGNS as long as I have read it has had the same sound and has sent forth the same faith: the power of Jesus, the absolute predestination of all things according to the plan and purpose of God Almighty, the sinfulness of man and the righteousness of his Redeemer. One of

my greatest comforts in this swiftly passing thron'g is to know that I am a sinner, for Jesus died to save them that were lost. My dear old father is the only one of like faith I ever meet any more, and I am sending two dollars for the renewal of his subscription. Mother has been dead for over twenty years, but he still gets the SIGNS in her name, so please do not change it.

The least of all, if one at all, trusting in the mercy and grace of Jesus,

CAMILLA WILKES.

MARSHALL, Va., July 27, 1924.

DEAR EDITORS:—In this I am sending you money order for two dollars. My time expired in May, but the paper has continued to come, for which I humbly thank you all. Mine is the only number that comes to this post-office, and is all the preaching I get. Once in a great while I get to meeting, but the dear old SIGNS comes regularly twice a month. I think the editorial in the July 15th number is one of the ablest and most comforting sermons I have ever been privileged to read. I am not very far from Elder Lefferts' home, and one of his churches, but very seldom have the pleasure of being there. But it is all right, the blessed Lord knows just what is best for me. If I could get to meeting often I might get puffed up, or the brethren might get tired of me. I am very lonely much of the time, but the dear Savior was lonely. He says, And of the people there was none with me. It is a little comfort to me to think of his loneliness.

I would like to see something written on "sifting." Once when it was my lot to be exceedingly cast down and troubled these words were given to me: "Satan hath desired to have you, that he may sift you as wheat." I cannot help hoping that this sifting is the cause of much of

my trouble. I do not think even one grain of wheat will be lost, and perhaps there is a grain in me.

With a prayer for all the household of faith, and for the editors in particular, I am the very least of all,

HATTIE L. WALKER.

NORTH BATTLEFORD, Sask, Ont., Jan. 26, 1924.

DEAR EDITORS:—Find enclosed \$5.00, \$2.00 for the precious family paper, and \$3.00 for the poor of the flock, for I am sure they rejoice on its arrival. Just a line to let you know I have a feast when it comes, full of the bruised corn, as one of the number said, no husks, all glory and power to God the Father, the Son, God the Spirit, the Word made flesh to his chosen in Christ Jesus. All God's truth must be fulfilled. We know in part. When I read Mary Ellison's letter in January 15th number I rejoiced, for we both know in part. It is a wonderful letter, and the title clear. If I had the wings of a dove I would fly home to my friends. God has placed me here and if it is his will that I should meet the dear friends in Jesus the way will be opened. I give the SIGNS to some people to read who do not want to take it.

Love and greetings to one and all.

(MRS.) KENNETH FINLAYSON.

BROOKLYN, N. Y., July 21, 1924.

DEAR ELDER DODSON:—I thank you much for writing that article for publication in your church paper. It was indeed nice of you to say such kind things about mother. Inclosed please find check for two dollars for subscription to the SIGNS OF THE TIMES, with the request that the paper be sent in memory of mother to some member who is unable to pay. Will you kindly notify the publishers of mother's death? I thank you.

KATHERINE FISCHER.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ACTS VIII. 33.***"In his humiliation his judgment was taken away."*

We have been asked by a sister to use the above words at the head of an editorial. As much as in us is we desire to comply with such requests from our kindred in Christ. If the Lord stirs up the pure mind of his people and implants in their hearts a desire to know what the Scriptures teach, he is able to give the pen of a ready writer whereby their questions will be answered to their satisfaction, edification and comfort. All who have been taught of him know full well that he must enlighten the mind of his servant and give him understanding in order that he may be able to set things in their proper place. If we know our own heart we earnestly desire, both in speaking and in writing, to shew ourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. While we do not wish to court the favor of man, we are confident if we give expression to the things of God they will find lodgment in the hearts of those begotten of him and we will have their approval. There is abundant scriptural proof of the fact that God dwells in his people, and we can truth-

fully affirm, if we have any knowledge of the Lord's mercy, his longsuffering, his forbearance and lovingkindness, it has come to us in a way of life at the hands of our brethren. Surely they have not dealt with us as we have deserved to be treated by them. It has greatly encouraged us at times to realize that we have brethren who can and do feel for us, whose prayers are continually going out to our covenant-keeping God to make bare his arm in our behalf and fill our mouth with such things as will be suited to the needs of his children.

The words referred to are only a portion of the the thirty-third verse of the eighth chapter of Acts, and considered by themselves at best can present only a part of the picture. In order that we may have a more complete background it will be necessary to bring to view some of the surrounding scenery, or the conditions leading up to and following after the utterance. In those days, as in these times and all other ages, the world was not a friend to the cause of righteousness. The forces of good and evil have ever been arrayed against each other. Paul tells us in the beginning of the chapter, "At that time there was a great persecution of the church which was at Jerusalem." He, himself, as Saul, having no knowledge of God, "made havoc of the church, entering into every house, and haling men and women, committed them to prison." Because of this persecution, the saints were "scattered throughout the regions of Judæa and Samaria," but "they that were scattered abroad went everywhere preaching the word." Though scattered, they were the "elect according to the foreknowledge of God," and "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." God's people can

never be so scattered, or so far off but that his all-seeing eye is ever upon them, and he supplieth all their needs. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." The eunuch of Ethiopia is a type of the church in nature; she is black as the tents of Kedar, and her place of dwelling is desert, and she is as powerless to change her condition as the Ethiopian is his skin or the leopard his spots, but God having begun a good work in the eunuch's heart, continues that good work by sending Philip to meet with him. As the eunuch read Esaias the prophet, "The Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest what thou readest?" Philip's heart seemed to have delighted toward this one with whom the Lord was dealing, for he "ran thither to him," and the question he asked of the eunuch was evidence of the bond that bound them. It was the very question which he desired most of all to have answered. As the king of old was troubled about his dream, which none of his wise men or magicians could tell him, and Daniel, the prophet of the Lord, came telling not only the dream, but the interpretation thereof, so Philip saw into the very depths of the secret places of the soul of this one who realized he was black and in a desert land, and as he spoke the language of his heart he had the witness within that Philip was a true prophet of the Lord. His reply could only have endeared Philip to him more than ever: "How can I, except some man should guide me?" What a confession to helplessness and dependence upon the great Teacher. "And he de-

sired Philip that he would come up and sit with him." Oh how the poor heart that is hungering and thirsting after righteousness yearns for the messenger of the Lord to come this way, that he might come in and tarry in his house, in the place where he dwells, and deliver the message of the power and the peace of the gospel of the Son of God. "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." What an appropriate figure inspiration uses here to typify the spirit that moved every thought and action of our blessed Lord. Guile was never found in his mouth, and when he was reviled he reviled not again. As a sheep, inoffensive and harmless, he was led to the most ignominious slaughter of all ages. While his humanity was weak and cried out against the bitterness of the cup, being led of the Spirit, he could say, "Nevertheless, not my will, but thine, be done." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and being obedient unto death, even the death of the cross." When his hour had come, he opened not his mouth to utter a word of complaint or objection, not a single struggle did he offer against his crucifiers. Unto such an hour and to die such a death came he into the world, according to the will of God. What great condescension that the King of glory should bow the heaven and come down into this world of degradation, to hang upon Calvary's cross between two thieves, and yet without a semblance

of revenge or pride in all that he said or did. He was thus manifested to be the Son of God, or the Son of love, for God is love.

"In his humiliation his judgment was taken away." In his mortification and abasement he was deprived of his capacity to judge, and as they crucified him, "and the malefactors, one on the right hand, and the other on the left," he said, "Father, forgive them; for they know not what they do." In the Spirit he was perfectly resigned to the Father's will, and there is nothing on record to indicate that he desired any compromise, or that his own will should prevail in any way whatsoever, for he rendered a perfect obedience. Who, then, shall declare his generation? Who shall tell of the manner of his coming? He was conceived of the Holy Ghost, born of a virgin, in a manger, and there was no place for him in the inn. Who shall declare the purpose of God in his advent into the world, his sufferings, death and resurrection? Who shall explain the necessity of his life being taken from the earth, the dying of the Just for the unjust, and the power which wrought in him when God raised him from the dead? There can be but one answer to these queries: Those to whom is given "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." Only they that go down to the sea in ships, that do business in great waters, see the works of the Lord and his wonders in the deep. They must pass through the gall of bitterness, and be made to know that vain is the help of man, and cursed is the man that maketh the arm of flesh his trust, before they can discover the pearl of great price and know

that great and marvelous are the works of our God in the salvation of his people. No others can declare the generation of him whose life was taken from the earth, whose kingdom was of this world. "And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" What is the answer? "Holy men of God spake as they were moved by the Holy Ghost;" they prophesied of one whose name was "Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Truly he was full of wonder, the man of wisdom, and the government of his kingdom is upon his shoulder. In that kingdom where Jesus reigns, peace prevails and he is the "Prince of Peace," and those who are bone of his bone and flesh of his flesh seek peace, and pursue it. In the day when the Lord alone shall be exalted the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." How wonderful when the Lord fills the mouth of his servant and he is enabled to preach Jesus, the Alpha and Omega, the first and the last, the beginning and the end, who liveth, and was dead, and, behold, is alive for evermore; preach Christ, and him crucified, as the Way, the Truth and the Life. The Scriptures testify of him. Therefore, whatever Scripture is used, whether in the Old or the New Testament, Jesus is the sum and substance of it, and "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not

manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." This is the word that searches all things, yea, the deep things of God, and when it is preached in demonstration of the Spirit and with power to one it shows him all things whatsoever he did, and he is made to ask, Is not this the Christ? It shows him that Christ is all his worthiness and that he should not trust in himself; that to be like Jesus he must be humbled, brought low, and "in his humiliation" his judgment must be taken away. He is thereby made willing to submit his case to the brethren and be subject unto them. In the case of the eunuch it had to do with one outside of the visible church, and there was such power and sweetness in the opening up of the word to his understanding he was made to say, "Here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." There are evidently many who are followers of the flock to-day who have not been brought sufficiently low as to have their judgment taken away in their humiliation, who do not really and truly believe with all their hearts that Jesus Christ is the Son of God, else they would do as the eunuch did and follow in the footsteps of their Lord and Master. We would that it might please our heavenly Father to lead in a plain path and make straight the way of the Lord before them, that they might take up the cross and follow him. This matter is one between the individual and his God. All the servant can do is to preach Jesus, and this is done only as he is endowed with power from on high. We

wish to emphasize, however, that the humility of Christ did not end at the water's edge. Truly he did humble himself in demanding baptism at the hands of John, and none realized this more keenly than did John, as was clearly shown by what he said, but the humility of Jesus was unchanging, everabiding. There are those in the church to-day who act as though they left their humility outside when they were received into the fellowship of the church and were baptized. They are no longer willing to subject themselves unto the brethren, but in the lusts of their pride and desire for leadership boast that they will not take orders from any one on earth. Nothing but wreck and ruin can follow such a course. We would to God that he might make known unto them that he dwells in his people, that "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" One may proclaim love and peace from the housetop, and yet every action proving selfishness to be the foundation upon which they are building. Let the servant remember Peter's exhortation to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject to one another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." We would like to impress indelibly upon the mind of all the inspired writing; "How beautiful are

the feet of them that preach the gospel of peace, and bring glad tidings." In other words, how beautiful is the walk, the life, that makes for peace, and unity, and love. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Brethren, let us be nothing, and less than nothing, that Christ may be all and in all.

"Jesus the great, the mighty God,
A man of grief became;
In paths of meekness here he trod,
And bore the sinner's shame.

Humility, how bright it shined
In every act he wrought;
What lowliness of heart and mind,
Appeared in all he taught.

His love to men of sinful race,
Glowed in his tender breast;
For man he yielded to disgrace,
Forsaken and distressed.

Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful, angry word,
The dear Redeemer spake.

Oh may his meekness be my guide,
The pattern I pursue;
How can I bear revengo or pride,
With Jesus in my view?"

R. L. D.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in August (31st). All are welcome.

L. B. FORD.

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

Lydia B. Stewart, N. Y., \$2.00; Mrs. Kenneth Finlayson, Canada, \$3.00; Mrs. Katherine Fischer, N. Y., \$2.00; Marion Brooks, Calif., \$1.00; Henry C. Merryman, Md., \$2.50; Mrs. M. A. Drew, N. Y., \$1.00; Katharine F. Burch, Md., \$1.00; Mrs. Laura Elgin, D. C., \$2.00.

OBITUARY NOTICES.

Mrs. Rachel Moe Bogart, our sister in Christ, died at the home of her daughter, Mrs. William Fischer, in Brooklyn, N. Y., June 24th, 1924. She was born February 4th, 1839. She was united in marriage with Jonathan J. Bogart, to which union were born nine children, three dying in infancy, the six living being S. Wallace Bogart, Westfield, N. J.; Elmer E. Bogart, Steamburg, N. Y.; Clarence M. Bogart, Richland, Oregon; Mrs. Lillie C. Barton, St. Louis, Mo.; Mrs. Annie K. Shurter, Samsonville, N. Y., and Mrs. Katherine C. Fischer, Brooklyn, N. Y. Sister Bogart was a resident for over fifty years of Olivebridge, Ulster Co., N. Y., and she and her husband united with the Olive and Hurley Old School Baptist Church in the year 1886, where her membership was at the time of her death. Brother Bogart preceded her by about thirteen years, dying in 1911. The last few years of sister Bogart's life was spent with her daughter and son-in-law, Mr. and Mrs. William Fischer, in Brooklyn, N. Y., and she was enabled to attend meeting at the Ebenezer Church in New York City from time to time, where she was highly esteemed for the truth's sake. The writer visited her not a great while before her departure and was much comforted by her heavenly conversation. We are confident our sister has gone from a world of sin and sorrow to be at home with her blessed Lord and Savior, therefore we mourn not as those without hope. Her life was one worthy of emulation, and we hope those who are left behind may be reconciled to our Lord's will, remembering that it was he who gave, and that he hath taken away. We were called to officiate at the funeral, and used the twenty-third Psalm as a basis for our remarks. Interment was at Linden, N. J.

R. L. D.

Ray W. Caudle, son of brother J. W. and sister M. S. Caudle, was born November 8th, 1895, and died June 12th, 1924, from a bullet wound through his head. To all indications he was murdered, but by whom, and for what reason, has not been made known. He, with another young man, was living on a ranch near Lubbock, Texas. He was found dead by his partner on returning from work, lying outside the house. Circumstances point that some one shot him from within the house, as he was approaching after he had put up his team. His remains were brought back to Fort Worth, Texas, and laid to rest near brother Caudle's home. His loved ones are heartbroken over it, as this is the first death in the family of thirteen children. Brother Caudle told me this young man was a very kind, obedient son, and ever ready to take advice. He was of a quiet, modest disposition, and was never in any kind of trouble. The paper that gave notice of his death said, "No one knew of this young man;

having an enemy, and all his acquaintances were perfectly astonished at this incident."

Elders E. A. Moreland and J. H. Smith spoke comforting words at the grave where the young man's body was laid away. We feel to say to brother Caudle and family, Trust in the Lord, and be reconciled to God's will. We do feel to sympathize with them in their sorrow, but desire to say as Job did, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." While we as weak mortals cannot comprehend the purpose of the almighty God in the death of this promising young man, we would not question the wisdom of God, feeling he worketh all things after the counsel of his will. May the God of all grace give them of his Spirit to say, Not my will, but thine, be done.

Written by request.

MINNIE OFFILL.

MEETINGS.

The annual all day meeting of the Brookfield Old School Baptist Church, situated at Slate Hill, N. Y., is appointed to be held on Friday, August 22nd, 1924. The following ministers are expected to attend: Elder T. W. Walker, of Pennsylvania, Elder George Ruston, of New York, Elder R. Lester Dodson, of New Jersey.

F. S. MILLER, Clerk.

Hazel Creek Association of Regular Predestinarian Baptists, will hold her seventieth annual session with Providence Church, about four miles northwest of Plano, Appanoose County, Iowa, commencing on Saturday before the fourth Sunday in August, and continuing the two following days. All lovers of the truth are invited. Trains will be met at C. B. & L. depot, Plano, Iowa, on Saturday to convey visitors to the meeting. For any other information address J. M. Cate, 502 East Franklin Street, Centerville, Iowa.

W. T. WALKER, Moderator.

J. M. CATE, Clerk.

Providence permitting, there will be an all day meeting at the Lexington Old School Baptist meetinghouse, Lexington, N. Y., the fifth Sunday in August (31st). All who are seeking the truth are welcome.

GEORGE RUSTON.

The Maine Old School Baptist Association, the Lord willing, will meet with the Bowdoinham Church, at Bowdoinham, Maine, on Friday, Saturday and Sunday, September 5th, 6th and 7th, 1924. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

The First Kansas Association of Regular Old School Predestinarian Baptists is to convene at the residence of W. I. Zinn, near Meriden, Jefferson County, Kansas, on Friday before the second Saturday in September (12th, 13th and 14th), 1924. Meriden is on the A. T. S. F. R. R. Also a motor runs on the L. & T. from Leavenworth to Meriden, two or three times daily. From K. C. take the U. P. train, writing to brother Zinn to be met at Grantville, or phone from Grantville to Meriden. Also busses run from K. C. to Topeka every hour, from whence the A. T. S. F. train leaves for Meriden at 8 a. m. and 5 p. m. For further information write to W. I. Zinn, R. 1, Meriden, Kansas, or address me at 1243 Polk, St., Topeka, Kansas.

MARY ELLISON, Clerk.

The South Arkansas Regular Primitive Baptist Association will, the Lord willing, convene with Bethel Church, on Friday, Saturday and Sunday, September 19th, 20th and 21st, 1924. Bethel Church is two miles north of Bearden, Arkansas, on St. Louis, S. W. Railway (Cotton Belt Route). Trains will be met Thursday evening and Friday morning. We invite all peace-loving Predestinarian Baptists, especially ministers, to meet with us.

V. R. HARRIS, Moderator.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1924. Those coming by rail will be met Tuesday before the meeting, at Fairfax Courthouse, between the hours of two and six o'clock. Electric trains via Washington-Virginia Railroad leave the station at Pennsylvania Avenue and 12th St., Washington, D. C. every hour for Fairfax Courthouse. Please take notice that no trains will be met after six o'clock Tuesday evening, no trains will be met Wednesday morning, nor will any trains be met at any other point than Fairfax Courthouse. Those who expect to come to the meeting will greatly facilitate matters if they will previously notify either Deacon I. H. Thomas, Sterling, Va., or brother C. M. Turman, Arcola, Va. All brethren of our faith and order, especially the ministering brethren, are cordially invited to meet with us.

I. H. THOMAS, 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.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEM, Clerk, R. F. D. 1, Box 38.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California. C. G. MILLER.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

HYMN BOOKS.

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THE

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

MONROE, La., May 11, 1924.

DEAR FRIENDS:—I received a letter from Elder I. R. Greathouse in February that I am sending, and asking that if you feel your readers would like to see it that you please publish it. I have read and reread it in my poor faint way, and see so much in it that I feel others would enjoy it, too. I want to say that I feel the dear Elder did not get the meaning of my questions to him. David said, Praise ye the Lord. Who? Ye. Praise God in his sanctuary. Whose? His. Praise him in the firmament of his power. I want to say that he says he seeketh such to worship as worship him in spirit and in truth. If so, they are spiritual worshipers, and are always pleading in the name of the truth. No instruments but those that are tuned by his holy Spirit have ever looked upward. When the blower of the trumpet sounds it has no uncertain sound, and those who have ears to hear all acknowledge the sound. What the dear Elder says in his whole letter is true, but I want to say that I deny having ever attempted to worship our God only in the name of

Jesus. All the other thoughts I have been so filled with are not directed by his holy Spirit, and God forbid that I look back upon them. If I did not have another life I would be without hope and without God in this world. My grandfather left me the first two volumes of the SIGNS OF THE TIMES, and I have read after the Elders, brethren and sisters for years, and see much in their wonderful writings. Dear brethren, one and all, do not be discouraged, the battle has been fought and won, and He is making intercession for us; our seats are prepared.

Your little brother,

B. P. WHETSTONE.

BIRMINGHAM, Ala., Feb. 11, 1924.

DEAR BROTHER:—We went over to the church and saw Elder Valentine and the brethren in that part of Louisiana, and had some good meetings. Thanks to the Lord. I want to be thankful to the Giver of every good gift for the friends he gives me. I realize I am unworthy of the least blessing he bestows upon me in the multitude of his mercy. David wrote, Oh give thanks unto the Lord for he is good, for his mercy endureth forever,

You spoke to me of the use of stringed instruments in the worship of God. Under the legal or law dispensation in the service in the temple they used the organ, timbrel, harp, &c. Various animals, fishes and fowls are spoken of, some they were allowed to eat, and some were forbidden by the law to be eaten. These were only shadows, figures of the worship and walk of the people of God in this the gospel dispensation. If any of you can get anything to strengthen you spiritually out of a shadow, take it. I cannot. I prefer the substance. I delight in the living vital power. Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a 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."—Col. ii. 16, 17. Again, "For the law, having a shadow of good things to come."—Heb. x. 1. Again, Paul says, "Which was a figure for the time then present. * * * * Which stood only in meats and drinks, and divers washings, * * * * imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 9-12. Paul says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Not the circumcision made with hands. "Circumcision is that of the heart, in the spirit." So now in this dispensation Paul says, He is not a Jew, which is one outwardly, but he is a Jew which is one inwardly. Solomon's temple, and all that

pertained to it, with all the stringed instruments, were made with hands, and were only a shadow. The girls who danced before him all dressed alike, all making the same motion at the same time, were only a figure of the churches in order. Ministration means service. So Paul says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Now then, if you want the inferior, if you want that which has no taste, that which has no vitality, no life, get you an organ and help yourself; there is only the harmony of sounds, while we who worship in the spirit, taste of "the good word of God, and the powers of the world to come," assembling around a table, the food on it prepared by the King of kings and Lord of lords, "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." Yes, called you out of the shadow of death, the law worship, into his marvelous light to worship him in spirit and in truth, and to enjoy the more excellent glory. "For that which was made glorious had no glory in this respect, by reason of the glory that excelled." Again, "For if that which is done away was glorious, much more that which remaineth is glorious."—2 Cor. iii. 10, 11. If you have not been born of the Spirit, and are not capacitated to feast on spiritual food, you surely will enjoy natural things,

natural sounds and natural preaching, but if you have been born of the Spirit you will delight in spiritual singing, spiritual songs and spiritual preaching, for Paul says, "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."—Rom. viii. 5. The temple and temple worship was done away and the spiritual worship was brought in, no more to use organs, harps, &c., no more to offer bullocks, heifers, goats, lambs, doves, homers of meal, but to offer the sacrifice of thanksgiving, the calves of the lips, to sing with the spirit and the understanding, to sing with grace in our hearts, making melody in our hearts in in praising the Lord, "for we are unto God a sweet savor of Christ," "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Again, "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." The woman said to the Savior, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The Savior answered and said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." To join some denomination for fear of being lost is not worship. To worship the Lord in the beauty of holiness is to come to him with a heart full of thanksgiving because he hath saved us and called us with an holy calling, to be enabled by his Spirit, that you are born of, to sing with the spirit and the understanding, making melody in your hearts, that is worship. The world goes back and worships like the Jews did, and uses stringed instruments, because they are under the law. Solomon says, "My beloved is mine, and I am his, he feedeth among the

lilies. Until the day break, and the shadows flee away." The prophet said, After two days he will revive us, in the third day he will raise us up. So the Savior raised us up above the law, up out of the valley of the shadow of death, which is the ministration of death written and graven in stones, up out of the dark in our experience, delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Jesus said, "My kingdom is not of this world." Organs, harps, &c., are made with hands, and are of this world. The love of God and the Spirit, and all spiritual blessings, are not of this world, but were in Jesus before the world was, and all come from him. So now you, being translated from the law dispensation, and having by experience been brought into the wonderful light of the gospel kingdom, no more have to walk through the valley of the shadow of death, or law dispensation, but Jesus has arisen unto you with healing in his wings. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The natural sun gives light, strength and warmth to all the children of Adam, so the Sun of righteousness gives light, life, comfort, warmth, vigor, &c., to all the children of God. The Jews were under the law, which demanded perfect and perpetual obedience. They could not fulfill the law's demands, therefore Jesus had to come. "Thus it is written, and thus it behoved Christ to suffer," &c. He magnified the law and made it honorable, fulfilled its demands, and the law was changed from a dispensation of death to a law of forgiveness. For the priesthood being changed, there was made of necessity a change of the law, says Paul. When you transgressed under the law there was no forgiveness, the transgressor

had to die, is the reason it was called the ministration of death. They brought the woman to the Savior, taken in the very act of adultery, and they said, Moses in the law said stone her to death, what do you say? Listen to his answer, all you who raise your dresses like you were afraid your skirts would touch the floor where a poor erring sister or brother had walked, hear the answer of him who spoke as never man spake, "He that is without sin among you, let him first cast a stone at her." Listen, you brethren who point scornfully, and curl your lip at the poor one who is overtaken in a fault. All the accusers went out, and Jesus said, Where are thine accusers? Doth no man accuse thee? She said, No man, Lord. Jesus said, Neither do I; go and sin no more. So the essence of the gospel is forgiveness, as set forth in the new covenant, "I will be merciful to their unrighteousness," &c.—Heb. viii. 12. In Luke xvii. 3, 4, Jesus said, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Some say, But there is a sin unto death. So the Bible says, but the dead never beg forgiveness. Only the living want to come into the house out of the snow, rain, dark, wind and sleet. Achan got a goodly Babylonish garment and a golden wedge and hid it under his tent during the law dispensation, and the law demanded his death, so they stoned him to death. Isaiah said, ix. 2, "The people that walked in darkness [under the law] have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." All through the legal night the prophets were

telling of the coming of Jesus, and the glory that should follow. So John says, This is the true light that lighteth every man that cometh into the world. Not the natural world that we come into by natural birth, but the spiritual, that we come into by being born again of an incorruptible seed. Peter says, "Of which salvation the prophets have inquired and searched diligently. * * * * Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11. We are not under the law, but under grace. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," only use not liberty for an occasion to the flesh, but by love serving one another. Now we have been liberated from the law and its curse, and its natural service, and have spiritual life, spiritual service, spiritual light and glory, all of our sins blotted out, all put away by the sacrifice of the Savior on the tree, for "Christ hath redeemed us from the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Then you say with Peter, "What manner of persons ought ye to be in all holy conversation and godliness?"

Your brother in hope of mercy,

ISAAC R. GREATHOUSE.

SANTA CRUZ, Calif., April 24, 1924.

DEAR BROTHER DODSON:—I was surprised, but very much pleased, to receive a letter from you. I never thought for a moment that I had written anything worthy of a reply, but, as I told you, I enjoyed your letter in the SIGNS to such a degree that I felt impressed to tell you so, thinking you might feel a little en-

couraged thereby. Then, a couple of years ago, when I was in Los Angeles, one of the dearest sisters I ever knew made a visit to New York, and was present at your ordination. She told me a great deal about you, some things from her own judgment, and some that she heard, all were so favorable that I wished to know you, as I do all Baptist ministers who preach the truth as it is in Jesus. Why I should have written is more than I can yet understand. I knew I loved you, because I knew you to be an heir of promise, but loving God's people and telling them of it are different things. He may be willing to listen to my lisping, stammering tongue, but those who have been more deeply taught, who have more fluent tongues, tire, presumably, of those who cannot interest them. I do not mean that they are not esteemed, but they should be silent that others may be heard, those who can instruct as well as comfort. It will be a long while before I go south again, and I am lonesome for the preaching, and for the brethren. One of the brightest evidences I have of being born again is that I love them, yet the many manifestations that I have of it are sweet remembrances, and will cheer and comfort me while reason lasts. But I will not enlarge, all of us sing the same song if with different voices, and we tell the old, old story with the same effect, though in meekness and trembling. I have never had the pleasure of living among my beloved people; in all my nearly seventy-seven years I have not heard as many sermons; but for the past sixty of them God has been with me, even when I thought I was alone. I have passed through fiery trials in that period, and I have sinned until I feared his mercy would be withdrawn forever, but I know now that all the mistakes I

have made, all the happenings of my life were ordered by him, and for my good and his glory. The Scriptures testify of his goodness and mercy, they also testify of a people chosen and prepared by him, and I praise him that he has given me the understanding to discern who they are, moreover, that nothing can pluck them from him, that if he commences a good work he will perform it against that day. I cannot say to you that I am one of them, but his words give me great comfort; they cause me to stand firmly on the foundation laid for the faith of those whom he loved before the foundation of the world. I know the Spirit mortifies the deeds of my body; at times I have faith to say, I know that my Redeemer liveth, though I know my sinfulness until I realize that great is the mystery of godliness, and how can these things be? Yet the light that lighteth the world shines around me anew, and I have faith to believe, to trust him, and a hope as bright as the midday sun that some day I shall see him and be like him. Sometimes I feel to talk so assuredly to the brethren that I tremble afterward when contemplating it. But Paul had boldness, Thomas doubted and Peter denied him, yet he loved them with an everlasting love, and by his grace, though the chief of sinners, I will trust him though he slay me, praising him every day for the plan of salvation, knowing by sad experience how futile the attempt to do, or say, one thing meritorious in his sight. All my life I have wanted to be good, and all that time I have failed signally. Nothing but the blood of Jesus can save us from our sins, and now if I try to work out my own salvation I am working out that which God has placed within me, and with which I had nothing to do.

I had a letter recently from my pastor, saying he and the entire congregation missed me, and desired my early return. I felt pleased to know it, for our old nature clings to us with great persistency. I told them when I put my letter in that I could not promise to be much help to them, but I would promise never to make any trouble, and I have kept my word. Nothing distresses me more than discord among those who profess to be christians, or who desire to be.

But I am not writing as I would like, am not telling what I really feel, nor can I, and I hope you will overlook anything I have said amiss. I was sorry to learn that you had been sick, and thank God he restored you to be a comforter and an instructor to your congregations, and pray that your labor may not be in vain in the Lord in many ways. I know that a minister has great responsibilities, and may he make you strong in him, that you may measure to the stature of the fullness of Christ. I pray that all of us may be filled with the fullness of God, that Christ may dwell in our hearts by faith, that we may be rooted and grounded in love for him and that we may love one another.

I do not ask for a reply, nor will I feel hurt if I do not get one, but if you have the time and inclination I shall be more than pleased to read it.

With love in the Lord, your unworthy sister,

MARY E. WRIGHT.

MEMPHIS, TENN., Nov. 11, 1923.

DEAR EDITORS:—I have for some time been a firm believer in the sovereignty of God, unlimited in the execution and absolute in all things, and lately have felt impressed to write a few lines on the subject. This morning while reading one of

W. J. Bryan's articles, where he makes use of these words, "Christ cannot be forced upon one who does not want him," and further tries to disprove, or qualify the power of God by quoting, "Whosoever will, let him take of the water of life freely." At the first reading I was astonished at such a remark by the noted writer, but not at all surprised when I remembered that it is said that the preaching of Christ, the power of God, unto some, the unbeliever, the unregenerated, the "uncalled" (if you please) a stumbling-block, foolishness, but unto the believer, the regenerated, the born of God, the called, the power and the wisdom of God. It is further stated that many wise men after the flesh are called, but God hath chosen the foolish things of the world to confound the wise; and further, "that no flesh should glory in his presence" (by making themselves willing to "accept Christ"), or in any way merit any claim in the sovereign will and power of God in our salvation. "But of him [God] are ye in Christ Jesus, who [Christ Jesus] of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth let him glory in the Lord," for he is the power unqualified of God unto salvation. The same and only power Paul said he was only determined to know, Christ, a gift of God, who giveth us all things freely, who was ordained to this end before the world began. Then if we are to create a willingness to accept Christ, the power of God in our salvation, we are to that degree self-righteous, and if so, what becomes of the Scripture before quoted, He is our righteousness, &c.? If we possess the power to accept or reject the will of Christ, the Son and power of God, do we not set at naught, or impair,

the wisdom of God by the uncertainty of our willingness? Then what truth is there in the Scripture, Now are we sure that thou knowest all things; and, known unto God are all his works from the beginning of the world; and, I am God, and change not? Is it possible to purchase God's love, and merit his favor by creature ability, by acts of obedience, when it is written, We are saved by grace, through faith, and that (faith) not of ourselves, but the gift of God? The most pleasure I find in reading and meditating on the Scripture is in believing and trusting in the assurance of the absolute sovereignty of God in all things, since I believe in the beginning God created the heaven and the earth, without the aid of any counsel or help, and that he has a wise and divine purpose in the creation, and that his plans and decrees have never changed; if so, we would have long since been "consumed," and that he was infinitely perfect in his wisdom and will, since he worketh all things after the counsel of his will. Though we may murmur, and wonder why this and that, yet we dare not, or have not the right, to say, Jehovah, why doest thou? But believing he hath the same power as the potter over the lump of clay, and that he hath power to bring light out of darkness and strength out of weakness, that he can work and none can hinder, and that all power in earth and heaven is given unto him, and he is Alpha and Omega, and his eternal purposes have been, are being and will ever continue to be fulfilled through all time and eternity. If not, he is not perfect in all his attributes, or has failed in his designs. Either would be our ruin. God's sovereignty, I believe and trust in it. Search the Scriptures, dear reader, for in them (that is, by obeying them) you may think

you have eternal life, but they (the Scriptures) are they that testify of him (God) and his sovereign power in all things. They teach of his unsearchable riches, of his greatness in goodness, of his richness in grace, love and mercy, that was given, not bought, in the covenant of redemption, designed in the form of his Son Jesus Christ, as a Lamb slain for our sins from before the foundation of the world, and in the fullness of time Christ, the power of God unto salvation, was made manifest, not to do his own will, but that of his Father that sent him, to finish the work that God had decreed should be done for the salvation of his people from their sins, and when he hung his head while dying on the cross, and said, "It is finished," I verily believe that then and there was consummated the salvation of all the saints of God, and of all he came to save not one will be lost, but all the Father hath given him will be saved. To believe otherwise is to doubt the efficacy of his blood, the sovereignty of God's will in the matter, and since there is to be no more sacrifice for sin, and there is no other plan of salvation offered for sinners, and none for the self-made righteous, it seems that heaven, with all its blessed eternal assurance, might be a failure, but to believe in the unlimited power and sovereignty of God, who speaks and it is done, who commands and it stands fast, who is perfect, invincible, immutable, omniscient, all-wise, who justly executes his firm decrees with love and longsuffering, is a solace, a comfort, a joy to the poor, trembling sinner, who knows his weakness, who realizes he is nothing, and less than nothing, altogether vanity, who only hopes and trusts that God remembered him in the covenant of redemption, and that he still loves and cares for us, and by his grace

and mercy we may after death be carried home to heaven, where we can praise his name more fully for evermore.

Farewell.

Your brother in hope,

L. A. BOAZ.

DID CHRIST DIE IN VAIN?

DEAR PEOPLE OF GOD:—I almost shudder to have such thoughts run through my mind. Have I a right to ask such a question? Can any of God's little ones have such an opinion of the all-powerful, holy, loving Savior, as to believe that Jesus would die in vain for billions of people, or even for one person? Yet I heard a well educated minister (Missionary) say in the pulpit, "Christ died in vain for many." He repeated the sentence several times in his discourse: "Christ died in vain for many." He died for every one, but billions are lost. The loss was not Christ's fault, but man's fault. Now, this would mean that Christ died with the desire and hope that his death would save every one, but alas, it failed, such a sad, awful failure. The world was about four thousand years old from Adam to Christ's death. Millions of people had lived and died before Christ came in the flesh. Why should he be required to die for any of them who had lived a wicked life and died without hope? Would not that be a hypocritical pretense? Is Christ a hypocrite? Very few well informed men or women thirty-three years old (Christ's life in the flesh) in Christ's day, or any other day, believed that Christ's death would save everybody. Then why should Christ, who knew all things, even the secret thoughts of men, believe such a doctrine? If our learned ministers of this day know that

millions have died without hope, and that millions more will die without hope if the world is the hope of man for many more years, then why, if neither man nor Christ believed in a universal salvation, would the all-wise God ask Jesus to die in vain, or why would Jesus be willing to die in vain for millions, or one? Is not such preaching blasphemy? When millions had already been lost before Jesus died, why did he die for them? (Cain, Pharaoh, Judas, &c.) How can any one use such language without shame and a mental shock? Did God and Christ try to save everybody, and then let the devil get the most of them? If so, who is the more powerful, the more wise and skillful? Poor, ignorant, vainglorious man would charge the all-wise, all-powerful God with a plan of salvation that is a failure—a plan that any common man would know beforehand would be a failure; a plan that many men are entreating God to improve. Then, after charging God with such a flimsy plan, or system of salvation, one that men are continually imploring him to improve, they will bow down and claim to worship him, worship a failure, worship a god whose plan of salvation might be improved if he would listen to man, worship one whose power and skill is so limited that he saves but a small per cent. of all he tried to save. Now, this same ignorant man, who worships "The unknown God" (unknown to him) claims to be a help savior, and has invented many plans and systems of salvation to help God and Christ save those that would be lost without their help. But these man-helps are all failures. Why are man's helps failures? Because man by worldly wisdom knows not God. Those who know God

do not charge him with incompetency, mistakes and failures. The plan of salvation is spiritual, made in the spirit world, perfect and complete, and needs not the help of man, neither can man change it. Christ did not die in vain. He is a full and complete Savior. Man is not a savior, or a help savior. Such awful misconceptions of man's power. Jesus trod the wine-press alone. His blood was the only holy blood that was shed or found on earth. No other blood has any saving power. Saul was a worldly-wise man, but he knew not God nor Christ, in a spiritual way until after his great vision. So with all other men. This spiritual knowledge comes not as the wisdom of the world, but it comes in a mysterious way, from a mysterious source, as Saul received it. Those who receive this spiritual life and wisdom from this mysterious source do not say that Christ died in vain, but praise his holy name for such a full and free salvation. Christ came not to do his own will, (or make a failure) but to do the will of him that sent him. And this is the will of him that sent him, that of all that the Father gave him he should lose nothing, but should raise it again at the last day. No sacrifice in vain, no failure. Now, my dear believing brethren and sisters, let us worship and praise the all-wise and loving Savior, because the spiritual life and wisdom, which was so mysteriously given us, declares them to be the supreme God and a complete Savior, while man by worldly wisdom may choose and worship any kind of a limited failure that suits his fancy.

In hope of eternal life through Jesus Christ, who did not die in vain,

M. N. WEBB.

WEISER, Idaho.

TEHUACANA, TEXAS, Dec. 31, 1923.

DEAR EDITORS AND READERS:—As we are admonished to speak often one to another and to not neglect the assembling of ourselves together as the manner of some is, I feel I would like to have a little communication with you this morning, for I am so situated that I can neither assemble with the brethren nor speak with them, only through the medium of talking with them on paper. I have received so much enjoyment and satisfaction in reading the good articles in the SIGNS OF THE TIMES that I feel I want to speak a few words by way of encouragement and indorsement of what has been written, if the Lord is pleased to take the lead of my mind and guide me in what I may say. I know that if left to myself what I may write will be worthless, but if I could write in a way to edify others as they have edified me it would be the height of my ambition, but I feel so imperfect, weak and sinful that I fear to say anything, yet feel impressed to try and say a little. While I travel the most of my time in the valley of doubt and fear, yet I sometimes have a little space of rejoicing in the Savior's love, and feel to say that I know my Redeemer liveth, and that the Lord is my shepherd and I shall not want. Then again I am left to grope and wander in the dark, and am like the crane and the swallow, I chatter, and I am made to mourn as a dove bereft of its mate; then again I am made to hear the voice of my Beloved, who cometh leaping upon the mountains, skipping upon the hills; then I can feel that I have found him whom my soul loveth, and can feel that my love has brought me to the banqueting-house and his banner over me is love.

Dear brethren and sisters, write on, for you do not know when you are giving, as

it were, a cup of cold water to a thirsty, wayworn traveler in a lonely valley.

If you have them, please send me a bundle of the December 15th number of the SIGNS for sample copies. I am making an effort to get some new subscribers, but do not know what success I will have. The reason I want the December 15th number is because of the editorial in it, for it is such a masterpiece on the subject of predestination.

J. H. BOZEMAN.

RHODELL, W. Va., July 25, 1924.

DEAR BRETHREN:—I just received a letter from Elder W. J. May, and he says I can have it printed in the SIGNS if I desire to do so. He is a precious father in Israel, and I feel sure his letters are always worthy a place in our papers. I have been with him several times during the last four years, and I am made to believe the Lord has blessed him with deep understanding and has made him one of the precious fathers in Israel.

I am a member of Indian Creek Primitive Baptist Association, and for nearly twenty years have been trying to preach among the brethren of this country. As I grow older the more I can see of the weakness and unprofitableness of myself. I have read a few articles written by Elder Lefferts on the subject of the end of the world, and surely was proud of his writings. I would be glad to see an article from him on what the second death, spoken of by John in Revelation, represents. May God bless and keep you all by his Spirit.

Your weak brother,

S. L. WOOD.

SHOCK, Ky., July 23, 1924.

DEAR BROTHER WOOD:—I have read your precious letter three times and am now writing you, or rather trying to do

so. My mind has been, and is, rambling over the blessed truths of the Scriptures, enjoying, to some degree at least, the sweet comfort and consolation that we find only at the feet of Jesus; then and there we are clothed and in our right mind.

Brother Wood, no mortal tongue can tell my feelings and sufferings of mind these many lonesome months (about twenty) that I have been shut in away from you brethren, sisters and the heavenly family, where my treasure is, and, of course, if so my heart also. I often think of it, and sometimes speak of it, as the miserable life I am living, but rightly consider it is the miserable death I am dying.

My dear brother in gospel bonds, my mind has been much exercised for a few days upon some points in the narrative of Gideon and his army of thirty-two thousand, and I have decided to mention a few of my thoughts to you, and they shall be subject to your criticism and correction. Of course this narrative, with its corresponding texts, draws our mind to the church of God, the gospel kingdom here in its time state, especially to the ministerial force, or the gifts of the body, the church of Jesus Christ. I can but drop a few hints at best. I want right here to mention one of those corresponding texts, which reads as follows: "Let your light so shine before men, that they [men] may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. The word "so" means "in such a manner." We may, and do, sometimes let our light shine, but not in such a manner that men (God's children) may see our good works, and glorify our Father who is in heaven. I do not know how this is done, unless it is as the three hundred typical servants who lapped

water like a dog, putting their hands to their mouths, and who stood every man in his place and looked every man on the Captain of their salvation and did as he commanded them, threw down their earthly pitchers, that their light might shine with such exceeding brilliancy that the children of God praise, honor and glorify the blessed name of our Father who art in heaven. To me this breaking of these earthly pitchers means to us the self-sacrificing leaving our tender and loving families, often in affliction and destitute circumstances, putting our hand to our mouth, Paul like, laboring with our own hands, not looking every man from his quarter for gain. I sometimes think it may be that we Baptists have too many in the preaching ranks to expect victory at the hand of the Lord. My dear brother, I have in these few years you have been visiting us been looking over these mysterious things seriously and solemnly, I hope, and can conscientiously say I have no doubt that you are one of the number represented by those who threw down their earthly pitchers at the command of the Captain of their salvation, and in so doing let their light so shine before men (men of God) that they may see their good works and glorify our Father who is in heaven. All Israel were too many to carry the ark of God, wherein were such holy and sacred things, only the Levites touched it; there was no need for the puny hand of Uzza to touch it. It cannot fall; no, never; I the Lord do keep it (the church). These anxious Uzzaites need not think the church of God needs their preaching.

I must soon close. I have rambled along and have not at all written as I thought I would. Since I began writing my mind has soared away into an ocean of mysteries that no finite mind can explore. I am afraid you cannot make anything out of this letter, but you may

send it to the SIGNS OF THE TIMES if you choose to do so. Write us when you desire. May God bless us.

Yours in love, W. J. MAY.

P. S.—Brother R. T. Hackney passed away this morning, July 23rd.

W. J. M.

SIDNEY, Texas, June 27, 1923.

DEAR EDITORS:—Inclosed you will find two dollars to renew my subscription to the dear paper. We have been readers of the SIGNS for ten years or more. My aunt, Mrs. M. A. Carver, has taken it and I got it from her. We much enjoy reading the paper and it is a great comfort to us. We seldom get to hear an Old Baptist preach, but were blessed in hearing Elder Greathouse last summer, and hope he will come to Comanche again this summer, for his preaching was spiritual food to us.

I have written several letters to send to be published, but when I read them over they seemed so imperfect I cast them aside. I want the many good writers to know their letters are very comforting to me. I, too, have had many trials and tribulations, and the writers can tell my experience far better than I can, for I cannot find words to express my thoughts. We are not members of the church, but love the principles and doctrine the paper advocates. I so fully realize my nothingness in the sight of God that while I want to tell you I am a lover of the truth, and also tell of some of the way I am led, I am not able to do so. May you all keep on writing and telling the good news that feeds the hungry soul and comforts the sad and lonely. I hope you will long be spared to publish the paper, and may God's richest blessings attend you through life, is my prayer, if one so weak and imperfect can pray. I crave the prayers of all the dear writers, for I love them all.

(MRS.) W. L. CLEERE.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

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PROVERBS IX. 1.

"WISDOM hath builded her house, she hath hewn out her seven pillars."

Some time ago Brother J. C. Kenerly, of Atlanta, Georgia, asked us to present our views in the SIGNS on the above text. We did not do so at the time the request came because we felt we could not, even now we fear to attempt it; however, to say that we have had no thoughts upon the matter at all would not be true, therefore we shall try to present such thoughts as we have and leave them for the judgment of our brother and our readers. This wisdom spoken of by the inspired Solomon is the wisdom of God. The house of wisdom is the church of the living God. It is through the wisdom of God that the church is built and that her seven pillars are hewn out. Knowledge is one thing; wisdom another. The wisdom and the knowledge of God are both infinite, and comprehend all things. But if we confuse knowledge with wisdom in this matter we shall lose the beauty of the text. Wisdom is especially the use to which knowledge is put. Taking it naturally, a man might know many things yet have very little wisdom. On the other hand, a man might be very wise yet

have a very limited knowledge. Education may strengthen the mind with knowledge, but it cannot compel that knowledge to be employed wisely. The natural-born mechanic can do marvelous things with a few tools, while a mechanic without natural ability might not do nearly so well with all the modern mechanical appliances; so a really wise man with a little store of knowledge might accomplish great things, wherein a highly educated man might fail because he lacked ability to be wise. We simply mention the above matters to show the distinction between knowledge and wisdom and that they are not at all the same thing. The true and living God is just as infinitely wise as he is infinitely knowing, but our text says particularly that it is through wisdom rather than through knowledge that the church is built. God, foreknowing from eternity all things that should ever come to pass, comprehended all and every condition that should ever befall his children throughout the ages of time. Knowing all things, God knew beforehand just what to do, and when and how to do it in order to establish and to secure forever his holy house, the church. This marvelous wisdom God abundantly displayed when he beforehand blessed his people with all spiritual blessings in heavenly places in Christ Jesus. Herein was provision made in the wisdom of God for all the needs of his people in any and all times. It will be noticed that the text says, "Wisdom hath builded her house," not his house. Wisdom is spoken of as being in the feminine, not the masculine, gender. The reason for this is because the unity of Christ Jesus and his people is so vitally and eternally close that the wisdom of the eternal God embodied in Christ Jesus is at the same time the wisdom of the

church also. What belongs to Christ belongs to her, therefore it is her wisdom, further, because it is the wisdom of God manifested in the church and flowing out of the church in a living walk and conversation, bringing about a building of her members up into the spiritual temple. As Paul wrote to the church of Philippi, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." The outward fruit testifying of salvation in a believer's life is due to the Spirit of God working in the soul of the believer. Likewise the wisdom of God in the upbuilding of the church is not brought about by some outward influence brought to bear upon believers, but it is brought about by the Spirit of infinite wisdom working in and through each of the living members of the body of Christ, and working so effectually as to bring them out from the quarry of nature where they have lain dead in trespasses and in sins and fashioning them and building them up into the spiritual house of God. The house of God is not in any way the result of man's work or teaching; not even do man's efforts have a part in it. From the beginning to the end, from foundation-stone to cap-stone, it is entirely the work of God, and wholly the revelation of God's infinite wisdom working its will in and through the members of the body of the Lord Jesus Christ. The apostle Paul told the Athenians when he preached that remarkable sermon on Mar's Hill that the most high God does not dwell in temples made with hands, nor is he worshipped with man's hands.

We now come to the second part of the text, which declares that wisdom has hewn out her seven pillars. In ancient times seven was often regarded as hav-

ing a mystical significance, or as signifying perfection. For instance, the seven churches in Asia mentioned by John in Revelation do not mean simply seven literal churches, but signify the seven periods of the gospel church, or the entire travel of the gospel church from the days of the apostles to the end of this dispensation. Paul, in writing to Timothy, declared the house of God to be the church, the pillar and ground of truth. In the song of Solomon the bride, or church, is spoken of as coming out of the wilderness like pillars of smoke. We shall not, therefore, contradict the word of God when we say that the church is the pillar of the truth, nor would it be wrong to say that the churches of the saints are the pillars hewn out by wisdom. A pillar is used in a building to support the superstructure, and is itself builded on the foundation. One of the purposes of God in maintaining his church in the midst of an ungodly world is to uphold the truth as well as for it to be supported by the truth. God has nowhere said in the Scriptures that the church is to convert the heathen, or to save the world for Christ, but the Scriptures do abundantly testify that God's object in the church is that it shall be the living witness of his truth. Therefore, the church as a whole being the pillar of truth, the individual and separate churches builded upon the foundation of the apostles and prophets are the pillars. These churches of the saints, beginning with the one organized in the city of Jerusalem during the time of Pentecost spoken of in the second chapter of Acts and continuing on down through the centuries to the present time, have been hewn out by divine wisdom. Human efforts and creature wisdom have had nothing whatever to do with hewing out these

pillars. The wisdom of God incarnate in the Lord Jesus Christ is the mighty force that, in the beginning of the gospel age, lighted the lamp of his truth in the hearts of men, and that same wisdom trims those lamps and keeps them burning at the present time. No one of us can keep alive our own soul, and it is equally true that all of us together cannot keep the church alive. God has his own perfect way of carrying on and accomplishing this work. It is not the way that men would do it, nor is it after the advisings of men's thoughts, but it is the only perfect way, and as far above man's way of doing things as the heavens are higher than the earth. Unto the Jerusalem church, the first gospel church ever organized among men, God himself added daily such as should be saved. The members of the church had nothing whatever to do with increasing its membership, or with decreasing it. This was the Lord's work entirely, and it is still the work of God to-day. Through his infinite and unerring wisdom God selects whom he wants to be members of his church, and he, by the Spirit of divine wisdom in the hearts of those individuals, brings them into the church, maintains them in the church as long as it is his will that they should stay there, and when done with them here takes them home to the church triumphant. We see, hence, that truly it is wisdom that has builded the temple of the living God, and that it is indeed his wisdom that hews out the seven pillars of the house, that is, the whole perfect number of the churches of the saints that have been here in the world organized through the Spirit into visible bodies. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

L.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in August (31st). All are welcome.

L. B. FORD.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Virginia, August 10th, 1924, Robert L. Preston and Miss Genevieve Payne, both of Hamilton, Va.

By the same, at his home, Leesburg, Va., August 10th, 1924, Robert P. Newton and Miss Dorothy H. Preston, both of Hamilton, Va.

OBITUARY NOTICES.

Elder C. H. Davis was born December 16th, 1849, was united in marriage to Hassie Wimberly, daughter of Elder L. M. Wimberly, about 1880, with whom he lived happily until called from home by death, which sad event occurred July 23rd, 1924. To this union were born five children, two of whom preceded him in death, to wit, John and Edward, and three yet survive him: Mr. Gilbert Davis, of Gordo, Ala., Mrs. Bell, of Florida and Mrs. Walter Hays, of Vernon, Ala. In the death of Elder Davis, his wife has lost a true and devoted husband, one who tried to do everything possible to add to her happiness and enjoyment in this world, but she will have the consolation of knowing that she was to him truly a minister's wife, one who was ever ready to assist him in all his ministerial work. His children have lost a kind and affectionate father. The town of Vernon has lost one of its best citizens and the loss to Hopewell Church, and the Primitive Baptists generally, cannot be estimated now, and from our point of view it seems irreparable. Elder Davis was ordained to the full functions of the gospel ministry on the third Sunday in August, 1895, and from then until his death few men have labored more faithfully, or put forth a greater effort to "magnify that office" than he did. No one, except a minister, will ever know the hardships he bore during the twenty-nine years of his labor as a preacher. Nearly forty years ago the writer and he had a heart to heart talk, in which, for the first time in life, we told each other of our impression to preach, and from that day until his death I felt that I had in him as true a yoke-fellow as it was possible to find, but I always felt that he was far my superior, and ought to work in the lead. Elder Davis was a sound and safe minister contending earnestly for the faith once delivered unto the

saints, believing with all his heart that the only hope of humanity is in the imputed righteousness of him who nineteen hundred years ago sprang out of the earth, when righteousness looked down from heaven. (Psalms lxxxv. 11.) But he has gone, his race is run, and we are left behind, though soon to follow, but that spiritual tie, that three-fold cord of relationship that binds God's children together, can never be severed.

In conclusion, I would say to the family and all sorrowing friends, Let us willingly submit to Him who is too wise to make mistakes, or too good to do wrong.

The writer conducted the burial service at the residence of the deceased, at Vernon, Alabama, in the presence of a large concourse of sorrowing relatives and friends, after which his remains were laid to rest in the City Cemetery.

G. W. BERRY.

Our mother, **Elizabeth B. Leedom**, died June 6th, 1924, aged 83 years, 3 months and 11 days. She was married to George M. Leedom October 29th, 1863, making their life together over sixty years. Father died just six months ago and mother never seemed to fully recover from the shock of his death. She was a great sufferer, but she never complained, but said that it was God's will and all was right. Mother was a member of the Southampton Old School Baptist Church for over sixty years, having been baptized before her marriage by Elder Harding. Her children will always remember that her first desire was to attend the meetings of her church, and her example could well be followed by all of us. She leaves four children, ten grandchildren and seven great-grandchildren.

Funeral services were conducted by her pastor, Elder H. C. Ker, of Delmar, Delaware, at our home, in Trenton, N. J. Mother will be greatly missed by her children, but she has fought the good fight, and entered into rest.

Her daughter,

ELIZABETH L. FETTER.

MEETINGS.

Providence permitting, there will be an all day meeting at the Lexington Old School Baptist meetinghouse, Lexington, N. Y., the fifth Sunday in August (31st). All who are seeking the truth are welcome.

GEORGE RUSTON.

The Maine Old School Baptist Association, the Lord willing, will meet with the Bowdoinham Church, at Bowdoinham, Maine, on Friday, Saturday and Sunday, September 5th, 6th and 7th, 1924. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

The First Kansas Association of Regular Old School Predestinarian Baptists is to convene at the residence of W. I. Zinn, near Meriden, Jefferson County, Kansas, on Friday before the second Saturday in September (12th, 13th and 14th), 1924. Meriden is on the A. T. S. F. R. R. Also a motor runs on the L. & T. from Leavenworth to Meriden, two or three times daily. From K. C. take the U. P. train, writing to brother Zinn to be met at Grantville, or phone from Grantville to Meriden. Also busses run from K. C. to Topeka every hour, from whence the A. T. S. F. train leaves for Meriden at 8 a. m. and 5 p. m. For further information write to W. I. Zinn, R. 1, Meriden, Kansas, or address me at 1243 Polk, St., Topeka, Kansas.

MARY ELLISON, Clerk.

The Middleburg Old School Baptist Church will (God willing) meet at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., on the second Sunday in September (14th), at 11 a. m. and 2:30 p. m. All who love the truth are welcome. There will be no services at the Yellow Meetinghouse, Roxbury, N. Y., on that date.

GEORGE RUSTON.

The Lexington-Roxbury Old School Baptist Association will, the Lord willing, meet with the Second Church of Roxbury, at the Yellow Meetinghouse, Roxbury, New York, on Wednesday and Thursday, September 17th and 18th, 1924. Trains will be met at Halcottville Tuesday evening and Wednesday morning. Those coming by automobile will come to Halcottville Tuesday or direct to Yellow Meetinghouse Wednesday. All who love the truth are cordially invited.

ESTHER RUSTON, Clerk.

The South Arkansas Regular Primitive Baptist Association will, the Lord willing, convene with Bethel Church, on Friday, Saturday and Sunday, September 19th, 20th and 21st, 1924. Bethel Church is two miles north of Bearden, Arkansas, on St. Louis, S. W. Railway (Cotton Belt Route). Trains will be met Thursday evening and Friday morning. We invite all peace-loving Predestinarian Baptists, especially ministers, to meet with us.

V. R. HARRIS, Moderator.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1924. Those coming by rail will be met Tuesday before the meeting, at Fairfax Courthouse, between the hours of two and six o'clock. Electric trains via Washington-Virginia Railroad leave the station at Pennsylvania Avenue and 12th St., Washington,

D. C. every hour for Fairfax Courthouse. Please take notice that no trains will be met after six o'clock Tuesday evening, no trains will be met Wednesday morning, nor will any trains be met at any other point than Fairfax Courthouse. Those who expect to come to the meeting will greatly facilitate matters if they will previously notify either Deacon I. H. Thomas, Sterling, Va., or brother C. M. Turman, Arcola, Va. All brethren of our faith and order, especially the ministering brethren, are cordially invited to meet with us.

I. H. THOMAS, Church Clerk.

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Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS :

Elders R. Lester Dodson, George Ruston, Chas. W. Vaughn.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., SEPTEMBER 15, 1924. NO. 18.

CORRESPONDENCE.

LYLES, Tenn., July 16, 1924.

DEAR EDITORS:—For the last few days and nights I have been thinking of the wonderful ways of our God. I realize that they are past finding out. This morning I feel that I am a poor sinner, as I almost always feel when I am made to see my own sinful self. I do hope that I have “a good hope,” and if so God has given it to me. I have received the SIGNS OF THE TIMES, a paper I have been taking since 1881, and the writers make me feel that I may be comforted with the same comfort wherewith they themselves are comforted of God. I read in the July 1st number the letter from (Oh if I only could feel worthy to say sister) Anna McKinney, and felt I was comforted in her words, “For years and years I have been in deep distress because I could not live as I desire.” No one could tell my feelings better than she did. Again, she says, “I seem to be giving account of every idle word, and you who have tried to live righteously know the sickening depths of despair into which I have been plunged.” Many other things in her writings were very

touching to this poor sinner. I believe that God prepared her to write that communication, and to God belongs all the praise. I was also much comforted by the letter from brother J. D. Robbins, of Enloe, Texas. This boy is a nephew of mine, and has scarcely any natural education, but in speaking of saying cheering words he says: “When I reflect on my own weakness I could never make up my mind to make the attempt, but when I think of the great power that has no boundary, and he who is the fount of every blessing, he who is the fountain of wisdom (and we are only in the shallow part of it), then in his name I might say a word of comfort.” This letter is short, but look at the glory shining in the words he has written.

Precious saints, I have not written as I thought, but I want to tell you that I was sitting alone and watching a lot of ants on a floor, and as they were traveling back and forth and met each other they would seemingly salute one another. Not one of them failed to do this. I watched them about one hour, and wondered whether or not they represented the Lord's people. I became deeply interested in them and in their peculiar

travel. I saw one of them lost from the rest. I watched its "bending lines" hunting for the "footsteps of the flock." No one to salute it. What a lone pilgrim! I got my Bible and turned to Proverbs vi. 6. Then I trust I saw the glory of God's wisdom beautifully set forth in his creation of the ant: "Go to the ant, thou sluggard; consider her ways, and be wise." Continue on the next verse and you will see that the ant has no guide, overseer or ruler. It was God's wisdom that guided and ruled her. Un-speakable wisdom taught the ant to provide her meat in the summer and gather her food in harvest. This is the work of God in her. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Do you see the wisdom of God in this? Is not the text in your very soul? Abraham went out, but he did not know where he was going. God's children must seek the kingdom of heaven, they know not how. When the glory of God shines in the hearts of the people they do not know how to "perform that which is good." This glory makes them feel the exceeding sinfulness of their vile nature. We do not know what to do, and we cry, Lord, what must we do? Children, we feel there is a path of duty before us, but is it not also a path of thorns? Is it not like sister Anna McKinney says: "You who have tried to live righteously know the sickening depths of despair into which I have been plunged"? How did Abraham go his journey when he did not know whither he went? He could not return, for he, with all the faithful, was not "mindful of that country from whence they came," &c. Surely infinite wisdom guided and ruled them, held them on the

predestinated orbit watched by God's eternal eye. If we wander far from the fold, or even one is lost for a time, like the lost ant, he is brought back by the ever-merciful God of all created things. This is the God I desire to worship with all my heart, soul, mind and strength, but I feel that I cannot do this like I desire to. I am made to feel that my God must make me to thus worship him or I will fall at last. Like the old song,

"I fear at last that I shall fall,
For if a saint the least of all."

I am in my sixty-ninth year, and have been crippled for twenty-four years back, and besides this bodily affliction I am troubled with neuralgia around the heart. I do not wish to deceive the Lord's dear people; no, no, for I love the Old School Baptists everywhere. I wish I could meet with you all. Surely I feel like saluting every one of you.

I feel I want to tell you a part of a little something before I close. It is a secret that the world does not understand, but it may be that you can condescend down to this poor sinner and bear me witness. In the winter of 1877 was the first time I saw within me that I was an awful sinner before my God. I never before had any trouble over my condition. It was at late bedtime, and my wife and my little babe were asleep. There was nothing to cause me to feel such a burden as had seized my guilty soul. I fled to the law for relief, but it all failed. I tried to hide my feelings, for I did not know what was the matter with me. I felt ruined and forever lost, and that it was just in God to banish me from his presence forever. Some time in May the same year I was cast off from my own works. I had tried my last prayer, and it failed me. So I took my infant babe in my lap, as I thought for

the last time, and my mother told me to pray, but I said I had tried all, and must die and be forever lost. Mother said, "Remember that the darkest hour is just before day." I knew it was dark to me; and I could not think day would ever come to me. There in a moment, while I knew not what was going on, my burden was gone. Since then I have had many trials that I have not time to relate, as I do not wish to weary you. When I hear others talk thus I am made to rejoice for a time. I often am caused to go to my Bible and read with comfort the words, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land." Tell me, is it thus with you?

Do as you feel with this writing. It is not fit for anything, or it seems so to me. It was not written for publication, but if the dear editors think it will be of comfort to any one I am willing to throw in my little mite. I desire the editors, the brethren and sisters to continue to write, and to do all they can to continue the long standing of the SIGNS. I believe that it has been held up by the almighty power of God. The world hates this good paper, and this makes me love it the more. "He is the Rock, his work is perfect." He has written his new and everlasting covenant in the hearts of his people, and it is ordered in all things and sure. Will some of you please write on the subject of the "ant" in Proverbs vi. 6? Pray for me when it is the will of God.

A poor sinner, saved by grace if saved at all,

J. R. HATCHER.

NEWARK, Del., April 8, 1923.

DEAR EDITORS:—In searching among some of mother's papers I discovered her experience, written to Elder F. A. Chick in the year 1909 or 1910, which I have copied, and hope some time when you have space in the SIGNS you may publish it. Many who personally were acquainted with her request me to have it published.

Your brother in hope,

J. B. MILLER.

ELDER F. A. CHICK—DEAR FRIEND:—If you will excuse my pencil I will drop you a few lines in reply to the good letter you sent me. I am pleased to know that you appreciate the books as having belonged to a friend of yours (my brother), for I know he esteemed you highly for the truth's sake, and I appreciate the kind tribute you paid him in your letter to me. Yes, he was a quiet, humble, spiritually-minded man. "Hearts that are great beat never loud; earth knows a little, God the rest." But he has passed away from every sorrow and wearisome pain, to be forever with the Lord. No, I did not intend that narrative for publication, not now; perhaps some time I may be able to write something not quite so rambling and disconnected. In days past you have many times cheered, encouraged and comforted me when you knew it not, thus you were enabled to give the cup of cold water, and I have always wanted to tell you something of the way I have been led, and have done so in a stammering way. To-day I was looking over some papers and old letters, and among them I found a letter from you, written June 12th, 1888. I read it with just as much interest to-day as I did then; an excellent, good letter, replete with wise counsel and

scriptural truths. In it you wrote, "I would like to have the story of your life and of the heart exercises that have developed by all its changes." Now it is strange after twenty-two years I should make the attempt, having forgotten that you ever made the request of me. Surely there is a time to all things. Remember me in your prayers, for I am often weak and weary, and feel that I am far from the fold, but at times have the sweet assurance that I am watched over by the good Shepherd, and in my helplessness the cry goes up, Lord, thou knowest.

For some time I have had a desire to write you, and once I made the attempt, wrote you a long letter, but after reading it over it was so much like the writer it went into the waste-basket, and I thought I would write another, but for three months my time was all taken with my oldest granddaughter Audrey, age fifteen years, who had a serious operation at my house for appendicitis and peritonitis. We had a trained nurse, but I had to assist in relieving her. When she was able to go home I was left very lonely. I miss the companionship of my brother so much; his chair is vacant, as is the couch on which he used to lie and rest while I read to him. A few days ago I picked up my Bible and was reading the twenty-sixth chapter of Matthew, and when I came to the twenty-ninth verse memory carried me back to when I was a girl fifteen years old at school; it was then and there I was first brought to see myself a vile sinner. We were having a recitation in biblical antiquities. I remember that day our lesson treated of the different trees and the vine. Here and there were quotations of Scripture in explaining the lesson to us. Our teacher, who in my estimation was a grand good woman, quoted the twenty-ninth verse of

the twenty-sixth chapter of Matthew. While talking to us about Christ eating the Passover with his disciples, all at once a great burden seemed to oppress me, and I wept bitterly, made excuse that I was sick, and the dear good woman never knew the cause of my distress. I sat the recitation out, but never will I forget my feelings that day, and for days that followed. But I was obliged to go on with my school duties and keep up with my classes, and of course to mingle with my girl companions, for I was in a boarding school. Gradually these serious impressions wore away, but never altogether, but do you not see how carefully memory gathers up the golden links of childhood and weaves, as it were, the chain that binds our hearts to the years that have passed away? But to hasten on. After a few years school days were done, then I plunged into gay but good society. I was extremely fond of dancing and theatres, and being passionately fond of music, grand opera held a peculiar fascination for me, but every now and then a feeling of condemnation would come over me and I would think, What does all of this amount to? But I was strictly serving the world, the flesh and the devil. The years rolled on and I was married, and after a period of years my trials were greater than ever and I was aroused time and again to a sense of my sinful condition. I was so wrought up I had no rest day or night, and weary days and sleepless nights almost incapacitated me for attending to my household duties. When I was in such distress a so-called evangelist came to our town, saying he was going to turn the town upside down; and he did. I attended the meetings every night. I was then going to the Presbyterian meetings, but I could get no comfort there, not one

crumb. On one occasion I started to go to "an inquiring meeting," they called it, but when I reached the building I was directed to another "inquiring meeting," and that was to Mr. Coulter's (Elder B. F. Coulter's father's house). I found dear old Elder Grafton there. All seemed glad to see me, but my mind was so troubled I could say but little. I could not utter what I wanted to tell them; words are always so difficult with me I never can say all I feel. So it was then, as it is often with me now, my lips are closed with unuttered thoughts. I know that I often weary myself in silence, and then wonder why I am not understood. I went home that evening, but not to sleep. I never will forget that night. I could not stay in bed, but prostrated myself on the floor, begging for mercy. I watched the dawn, and the sun rise in the east, but it was all utter darkness with me. I got the children off to school and went about my household cares in "darkness that could be felt." Finally I went to the third story, and kneeling down by the foot of a bed, gave up everything as lost, both in this world and in the world to come, when suddenly a great peace came over me, a peace I never could describe. My terrible burden was gone and my whole being was flooded with a calm sweet peace I could not understand. The words came to me, "Peace, perfect peace, in this dark world of sin, the blood of Jesus whispers peace within." I arose from my knees and everything seemed changed,

"O sacred hour, O hallowed spot,
Where love divine just found me;
Wherever falls my distant lot,
My heart will linger round thee."

I went down stairs singing, and for three days I was in possession of that same sweet peace, but soon doubts and fears began to trouble me, and have from that

time until now. My depraved sinful nature rises up before me, but I have a little trembling hope that I would not part with for worlds, and I have often longed for a home with the people I love, but I feel far from the exalted opinion I have always had of what a christian should be like. My brother, I would not even be a doorkeeper. At the same time I know that it reads, "If ye love me, keep my commandments," but "unworthy and unclean" still rings in my inmost being.

But to finish my little story. It was not long before I had to go to my mother, who was old and feeble, with all the other old folks of whom you know. I cared for them all, and followed each one to the brink of the river death, until all the old familiar faces were gone, except my brother George and my children. I had hoped that my brother would be spared to me, but He who is too wise to err and too good to be unkind took him home, and has left with me sweet and dear memories. Now I ask myself and wonder why I have written you of this? Harrowing memories have been revived. Knowing that you know a little of my outward life years ago, I thought to tell you a little of the the inward struggles through which I have passed, having never told any one before. I have been shut in, and a great part of the time alone, and have thought of all my part of the sorrows, struggles and heartaches, the sleepless nights and the lightless days of toiling, hoping, dreading, praying, but through it all I feel I have been sustained by an all-wise God, who has led me safely through deep waters.

"Lonely seems the veil of shadows,
Sinks my heart with troubled fear;
Give me faith for clearer vision,
Speak thou, Lord, in words of cheer."

AGNES E. MILLER.

WINNIPEG, Manitoba, July 6, 1924.

DEAR BROTHER LEFFERTS:—The testimony of men requires two or three witnesses in agreement, and even then it may be unreliable, owing to analogy or collusion. The witness of the Spirit of God is infallible. Speculative reasoning will lead only to confusion, ministering questions rather than godly edifying in the faith. There are times when God reveals to his servants events that are shortly to come to pass, for the good of his children and his own glory. Such revelation cannot fail of fulfillment though there be few that credit it or believe in its divine origin. We have an instance worthy of our consideration recorded in the ninth chapter of Daniel. He was given understanding to read aright the words of the prophet Jeremiah, and the effect of this knowledge was to cause him to turn in prayer to God and plead for the fulfillment of the very thing that God had determined to accomplish. This is evidence of true faith. In the days when our Lord walked on earth many questions were put to him concerning the latter days and the coming of his kingdom. His questioners were referred to the prophecy of Daniel, and in addition certain precepts were laid down for their guidance, to which we all do well to take heed. How often are we admonished, both directly and by parables, to prayer and watchfulness; that we should live daily as though we expected at any moment the coming of our Lord. Paul writes to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a

woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." There are those to-day who are zealously trying to frighten men into religious fervor by dire threats of impending disaster, and doubtless some of their specious reasoning may mislead God's little ones. These efforts are all of no avail. The testimony of Daniel is, "None of the wicked shall understand; but the wise shall understand." In the book of Revelation it is written again, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The very next verse mentions Armageddon. Jesus said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." "And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." If we believe in Jesus Christ and love him we will ever look to and hasten unto that day, not in fear or dread, but in patient watchfulness and prayer, yet let us remember the words of him who cannot lie, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

With love in the fellowship of our Lord and Savior Jesus Christ,
GILBERT B. McCOLL.

MALVERN, Pa., Aug. 6, 1924.

DEAR SISTER ALTHA:—I am afraid you must think your dear and precious letter to me so long ago met with a poor reception, but I hope you can come to believe otherwise. My strength has been for the past year even less than has been the case some of the time since my injuries in 1918-19. I guess you did not know I had a series of mishaps, each one following on the heels of the other. Well, I am very thankful my injuries and troubles have been no worse, and my children have been loving and kind to me in all my trials. I am thankful that God's care and blessings have been an ever-present cause for thankfulness and gratitude, for more and more I realize our extreme weakness and need of being upheld by the everlasting arms of our Savior, and my desire is to know him more fully, whom to know is life everlasting. If we are given the desire to so know and to lean upon him for even the least of our blessings we cannot cringe and murmur if we can only be brought in communion with our precious Savior through the medium of trials and tribulations, and for some there seems to be no other way, while others seem to be naturally possessed of such sweet humility that God's teaching does not have to come to them by hard and grievous trials, but seems to fall on them like the gentle distilling dew at night and their countenances seem to shine with the glory of it. They are the Marys, but I am afraid I am among the Marthas, "troubled about many things," and if the trials I have had have brought me nearer to God I am thankful for them, but they show up the stubborn will I am possessed of and add to the loathing I feel for self, a creature clothed in filthy rags which only the pure and undefiled wedding

garment can cover and make acceptable to the Bridegroom. How wonderful it all is, the love that reaches out to poor sinners and beggars, nothing to give, deserving of nothing. It puts a song of joy and thanksgiving in our mouths, a wonder and joy too deep for words to express, and when we are on the mountain we feel no tribulation or sorrow of soul can cast us down. We feel secure in our hope, but not for long, again we go down in the valley, his glorious face seems turned from us and we see ourselves in all our unholy and sinful flesh, such a burden of it. We feel as though we must have been deceived and deluded, that we can have no part in the atoning blood of our Savior, that we hope we do have; we can ascribe to no merit in us, that it is all of grace.

"Oh to grace how great a debtor
Daily I'm constrained to be."

Then again,

"Amazing grace (how sweet the sound),
That saved a wretch like me."

I hope you will be patient with me. I have not written the way I intended, for my thoughts have run ahead of my pen and many errors are the result, but if it has been God's leading it is all right. I was sorry to know you were too ill to get to the association. I seemed to be given strength much above the ordinary to go there, and such a feast of good things it was. The love and harmony that prevailed was wonderful, and it filled me with gratitude that all was so peaceful. I cannot describe what joy the meetings there filled me with, but I did miss Elder Vaughn, and was glad the reports of his serious illness were tempered with the assurance that he was thought to be on the way to recovery. This was also the report of you, from your sister I think it was, and I hope you have been blessed

to go on gaining strength. I had hoped to get to Hopewell once more before this, but my strength has not been equal to my desires since I returned from Southampton. Extend my love to any and all of them with whom I hope I have kinship. Best wishes and love to you and sister. Write me if you can, for it is a great comfort to hear from you.

Your sister in bonds of love and fellowship, I hope,

JOSEPHINE D. HAVILAND.

[THE foregoing good letter was written to sister Altha Drake, of Hopewell, N. J., and forwarded to us for publication.—ED.]

ADAMSTON, W. Va., Aug. 1, 1924.

DEAR BRETHREN:—I will once more try and write you a few lines to let you know I am still among the living. It has been on my mind for some time to try and write for the SIGNS once more. My health is bad, and I am so weak and nervous I do not know if you can read this or not. I have experienced much trouble since I last wrote you, and many times it has seemed that it was more than I could bear. I went to my room this morning feeling so distressed I had to shed tears, when these words came to me, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." I do hope I have a home in my Father's house. This world is a wilderness of woe and is not my home.

I was reading in my SIGNS this morning a letter written by brother R. L. Veazey, and in it he was speaking of the love and mercy of God in giving him his dear family, and he said, "To think that not one of them has been taken from me." Oh how that brought tears to my eyes, for many times have I said the same thing, but I cannot say it any more, for,

dear brethren and sisters, since I last wrote to the SIGNS I have lost a dear boy twenty-eight years of age. Oh how hard it was to give him up! He left good evidence that he had been taught of the Lord. When done with earth and toil and pain I hope to meet again my boy in that home so bright and fair, where no pain nor death can enter. Three years ago this fall we left our old home and went to live with one of our sons in a city. No one but God knows how sad my heart was as I left the old home where all my eight children were born and raised. I often sit and look over the city and wonder if there is one Old Baptist in the whole city. I am one alone, yet not alone, for there is One who has promised never to leave nor forsake us. He is my only hope. He says he will be with us in six troubles and in the seventh he will not forsake us.

This may be the last letter I will ever write to our paper. May God be with the editors and all who write for the SIGNS. Remember me at the throne of grace. If any who read this badly written letter care to write me I would be glad to hear from them. If after reading this you think it fit to publish you may do so; if not, cast it aside.

From your sad and lonely sister,

ELIZABETH PHILLIPS.

ASBURY PARK, New Jersey.

DEAR BROTHER DODSON:—I have been requested to write a little about my early experience. If I have one it relates back when I was fourteen years of age. I was brought up in a Baptist home, many preachers were entertained by my father, among them Elders Conklin, Barton, Beebe, Chick, Purrington, Rittenhouse, Hartwell, Durand and Staton. I considered it a great privilege to hear those

wonderful men. I heard Elder Durand the first time he ever preached in Salisbury. Many years elapsed before I had an opportunity to be with the Lord's people. I married a Methodist minister's son and went with him, as I considered it my duty, and for thirty years I never attended an Old School Baptist meeting. I said to Mr. Smith I did not believe it right to go to hear this minister, for I never felt he was telling what I believed, for I seemed to feel like drawing comparisons. I raised seven children. After my husband's death I told my children, Now I am going back to my people, for I felt they were the Lord's people, and I had been separated from them many years. I felt like Ruth, where they were I wanted to be. I went to Nassaongo Association, and Elder McConnell preached upon duty, and Elder Francis upon baptism, and I felt it was for me. I then was taken with pneumonia, and a vision of a barren oak tree stood over me, at first destitute of life, but it revived, roots and all, green leaves hovered over me beautifully, covering me, making me to know that the Lord had a purpose in bringing me from darkness into light, and I felt that if I got well I would tell the church my feelings and ask them if they would have me. I united with the New York Church, and was baptized by Elder McConnell, if I remember rightly, July, 1915, and it has been a delightful home to me. I have not attended meetings very many times since you have been our pastor, but I enjoyed the visits you made to see me. Where love reigns peace is sure to reign, and this has been my feeling. Where strife exists we must examine ourselves.

"'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?"

This is my constant prayer, that I may always be charitable, for charity is akin to love.

Your sister, I hope,

SARAH A. SMITH.

[SISTER Smith is now in her ninetieth year, but her eye of faith is not dim. It was a sweet privilege to visit with her during the early part of August.—R. L. D.]

ARDMORE, Tennessee.

DEAR EDITORS:—Please accept my check for two dollars, for which renew my subscription for another year. I thank you very much for sending the paper after my time expired, for otherwise I would have missed many articles that to me were rich and gave me much pleasure to read, for I believe the writers were guided by the unerring Spirit, and if the Lord was guiding them we know their writings were food to his poor and afflicted people scattered all over this land, for it was the Lord speaking through them. The Savior says, My sheep know my voice, and a stranger they will not follow. The Lord gives them the will to follow him, for if he left them to wander about in their own way they might want to follow a stranger; but he goes before and leads them, and calls them by name, and when he calls them they know his voice, for he says, My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life. Not if they will accept it, but he absolutely gives them eternal life, and they shall never perish. These words are very consoling to one who is weak and cannot stand alone. He holds him up, or he will surely fall; leads, or he will not follow; gives the hearing ear, or he will never hear his voice. Oh if I knew that he had ever

called me, or had ever led me about, or if I knew I had ever heard his voice, I would say, I am one of his, and would feel sure there is a mansion prepared for me, where I would meet all of his poor and despised (by the world) people, but much loved by the Lord. I am so vile and sinful I know that if I am ever blessed with the privilege of meeting with his dear people it will be by grace alone. Remember me in your prayers.

A friend, W. G. PYLANT.

CARNEGIE, Okla., Dec. 9, 1923.

DEAR BRETHREN:—Inclosed find check for two dollars to renew my subscription to the dear old paper for another year. Words cannot express the encouragement we get out of it, for we have no other way of hearing the truth preached as it is in Christ Jesus. It seems as if we are located here where there are no Old School Predestinarian Baptists near us, only my wife and I. We have watched our dear old paper, thinking some one close to us would write to the SIGNS, but have found none. If there are any of like faith near us we would like to hear from them. We believe in the supreme sovereignty of God, the Creator and Preserver of the universe, and that he does all things according to his will and good pleasure, and that all things work together for good to them that love him, although we worry and complain. Our desire is to get back to our church, where we can attend meetings and mingle with those loved ones and listen to the truth preached, and perhaps we might gather some crumbs that might fall from the Master's table. The Lord's will be done, not ours.

I am a poor unworthy worm of the dust, so do with this as as you like and it will be all right with me, but send the

SIGNS along, for I am a poor sinner, saved by grace if saved at all.

Your brother, I hope, J. R. COX.

SIMPSONS, Va., April 26, 1924.

DEAR EDITORS:—I feel I owe you an apology for my neglect in sending you my check to pay the subscriptions of Noah Vest, of Otey, Va., and my own, for the dear old SIGNS sets forth the doctrine I believe is clearly taught in the divine Book of eternal truth. There are many examples in the Scriptures that prove the doctrine of the absolute predestination of all things whatsoever are brought to pass by Him. I feel to hope I believe the eternal God knew just as much about us in the morning of time as he will after we live our lives out here. I believe the eternal God never has consulted man about anything, but he speaks and it is done, commands and it stands fast. He works all things after the counsel of his own will, and none can say unto him, What doest thou? He will do his will in heaven and upon earth, and none can stay his hand, so, dear brethren, write on, and give the Lord all honor, because man is nothing, and less than nothing. I desire an interest in your prayers.

F. T. SOWERS.

LITTLESTOWN, Pa., Aug. 28, 1924.

DEAR SIR:—I am writing to ask you to discontinue sending the SIGNS to Georgia D. England, as she passed peacefully away Tuesday, August 26th, and was buried to-day at Lovers' Rock burying-ground. I want to thank you for kindly sending your good paper to her. She loved the good letters and feasted upon them. The print is so large she was able to read it almost to the last. She many times requested me to notify you when she passed away, and to thank you.

Her niece,

(MRS.) HOWARD BASEHOAR.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
 Elder George Ruston, Kelly Corners, N. Y.
 Elder Charles W. Vaughn, Hopewell, N. J.

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

SPECIAL ANNOUNCEMENT.

THE time has arrived when we can no longer issue the SIGNS OF THE TIMES as a semimonthly publication, so beginning next month (October) it will be issued once each month with twenty-four pages per number instead of twice each month with sixteen pages per number as at present. This change is made necessary because of the high cost of everything, and because so many subscribers have failed to pay their subscriptions each year, and thereby have put a heavier burden upon us than we are able to carry. We have from time to time published notices requesting delinquent subscribers to do what they could toward paying us, also have sent bills to many, with but discouraging results.

There have been several plans talked of during the past two years which were thought would benefit the SIGNS in a financial way, but nothing was done about any of them, and to-day the publishers are no better off financially than if there had been nothing said on the subject.

The SIGNS is one of the very few papers depending alone upon subscriptions to meet the cost of publication, most of them receiving the major portion of their income from advertisements, but as many of our subscribers object to seeing advertising matter in the SIGNS we do not feel we want to try that plan, but hope that by issuing the paper once a month, with the extra pages added, we will have time to do enough commercial printing to place our business upon a paying basis. Certain it is that some change will have to be made. When so many fail to send in their subscriptions it is not to be wondered at that we cannot continue as formerly. Of course we have many subscribers who pay for their paper promptly, and others who not only pay for their own, but send extra money to help send it to "the poor of the flock," and to all such we are thankful and appreciate what they do.

We have tried to keep the SIGNS as a semimonthly publication, but do not feel we can longer continue it as such, and hope the change to a monthly edition may be prospered, and that our friends will support it; if not, it looks very much as though the SIGNS will have to cease publication.

We hope the brethren can see our position in this matter and will do what they can toward helping us to continue the paper, and send in their subscriptions when due, also try and get us new subscribers. A little labor along this line by each subscriber would do much toward lightening our burden. Will YOU see what YOU can do?

J. E. BEEBE & CO.

MATTHEW XXI. 18-22.

"Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

We feel to give a few thoughts as they are connected in the Scripture referred to. The first phrase testifies of the activity of Jesus in his personality as a man, and also of the necessity of a natural body for food. We note, as one would expect of natural plants, the botanical nature of the fig-tree, and seeing leaves, must expect fruit to be there also, as fruit succeeds the leaves; but no fruit was there. We here have the power of Jesus manifested in the words spoken to the fig-tree. The fig-tree was a natural plant with natural foliage, and the event occurred in the personal presence of his disciples, which taught them in demonstration of his mighty power, and as natural men his disciples expressed amazement as the fig-tree so soon withered. While we are considering the fig-tree we note that it was in the way for the very purpose, and manifested the power of the Son of God. We will now turn to your experience, and we feel assured that we, too, have some knowledge of a natural existence, and a natural life as man, and all the outward show of man in a religious way is as the foliage on the fig-tree, with no fruit thereon and no virtues of life. Before we can bear fruit we must have the true virtues. So this proves, to our mind, we must have in us life before we can manifest life. This brings to mind that

every poor self-righteous sinner is in the way, like the fig-tree, not going to Jesus, but Jesus comes to them, and at the power of his word all their righteousness withers and they stand stripped naked before the Lord, and they believe the power manifested to them and they have no strength. In the realities of total depravity we groan as the word of the Lord rests with us, knowing, according to his word that rests in his heart, that realization testifies of his power to cast us out of the way forever. We have no fruit, no life, hence we are nothing; less than nothing, and vanity. The way brings in a great train of thought. As the heirs of God, joint-heirs with Christ, we were chosen in him who is the way of salvation; when he comes into the city of God we are always in the way. He calls us by name and leads out, and we follow him. As the Lord found Jacob in a waste howling wilderness, and led him about and instructed him, so the Lord leads his people. We go as we would not, and walk as we would not, for all crooked ways have been made straight and rough ways made smooth, and when we are in the wilderness we feel sure that the Lord is gone forever and we are left alone. This is but the working of his mighty power and the appointed time to bring us forth from the wilderness, or from darkness to his marvelous light. We note the exclamation of the disciples and the answer of Jesus, and the expression he continued to speak unto them: "If ye have faith, and doubt not." This expression again will draw for proof as to faith. Faith is the gift of God, and to have faith, which is the substance of things hoped for, the evidence of things not seen, and with patience wait for it, we have the substance of the virtues of God in us which bear fruit, and it re-

mains, and is not faulty and imperfect, but true holiness. In the virtues of this faith we are, with the groanings of our hearts, made to pray unto God; and as he that knoweth the mind of the Spirit has made intercession we pray acceptably unto God, and are made to feel the manifested answers to the utterances. He testifies unto them if they doubt not. We might pray to have an exceeding high mountain removed because of the obstruction to our view, of fatigue to our natural bodies, but we would be filled with doubt, and our prayer would be of a selfish and carnal lust, which is not the prayer of faith. We pray to God realizing a reverence and hallowedness in our hearts unto his name, and that all power belongs to him, and that he can give or withhold, and the utterances are, "God be merciful to me a sinner." These words are felt more than uttered, and peal forth to give all glory and honor to God, and when we realize our hope of worthiness we are made to express his abundant mercies to us, far beyond our expectations and of a greatness we cannot hope to attain.

Dear reader, as we are submitting these expressions we trust we have some of the virtues referred to, but often feel like being all withered, and dried, with no life; and must confess that if we have the true virtues, it is Christ in us the hope of glory, and we realize truly that he is our guide in the way of all truth and of all our goings forth. That which has been to the strength and comfort of the Lord's people was by the guiding hand of the good Shepherd. Our sins loom up before as great mountains of darkness, and we trust we have hope that God, for Christ's sake, has cast them in the sea of

his forgetfulness, to be numbered against us no more forever. These are the mountains that are cast into the sea, according to our understanding. In submitting the above we hope that your hope will feel strengthened and your trust in the Lord confirmed.

C. W. V.

QUESTION ANSWERED.

A FRIEND in Georgia has asked us if it is according to the ancient Baptist rule or order for a member of the church to take advantage of legal exemption to shun paying a debt; that is, if it is right for an Old School Baptist to avail himself of homestead exemption or of the bankruptcy law to avoid payment of a debt. No doubt there are local conditions prevailing in the section where our friend lives that have caused him to ask us this question; perhaps even, our friend may have in mind some particular case. However, it has always been the practice of the SIGNS OF THE TIMES to keep clear of any local disturbances that may be prevailing among the churches in certain sections of the country. The SIGNS when started in 1832 by its founder, the late Elder Gilbert Beebe, was designed to contend more for certain points of doctrine than for certain church customs which might be observed locally in certain sections of the country. However, we have no objection to answering our friend to the best of our ability, but want it distinctly understood that we have not any individual in mind nor any specific case, our thoughts are to be considered along general lines only. It was never considered right under the law of Moses for an Israelite to defraud his neighbor, neither is it ever right according to the gospel of Jesus Christ for a brother to

knowingly defraud his brother or his fellow-man. If an Old Baptist should take advantage of the bankruptcy law, homestead exemption, statute of limitations or any other legal exemption in order to get out of paying his just and honest debts, without having made an honest effort to pay them, and with intention to fraudulently deprive his creditors of due compensation, he is doing wrong. Such conduct is dishonest and not to be countenanced by the church. On the other hand, there always have been and always will be instances where a man cannot pay his debts no matter how much he tries to do so. There are, at times, complications which arise in business that throw a man into insolvency decidedly against the man's own inclination. Conditions arise, perhaps, which the man himself has no control over and can in no way avoid; conditions which may make it necessary for him to either be forced into bankruptcy by his creditors or to go into bankruptcy himself. In such a case there is no fraud and no intention to deceive, consequently no dishonesty. In such a case no offense against the church has been committed, and there is no reason why such should be excluded from the church. We believe that no cast-iron rule can be laid down that will cover all cases, and the sum of the whole matter is simply this: That it is wrong to defraud, to deceive or to be dishonest knowingly, and such willful misconduct should be rebuked by the church; but to say in all cases it is wrong for a man to plead legal exemption, is going entirely too far, because there have been instances where honest and upright men have been excused by law from paying their debts with no intention whatever on their part to deceive or to defraud any one.

L.

OBITUARY NOTICES.

William T. Yard was born April 5th, 1873, and died May 12th, 1924, making his stay on earth 51 years, 1 month and 7 days. He was the son of the late George B. and Mary May Yard. He was married to Miss Mary Voorhees, daughter of T. Romeyn and Martha Blackwell Voorhees, and to this union were born four sons, viz., Miles V., Allen L., Roger W. and Arthur B. Yard. The sons, together with their mother, survive him. He also leaves his mother, a twin brother, John Yard, and two sisters: Mrs. Walter Atchley, of Pennington, N. J., and Mrs. Hannah Hulse, of Allentown, Pa., together with a host of relatives and friends to mourn their loss, but we are made to say, Their loss is his eternal gain. He united with the Old School Baptist Church at Hopewell, N. J., by a relation of faith, and was baptized by the late Elder F. A. Chick. The life lived by brother Yard was one of devotion, which proved the sincerity of his profession. He was chosen trustee and deacon, which offices he faithfully filled. His life was one of deep meditation, and in church conference his words were of spiritual wisdom. Brother Yard was one who labored faithfully for the welfare of his family, and was also kind and generous to his pastor. The church has lost a faithful member, the family a husband and father and the community a good citizen. May God comfort all who mourn.

His funeral was conducted by the writer, after which his body was laid to rest in the Old School Baptist cemetery, at Hopewell, N. J., witnessed by a host of relatives and friends.

C. W. V.

James Lew Culpepper was born April 25th, 1866, and died July 26th, 1924. He joined the Primitive Baptist Church near Sweet Home, Texas, in July, 1895. He was married to Etna Grant about thirty-six years ago, and to that union were born seven children, of whom three, and his wife preceded him to the grave. He leaves one son and three daughters, all living in San Antonio, Texas, four grandchildren, who were the idols of his heart, and seven sisters, seven brothers and a dear old broken-hearted mother. This is the first of her children to be taken away. He made his home with one of his daughters. Oh! how they will miss his dear, kind and loving countenance. He was shot down at the hands of an assailant, only living a few minutes, and did not know what it was to suffer, but it was hard to have him taken away so suddenly. He was on his way to town to finish buying his clothing to go to three associations in east Texas with his sister Josephine, who had her suit-case packed to go with him. What a sad disappointment for her. We never know what is in store for us. He was loved by all who knew him, and if he ever had an enemy no one knew about it.

Services were held at his home, July 28th, conducted by Elder C. Thomason, of Athens, Texas, attended by many sorrowing relatives and friends who desired to pay their last respects to him. He was buried in San Antonio by the side of his wife. May God bless and give strength to all who grieve in this sad hour.

OLLIE CULPEPPER.

Mrs. Sarah Hunt was born in the State of Mississippi July 21st, 1836, and died near Rice Texas, August 9th, 1924, making her stay on earth 88 years and 19 days. She was married to John Henry Hunt at the age of eighteen years. "Grandma Hunt," as she was generally called, was loved by all who knew her, and always had a kind word for every one. She often said she hoped she would die suddenly, and not have to suffer much, which she did. She leaves to mourn one son, a daughter, several grandchildren and great-grandchildren. May the good Lord comfort all who mourn.

Funeral services were conducted by Mr. Caraway, the Methodist minister at Rice (she having joined that denomination at the age of seventeen years), assisted by the writer, as she was one of our old neighbors and friends. Her body was laid to rest in the beautiful cemetery at Rice, Texas.

SOLON GIPSON.

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THE POOR OF THE FLOCK.**

J. C. Nelson, Ky., \$1.00; J. P. Fallin, La, \$1.00.

M E E T I N G S .

The First Kansas Association of Regular Old School Predestinarian Baptists is to convene at the residence of W. I. Zinn, near Meriden, Jefferson County, Kansas, on Friday before the second Saturday in September (12th, 13th and 14th), 1924. Meriden is on the A. T. S. F. R. R. Also a motor runs on the L. & T. from Leavenworth to Meriden, two or three times daily. From K. C. take the U. P. train, writing to brother Zinn to be met at Grantville, or phone from Grantville to Meriden. Also busses run from K. C. to Topeka every hour, from whence the A. T. S. F. train leaves for Meriden at 8 a. m. and 5 p. m. For further information write to W. I. Zinn, R. 1, Meriden, Kansas, or address me at 1243 Polk, St., Topeka, Kansas.

MARY ELLISON, Clerk.

The Middleburg Old School Baptist Church will (God willing) meet at the home of J. E. Livingston, 64 E. Main St., Cohleskill, N. Y., on the second Sunday in September (14th), at 11 a. m. and 2:30 p. m.

All who love the truth are welcome. There will be no services at the Yellow Meetinghouse, Roxbury, N. Y., on that date. GEORGE RUSTON.

The Lexington-Roxbury Old School Baptist Association will, the Lord willing, meet with the Second Church of Roxbury, at the Yellow Meetinghouse, Roxbury, New York, on Wednesday and Thursday, September 17th and 18th, 1924. Trains will be met at Halcottville Tuesday evening and Wednesday morning. Those coming by automobile will come to Halcottville Tuesday or direct to Yellow Meetinghouse Wednesday. All who love the truth are cordially invited. ESTHER RUSTON, Clerk.

The South Arkansas Regular Primitive Baptist Association will, the Lord willing, convene with Bethel Church, on Friday, Saturday and Sunday, September 19th, 20th and 21st, 1924. Bethel Church is two miles north of Bearden, Arkansas, on St. Louis, S. W. Railway (Cotton Belt Route). Trains will be met Thursday evening and Friday morning. We invite all peace-loving Predestinarian Baptists, especially ministers, to meet with us.

V. R. HARRIS, Moderator.

The Sulphur Fork Association of Regular Predestinarian Baptists will hold its seventy-eighth annual session with the church at Pleasant Hope, ten and one-half miles southeast of Bivins, Texas, on the Texas & Pacific R. R., to convene, the Lord willing, on Friday before the first Sunday in October, 1924. All peace loving Baptists who believe in God as the sovereign ruler over all things have a cordial invitation to meet with us. Trains will be met Thursday p. m. at Bivins.

J. S. McLEOD, Clerk.

The Sideling Hill and Fairview Churches, situated in Fulton County, Pa., have appointed to hold a joint two days' meeting at Needmore, Pa., Saturday and Sunday, October 11th and 12th. Those coming by rail over either the Baltimore & Ohio or Western Maryland Railroads will be met on Friday before the meeting at Hancock, Md., but it will be necessary for those wishing to be met to previously notify Deacon J. C. Mellott, Needmore, Pa., in order that arrangements may be made. We cordially invite the brethren and ministers of our faith and order to meet with us.

ROLLA MELLOTT, Church Clerk.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1924. Those coming by rail will be met Tuesday before the meeting, at Fairfax Courthouse, between the hours of two and six o'clock. Electric trains via Washington-Virginia Railroad leave the station at Pennsylvania Avenue and 12th St., Washington,

D. C. every hour for Fairfax Courthouse. Please take notice that no trains will be met after six o'clock Tuesday evening, no trains will be met Wednesday morning, nor will any trains be met at any other point than Fairfax Courthouse. Those who expect to come to the meeting will greatly facilitate matters if they will previously notify either Deacon I. H. Thomas, Sterling, Va., or brother C. M. Turman, Arcola, Va. All brethren of our faith and order, especially the ministering brethren, are cordially invited to meet with us.

I. H. THOMAS, Church Clerk.

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THE

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(ESTABLISHED 1832.)

**DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

BELLINGHAM, Wash., Aug. 5, 1924.

DEAR KINDRED IN CHRIST:—I take this way of answering the letters I have received from brethren from different parts of the United States in regard to my article published in the July 15th number of the SIGNS. I had no idea of starting a controversy when I wrote what I did, or I perhaps would not have written it, and indeed I do not know why I wrote in that way, only it is the way it was revealed to me as truth. I very much appreciate the spirit of love and sweet fellowship which those who have written me manifest toward this poor old hell-deserving sinner, whose only hope of salvation is in the finished work of our crucified and risen Redeemer, both in time and eternity. It seems to me that if we are trusting in a God who is only part sovereign, and there are some things in this world which transpire contrary to his inscrutable will, then there is some power which he does not control, and if this is true then what assurance have we that that power will not prevail and cheat us of our hope of seeing him as he is and being like him? To say that these

evil things which come upon us in a dark and cloudy day are unnecessary and ought not to be, and that God being all-wise knew it, but it was not his will, although he allowed it, looks to me like charging God with folly. These things that grieve us so much, things that are wrapped in mystery to our sin-darkened, selfish minds, are only some of his mysterious ways the poet Cowper speaks of in the wonderful view he has of the God of the whole earth, in whom we trust, in which he says, “God moves in a mysterious way his wonders to perform,” &c. God is of one mind, and none can turn him. I am God, I change not, therefore ye sons of Jacob are not consumed. If we can prove by his unalterable word that he did predestinate some of the wicked acts of men in fulfilling his prophecies concerning his chosen people, for whom alone the Scriptures were written, then we are satisfied. So let us take God’s dealings with Abram, where he said to him, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” Did Abram wait to find out whether that other country was a better one than the one in which he then was living? No, he

did not even inquire where it was, for God had wrought upon him that degree of faith which causes men in all ages of the world to yield immediate obedience, and he got his household ready, with all his movable possessions, with his brother Lot and family, and their possessions, and they went forth into the land of Canaan whither the Lord had directed him, and the Lord spoke unto Abraham, and said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." I am trying in my weak way to show God's loving watch-care over all his little ones, even while they are encompassed about with sore trials and with tempestuous billows rolling over them, while the fire of God's wrath is burning around them. They cry for help and no one is near to help, and they feel lost, with no eye to pity, for the world looks on in derision and only smiles at their tears. Then comes a still small voice; yes, it is so still that the world cannot hear it, but it is loud enough to bring joy and peace to the weary one, for it says, Be not afraid, it is I; and we look up and behold the Lamb of God who taketh away the sins of the world, and oh how light and free we are. Where are all our fears gone? Jesus has paid it all, and has washed us, and now we are white in the blood of the Lamb, and are rejoicing in his love. Now let us follow Abram in the Lord's dealings with him after these things, meaning the execution of God's mighty power in giving him the victory over the kings who had stolen Lot with his wife and children and all his possessions, and when he was returning he was blessed with Melchize-

dek king of Salem, priest of the most high God, "and he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thine hands. And he [Abram] gave him tithes of all." Then after all these proofs of God's love and watchcare over him the Lord appeared unto him "in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Now Abram's faith was wavering, for God had told him that he would make of him a great nation, and had kept his word in every respect except in this one, he had given Abram no seed, and to his mind God had failed to keep his word, so he asked him, "What wilt thou give me, seeing I go childless?" "Thou hast given me no seed: and, lo, one born in mine house is mine heir." This is the way we reason in this our day; we think the Lord has forgotten to be gracious, and feel that he ought to be better to us if we are his children, and we in our weakness conclude that because he does not give more of the goods of this world to relieve our suffering there is nothing in religion. I remember one time (though with shame) I said, There is no God. My sufferings were great, my dear wife was in the hospital on charity to be operated upon, not expected to live, and I not able to work, though trying to earn a few dimes by selling gliding casters in Bellingham, where my wife was confined in the hospital, and going without my dinner so I could take something home to our three little ones, and at the same time filling my appointments regularly

each month with the church. I do not say I preached for or to them, but I was afraid to go and afraid not to. They, to all appearance, were indifferent, not even coming to see us, and I said, Surely there is no God, and verily believed I had been deceived in it all, until one night, after a very discouraging, cold, rainy day, I came home with but very little for the children, and I sat long after they had gone to bed, thinking what to do. I could neither read the Bible nor sing, or even read the dear old SIGNS, although one had just come that day, and they all laid on the stand where I always kept them close by me, for they were my dearest friends and comforters, outside of my dear Savior, and I never failed to find comfort in them until then; but now all comfort was cut off, and you who have been there know how forsaken and lonely I was. The last prop and stay I thought had failed me, and I thought he was the one who should have redeemed Israel, but now he was dead and laid in the tomb and I was without hope. I picked up the SIGNS and began leafing through it, not realizing what I was doing, until an article caught my eye and I began to read, and it seemed that some one came and sat down beside me. I turned to look, and there sat my dear Savior, with oh such a sad reproachful look in his eyes. I burst out crying, and begged him to forgive me, and we had a glorious meeting right there. I have related this to show how quick we are to lose faith whenever the clouds gather thick around us, when we cannot see clearly the road marked out ahead of us, at least that is the way with me; I do not believe there is any one else so weak in faith. When we stop to think, and reason, these trials are a part of God's predestination, for, Think it not strange concerning the fiery trials

that await you, as though some strange thing happened unto you. These trials are the refining pot into which all God's children have been cast, and there are none exempt, for the dross must be burned away before they are fit for the Master's use, and when they are tried they, like Job, do come forth shining in the righteousness of their risen and exalted Redeemer, with their self-righteousness burned away. Now I have taken my own case, because I know it better, to prove that God is the same to-day as he was in the beginning, and that whatever he has promised will come to pass in his own good time, although he waits until all the laws of nature declare him a failure, as in the case of Abram when the Lord told him that "this shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir." Still the Lord tarried, although he took Abram out and told him to look now toward heaven, and tell the stars, if he was able to number them, and he said unto him, So shalt thy seed be. And he believed God, and it was counted to him for righteousness; not his own righteousness, which was like ours, only filthy rags, but that righteousness which is of faith given him in Christ Jesus our Lord, and that before the world began, and now revealed to him by the Holy Ghost. The Lord said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it," but Abram was doubtful, just as we are, wanting to know for a certainty that he was the one who was to be given this great inheritance. He did not seem to doubt but what God was able to bestow it upon whom he pleased, but was he the one? Did you, dear reader, ever have these same feelings, and want some sign from God to prove to you be-

yond a doubt, for you did not want to run without a message which you felt sure was from God? When Abram was told to make a sacrifice it was not left for him to choose what the sacrifice should consist of, but the very specific articles were told him, and he took them and divided each one in the midst.

I have finally come to the point which was in my mind to talk about, though by a round-about way, for my heart has been filled with the goodness and mercy of God in his faithfulness to Abraham and his wife, for we all are embraced in them as the children of Abraham and heirs of salvation, as he is the father of all the faithful, and the wills and shalls of Jehovah are so unalterably fixed that the children of Israel are driven through fear of death by starvation into this very land, and consequently under bondage. We see Joseph on account of the visions or dreams which God had sent him to tell to his brethren and father, for the express purpose of causing them to hate him with such bitter hatred that they wanted to destroy him, and when they could not kill him, though it was in their hearts to do so, they did the next thing to it, and sold him to the band of spice merchants, who, according to God's predestinated plan, took him into the very place he had determined he should go. Do you suppose it was a joy for Joseph to do God's will? He whom God loved he chastened. We see him kept there in bondage, away from his people and kinsmen, until the time appointed when Joseph's dream was to be fulfilled, when all his brethren, and even his old father and mother, should bow to him. Pharaoh had a dream and none of his astrologers could divine it. Then they thought of Joseph, and he was brought from the prison where he was put by his

false accusers, and he told the meaning of Pharaoh's dream, and was chosen governor of all that Pharaoh possessed. Yes, they meant it for evil, but God meant it for good. So Joseph stored up corn and provision against the day of famine, a savior with abundance when his people were brought to the place where they knew they must have help or they would perish, a beautiful type of our Savior's love going into death by false accusers and arising from his prison, the tomb, with sufficient grace for all our needs. Do you suppose Pharaoh would have honored Joseph by making him ruler, and by letting him bring his people into Egypt and giving them the best of his land, if he had known that by so doing his kingdom would be rent and torn as it was? No, indeed not; neither did he know that in persecuting these Hebrews he was doing just what God intended he should do, for God's children have to be driven and persecuted and chastised in order to make them willing to do his will. God said to Pharaoh, For this same purpose have I raised thee up, that I might show my power in thee, &c. Pharaoh saw that the Hebrews were very prolific and strong, and he got afraid lest they might get too numerous and in time of war overthrow his kingdom, so when another king rose up who did not know Joseph he increased the burdens of Joseph's brethren, and instructed the midwives to destroy all the male children; but they feared God, and so they increased until they were a great nation, but their taskmasters made them serve with such rigor that they began to long for freedom. I would like some one to tell me whether it was in the love and providence of God that they were scourged and harassed by these cruel taskmasters preparing them through the

things they were made to suffer to do his will in coming out of this rich fertile country, or was it just the evil dispositions of those cruel taskmasters and contrary to God's will? In the preservation of Moses' life from the hand of the king who ordered all male children drowned was it an accident that this Egyptian damsel found him and adopted him, or was it according to God's purpose in fitting him for the great work of manifesting God's power even in Moses killing the Egyptian, and in this making him as unfit naturally to go into Egypt as a man could possibly be? he being afraid to go on account of his guilty conscience, knowing they sought his life as a murderer, and who would not feel that any one else would be more suitable to go than he? But this was all arranged so that (as in all cases) all the honor and glory would be given to God, to whom all honor and glory belongs. We see Moses prepared for the Master's use, hear all of his objections overruled, and the assurance given that he is the one chosen of God to go down into Egypt to speak in God's stead. While Aaron was to do the talking, he was to be as God unto him in knowledge, and we see them go down, first to the elders of the children of Israel, telling them all that God had told Moses concerning their deliverance, showing them all the signs which he was to show Pharaoh. When they heard that the Lord had visited the children of Israel, and that he had looked upon their afflictions, they bowed their heads and worshiped, and well they might, when told that God had sent his messengers to deliver them from their long night of weeping. Just think, four hundred years, and we think it a very long time to wait for the day-dawn and the light of his countenance if he tarries but a few months, or even as it

is in some cases, a few years. Oh how we wept and prayed for deliverance, and thought surely he was clean gone forever, and when deliverance did come oh how we did worship him. But there was still much bitter sorrow and sore affliction ahead of these people, and just at the time appointed, after God had made his power known in Pharaoh, causing him to greatly distress the children of Israel to leave with all their host, goods and chattels, the Egyptian women giving them their jewels and begging them to leave, He brought them out with a strong hand and an outstretched arm, and we see them brought to the Red Sea, to the end of their strength, just as far as they could go. Were you ever there, dear reader? Yes, I know just how you felt; your enemies (sins) behind you, the mountains (the world) on either side, no help there, and certain death ahead. Oh what a dilemma! Is it any wonder they murmured when caught in this death-trap and no way of escape? But deliverance was near, though they did not know it. "Stand still," says Moses, "and see the salvation of the Lord;" and then an impenetrable cloud came between them and Pharaoh's host, hiding them in the clefts of the rock, and then to their wondering gaze the waters of the sea were divided and stood up like a wall, so that they walked through on dry ground, which their enemies assaying to do, were all drowned. Oh what a beautiful picture this brings to our enraptured vision, all our sins washed away in the precious blood of Jesus. What a miraculous deliverance, and just at the right time to save us from certain death; and he waited until all our hope of being saved by any power of man was gone, so that all honor and glory would be given unto the Lord. God promised Abraham that he would

bring his seed back to the land of Canaan and give it to them and to their children for an everlasting possession, and now we see them on their return journey, but, like us, it is through much tribulation (for forty years) that their children do enter into the promised land. His word did not return unto him void, but it prospered and accomplished the thing whereunto he sent it. While we are here in the flesh we only see in part and know in part, but when that which is perfect is come then that which is in part shall be done away and we shall know even as we are known. I rejoice in the fact that the differences of understanding and expounding the Scripture will not change God's wills and shalls concerning us, and I do know that death will bring us all together and all differences will be settled, and God's will and purpose will go on unchanged. So let us be kind one toward another, forbearing one another in love, not making our differences of understanding of any point a test of fellowship. I am willing to leave it right where the Scripture leaves it, for one thing is sure: God knows, and he will work his sovereign will, even if these things are hidden from our sight and understanding. We are saved by grace through faith, and our superior knowledge (if we have any) will not make us any happier, or comfort God's people, unless accompanied with the spirit of love and humility, which is the Spirit of our Lord and Savior Jesus Christ. When we boast of being sounder in the faith, and think we have a better understanding of the Scriptures, and able to teach others, we had better take a look around, for all boasting is excluded, for it is of the flesh and only genders to strife, which generally ends in much trouble and sorrow; so let us consider others better than self, and let God

do the exalting, if any is done, thus peace and love will flow on as a river from the throne of God and the Lamb. Let brotherly love continue, for love is the fulfilling of the law, and is the fruit of the Spirit, and denotes life, and eternal life, which is the one essential thing for us to be convinced of in the fruits meet for repentance, and if these proofs are satisfactory then let us be careful how we draw the bar to fellowship, since our fellowship is with the Father, and with his Son Jesus Christ, and our life is hid with Christ in God, who hath given us this hope, which is a good hope, for it is founded on nothing less than Jesus Christ and his righteousness. Again I say, Let brotherly love continue, and may the grace of our Lord and Savior Jesus Christ rest, rule and abide with all his little ones, both now and forever. Amen.

DAVIS BURCH.

WHEELING, W. Va., Aug. 19, 1924.

DEAR BRETHREN:—I am inclosing a letter from our dearly beloved sister, Semma E. Corder. It speaks for itself of the fullness of her heart when she wrote, and her desire to share this gift with others. When I finished reading it my heart began to sing in the words of one of our precious hymns,

“Daughter of Zion, from the dust
Lift up thy fallen head;
Again in thy Redeemer trust,
He calls thee from the dead.”

I have read it several times, and it has been a feast to me each time. I wanted to send it on sooner, but felt unequal to sending a few lines along with it. I have desired to greet the dear saints once more, and tell them of the Lord's mercy to me, in that I have been given strength as each hour demands. I need not say days, for many times during the day I become very weak, and begin to fear that

I can go no further in the way of waiting upon my poor helpless husband, but each time I am helped to press on in the way of service, until my heart overflows in praise to the Helper of the helpless.

I had a very pleasant surprise a month or two ago, when sister Mildred Durand Gordy, who with her husband and family were passing through Wheeling, called me by phone and asked if she might call to see me. Of course I was willing. In a little while she came with her little babe in her arms. The thought of her as she stood hesitantly in our door brings tears to my old eyes. It would be useless for me to try to describe my feelings. Her presence seemed to say, Peace, be still. I felt peaceful and quiet in her dear presence. She seemed to strengthen me, and there came a desire in my heart to be with her always. She told me that when she thought of meeting me face to face she felt that I would hate her. But it was the reverse, I loved her dearly, and loved her husband and children for her dear sake.

I will close, as I am in a poor frame for writing. I feel to be so abased by this effort to write that I am wondering if I should ever undertake to write to the loved ones, I feel so unworthy and so helpless. Each day brings me a clearer view of my entire nothingness, still I go right along begging the Lord for divine favors. I am truly wretched at times under a sense of the sins I see in myself. Truly sin is mixed with all I say and do. I ask the prayers of all lovers of the Lord.

Your unworthy sister in hope,

FLORENCE PULTZ.

PHILIPPI, W. Va., July 29, 1924.

MY PRECIOUS SISTER:—My thoughts turn to you this morning, and I feel they

are thoughts of peace. "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."—Psalms cxxxix. 17, 18. Now I have been dwelling in the "dust of the earth" (earthly things) for some time, and you know from experience what a "mean city" it is. I have no doubt but what you have been a dweller there and understand my case, and that is why my heart opens to commune with you, a companion in tribulation, and as Philemon has it, "my fellow-prisoner in Christ Jesus," but thanks be to God, which giveth us the victory through our Lord Jesus Christ, he sayeth to the prisoner, Go forth, and a little child (Jesus) leadeth them in that highway of holiness where none but the redeemed walk. How sweet that sounds.

"When I awake, I am still with thee." Drowsiness clothed me with rags, and when the Lord bid me awake and sing and drew me out of the "low dungeon" I was astonished to find that "I am still with thee," and to view (by faith) the King's daughter (the church) brought unto him in raiment of needlework, entering into the King's palace. A day in thy courts is better than a thousand, and I felt that I was abiding fast by his maidens, and their God was my God, and their beautiful garments of salvation my garments, and their peace my peace, all coming from the King of Israel, our Lord and Master, who has said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," and our joy no man taketh from us, being sealed with that holy Spirit of promise unto the day of redemption. If we sink in deep mire where there is no standing (Psalms lxix. 2) the everlasting arms

are underneath. He raiseth up the poor out of the dust and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people. Was there ever such love as this? His loving-kindness, oh how great.

Dear sister, mayest thou prosper and be in health even as thy soul prospereth (3 John 2), and as you are one who is alive among the "living in Jerusalem" I have no greater joy than to have your christian confidence, and as I sent you only a postal card on receiving your last good letter thought I would write you some things that were on my mind. There is no comfort in speaking or writing to the children of this world about journeying toward Jerusalem, of the great trial of affliction and the abundance of joy felt and known by the children of the kingdom, of our knowledge of the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. They have never been filled with bitterness and made drunken with the wormwood and the gall, and tasted the good word of God and the powers of the world to come. They love this present world, and if any man love the world the love of the Father is not in him. But the children of the heavenly kingdom are crucified unto the world and the world unto them, they have fellowship with the sufferings of Christ and enter into his glory. He hath hid these precious things from the wise and prudent and revealed them unto babes because it seemed good in his sight. If his sovereign, discriminating grace embrace you and me, dear sister, and our names are written in the ark of the new covenant, our inheritance is incorruptible, our scarlet sins are made white in the blood of the Lamb, and he shall lead

us unto living fountains of waters, and wipe away all tears from our eyes. Such knowledge is too wonderful for me. I cannot attain unto it. "It is enough: Joseph my son is yet alive." When Christ, who is our life, shall appear, then shall we also appear with him in glory.

I have felt for some time that I would like to send a few lines to the SIGNS to let the dear household of God scattered abroad know that this poor Gadarene, on whom the Lord has had compassion, and crowned with his loving-kindness and tender mercies, is still in the land of the living, craving an interest in the prayers of all the saints when the smoke of the incense ascends up before God out of the angel's hand, and if you feel so inclined you may forward this to the editors of the SIGNS, to be at their disposal. I commend this and my life, my all, to Him that holdeth the seven stars in his right hand. May the protecting care of him from whom cometh every good and perfect gift be round about us, dear sister, as the mountains are round about Jerusalem, and that our meditation of him be sweet, is the prayer of a poor little prisoner of hope,

S. E. CORDER.

PHILIPPI, W. Va., Aug. 3, 1924.

ELDER J. W. McCLANAHAN—VERY DEAR BROTHER:—I received your good letter dated July 28th, and while I was glad to hear from you it made me feel sad to learn of your afflictions, and I can truly say that I sympathize very much with you, and hope and pray you may be able to keep up and travel a few more years in the gospel ministry. I feel to believe you have been able to feed the church of God, which he hath purchased with his own blood. What a good and gracious gift that is to poor unworthy

creatures, as we feel to be. Your last letter appealed to me in many expressions as coming from the heart of a true gospel minister having the cause of Christ at heart and having a great desire to serve in the gospel ministry, yet feeling subject to the will of God, for you say in that good letter: "But I feel it is good for me to suffer, that I may learn obedience by my suffering." That thought and expression is sublime, for it manifests a true and humble follower of the meek and lowly Jesus, who "though he were a Son, yet learned he obedience by the things which he suffered." Yes, dear brother McClanahan, I think I know what you mean. I, too, would learn obedience, and sometimes am made willing, even through suffering. I sometimes think I know something of what the prophet Isaiah said of Christ: "A man of sorrows, and acquainted with grief." All the true followers have to pass through many sorrows and become acquainted with grief, yet in all our afflictions, all our sufferings, all our trials and troubles, the blessed consolation of the gospel is for us; the precious promises of God's word are to strengthen us, to encourage us and to teach us where to put our trust and on what to base our hope: the suffering Son of God clothed in human flesh, Christ and him crucified. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We cannot always see how this can be, but it is God's word and will prove true, for in all our affliction he was afflicted. Surely he hath borne our griefs and carried our sorrows, all of which is beautifully expressed in that little poem you quoted. But, dear brother, we are both old, and both are diseased, from which we can scarcely hope to be entirely well while we are in

this world. We often think of death and dread its pangs, but God hath given us a good hope through grace, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." That hope which is so sure and steadfast strengthens us to even look forward to death in hope. Last summer when I was very sick, not able to do anything, thinking of death, sad and lonely, sick and discouraged, hymn 1265 (Beebe's collection) came to me with much power and sweetness:

"When thou, my righteous Judge, shalt come
To fetch thy ransomed people home,
Shall I among them stand?"

Read the whole hymn. I sang it all alone and it was music to my soul, and "though vilest of them all," as expressed in one of the verses, yet I felt it was my soul's desire, as in the fourth verse:

"Let me among thy saints be found
When'er the archangel's trump shall sound,
To see thy smiling face."

That is heaven to me, to see Jesus as he is, to see Jesus and to feel his love shed abroad in my heart. In his presence is fullness of joy; at his right hand are pleasures for evermore. Paul said it was better to depart and be with Christ. Paul in 1 Thessalonians iv. 13-17 says the final consummation of the resurrection from the dead shall be, "And so shall we ever be with the Lord." "Wherefore comfort one another with these words." When the dead in Christ shall arise first, then we which are alive and remain on the earth (until the second coming of Christ) 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. Oh what a comforting hope God has given us in the resurrection of the dead, and then to live with him forever in that heaven of bliss, and there to praise

him forever and give him all the glory for our salvation from sin, from death, from the grave, from hell, to God, to heaven, there with all the ransomed host to praise him forever. Oh that is the heaven I hope and long for, and all through Christ my dear Redeemer, and all by his rich and sovereign grace.

I believe that if you are able to travel you will be at our association. I hope to attend yours.

I am, as ever, yours in hope and fellowship,
J. N. BARTLETT.

SOLOMON'S SONG I. 6.

"MY mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept."

DEAR BRETHREN:—Paul said all Scripture is given by inspiration of God. Then we must have the true light to see the meaning of the above quotation. I often feel destitute of this light, but however such weak views as I have I sometimes hand out to my brethren to be tried by divine truth. I have often thought of the great wisdom and grace that was given to the inspired writers to see and set up this ever-blessed kingdom in all of its beauty and glory, and the love of God from all eternity to this bride, the Lamb's wife. She is the object of his love, because John says God is love, and he has spoken to this ever-blessed chosen bride by the mouth of his holy prophets in the most endearing, positive and insuring terms, saying, "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." Here David saw the whole family of God complete in Christ her great eternal head, and her children were there also, because it is said in Deuteronomy xxxii. 9, "For the Lord's portion is his people; Jacob is the lot of his inheritance." Paul said in

Hebrews, concerning this divine arrangement of our God in this vineyard, "In bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." "And again, Behold I and the children which God hath given me." Here we have Israel, God's chosen people. Joseph's brethren were angry with him because Jacob, his father, loved Joseph and made him a coat of many colors, which represents God's people under the law dispensation of divers colors or washings and carnal ordinances. Notwithstanding all their envy Joseph went at the command of his father to see whether it be well with his brethren. Here the meek and mild Joseph, though they envied him, loved them because they were his brethren, and also the Jews, God's own chosen people, went back and followed him no more. I would love to write more about these people while in Egypt, and their deliverance from under the hand of Pharaoh, but time and space forbid. Here the Lord by the mouth of the prophet owns this vineyard, saying, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." Here again are the children that are "like olive plants round about thy table." Again Jesus owns his vineyard when he says, "I am the true vine, and my Father is the husbandman." "I am the vine, ye are the branches." As I see it, the manifestation of these branches plainly shows their eternal existence in the parent-vine. David says in Psalms concerning this vineyard, "And the vineyard which thy

right hand hath planted, and the branch that thou madest strong for thyself." Dear brethren, it is to this vineyard and mother's house and table the way-worn child of God loves to come for comfort. When the little child is blessed with the dainties of mother's table and the sweet juice of the fruit of the vine how it nourishes and cherishes the poor drooping soul. It is here we receive the evidence of our eternal inheritance, and it is here our heads are raised above the rough billows of this old world; but these feasts of fat things are only a foretaste of what the Lord has prepared for those who love and serve him. Farewell.

W. L. EDWARDS.

PHILADELPHIA, Pa., January, 1924.

MY DEAR FRIENDS:—I have an inclination to write something in the SIGNS OF THE TIMES, and whether I will be able to produce anything that will be in any way edifying to the readers thereof remains to be seen. I am well aware that unless my mind is led by the Holy Spirit my efforts will be all in vain; if I am led by the carnal mind it will not be at all palatable to the spiritual. I therefore hope, and pray, that the almighty God of the universe, who controls all things, and at all times, will guide my hand in this undertaking. Our ways are in his hand, our course is laid out and we must travel that road, although it may appear rough and thorny at times, nevertheless we must pass through it, and after we have passed it, and we stop and look back and take a retrospective view over the road we have come, we can see the wisdom of the almighty God in leading us that way, as it was the only way for us to go. Any other way would in all probability have been to our hurt, and to our sad inconvenience, and very much to our

discomfort, so we should not be too hasty, and jump at conclusions, for it may be to our downfall. I know this to be true of my own experience. We cannot be too careful in our walk through life, for it is full of pitfalls along the road we travel, and we cannot always discern them, until it is too late, until we are virtually into them, then we are in a predicament, and it is only by the help of our Maker we are able to extricate ourselves, and even then we find ourselves very much besmeared. It is better to be at Jesus' feet than to get upon the mountain top, as pride must have a fall and we are liable to get bruised, which makes us mellow; so at his feet is a good and safe place to be. But some may say, How can you get at his feet? I will say that if we depend upon flesh and blood we will never get there, for it is contrary to our carnal mind to seek such a humble and lowly place. We have to look higher than mere man power to get there. It is where I crave to be, even if I cannot always be there. When I stop and meditate for a single moment, and look within this vile, sinful and polluted heart, I am made to wonder how a just and true God can (and do justice to his most high and righteous law) pardon such a vile wretch as I feel myself to be. But hymn number 809 comes to my mind; it is too lengthy to repeat it all; you can read it yourself; it is all good. It commences like this:

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

What miserable creatures we are; not safe to be left out of God's care, but we are constantly in his care although we do not realize it, at least we do not act so. I am now 82 years old, this 24th of January, and I often wonder why it is that I

(the only one of my parents' five children) am spared to these many years, and when one of my friends is taken away I ask myself, Why was I not taken, who would be so easily spared, and not missed? But God knows best. I cannot dictate to him. It will all come out right in the end. We cannot improve any upon God's plans. We cannot add to nor take from any of his designs. On a clear night if I go out and look upward and behold the millions of worlds God has placed in this vast universe, and given each its course, I do not ask who put them there, or who directs their course, or who holds them there; it is all God's work, and I can only look on in wonder and amazement. He had a purpose in it all, best known to himself, and each purpose carries out his will. There are some things the natural man, as well as the spiritual being, is under obligation to admit, certain things that God has intended the natural man will know at God's appointed time, and not before; so also the spiritual things, each in God's own appointed time. The natural man will learn the things pertaining to the world, and the spiritual man learn the things pertaining to the spiritual kingdom, according to his will. These are facts that cannot be gainsaid, unless I am very much mistaken. I do not think I am, but if so I am willing to listen to wise counsel, and if wrong the sooner I am corrected the better, for it is a bad thing to be in error, it makes no difference what it is. Wisdom is a very essential qualification, more especially so when we come to deal with spiritual matters. If we only can have wisdom that comes from above, unpolluted wisdom, that does not have a single taint of man's wisdom, we will not go far astray. But how much of the time do we possess such wisdom?

With me, especially, it is seldom. It is a sad acknowledgment, but it appears as if the devil goes to bed with me, gets up with me in the morning and follows me wherever I go. I cannot get rid of him, he is a regular tormentor. I can never go to bed at night and say that I am satisfied, for with the day's work there is always something done that should not have been done. I am never satisfied with my day's work; probably I have spoken some little word that has wounded some one's feelings, and it would have been better had I not spoken it. That goes to show we are not our own keepers. If we were perfect and never did any wrong we would have no need of a Savior. Should we not be glad we are sinners? Please do not mistake my meaning. I do not wish to convey the idea that we rejoice in sin; far from it. I wonder many times if there is another mortal upon this earth who possesses such a vile and wicked heart as I. If such there be, then, poor soul, you can to some degree sympathize with poor me. I feel to be a little lower than the lowest of God's "chosen race." I shudder to use that phrase, as I feel it does not belong to me, and I should not use it, but I hope I am one of them. That little word "hope," that precious word, buoys me up. If it were not for hope we would of all mortals be most miserable; more than that, it is a gift from God, from whence all true gifts come. We cannot attain unto it by our own works or efforts; that is what makes it the more pleasurable to us. If we could obtain it through any efforts on our part we would not be able to give all the glory to our heavenly Giver. It would be only a partial glory, or, I might say, no glory at all. God does not divide his glory with another; it is all his, or none at all, as I see it. My

friends, am I right? If I am wrong please tell me, as I want to get upon the right side of this question. It is a serious matter to get astray on this subject. We can only look to a higher power than man for counsel and advice, and I hope he will guide me safely through this sin-cursed world, for it seems so filled with sin. We see it all around us; murders, holdups and robbery upon all sides. We cannot pick up a paper but what we may see an account of these things. Some may boast of this world getting better, but it appears to me to be getting worse every day. I suppose the God of the universe intended it to be so, or it would not be. He has a purpose in it, as he has in all things, and all things work according to his purpose and divine will. We cannot stay his hand; all we can do is be still and recognize him as Lord over all. That is one of the great troubles with us; we cannot always be still; we want to be doing something to help along the cause, but we can do nothing; it will still go on just as he designed it. We cannot make one hair white nor black. We even do not know our own thoughts until they are given us. We do not know what is going to come into our minds five minutes hence, whether good or evil, so what is the use attempting to speculate, or prophesy as to the future? it is all laid out for us. One might as well attempt to calculate mathematically the contingent forms of the tinkling bits of glass in a kaleidoscope as to look into the future and foretell its pattern. God has it all planned out for us, so we might just as well let it alone, as we cannot change it, alter it or improve upon it. Sometimes we think we can.

My friends, I have written enough for this time, such as it is. It is like the writer, very imperfect. I hope you will spread the mantle of charity over all my

mistakes, and if anything has been written amiss you will overlook it, and attribute it to the carnal mind, as that is liable to err. I feel to thank the Lord for the many rich blessings he has bestowed upon me from time to time, much more than I deserve; I have not deserved the half of them.

But I must close, as I have already written more than I intended. I hope it will not weary you. Probably I am usurping space that could have been put to better use. Love to all the lovers of the truth.

C. S. FETTER.

HOPEWELL, N. J., Nov. 13, 1923.

DEAR EDITORS:—I am inclosing a letter from Elder L. H. Hardy which I think would be enjoyed by many of the readers of the SIGNS.

Sincerely yours,

D. L. BLACKWELL.

ATLANTIC, N. C., Nov. 4, 1923.

DEAR BROTHER BLACKWELL:—I was made glad yesterday to receive your good letter and to see how the Lord had sustained you. There are few who live to reach the age of ninety-one years, and to think that he has so blessed you that you are not only able to be active at this age, but has given you strength to write so comfortably, and with very little nervousness. Surely you can witness the truth of the saying of the Holy Ghost by Isaiah, "But 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, and they shall walk, and not faint."—Isaiah xl. 31. It is good to all of us to see this blessed word of God so beautifully fulfilled in our older brethren and sisters. They have unwaveringly borne the burden and heat of the day, they have seen the deep darkness of

many nights, they have heard the heavy thunderings as the lightnings have flashed out from the thick darkness with threatening destructions, and yet they continue to be and to live in the great God. They are his apostles who testify of his great power to save unto the uttermost them that come to God by him, and to give the testimony that the gates of hell shall not prevail over those whom he has chosen to salvation. These strengthen us to press forward towards the mark for the prize of the high calling of God in Christ Jesus our Lord. They are our evidence that the goodness and mercy of the Lord endureth forever. We hear them say, "What a sinner I am," and yet we do not see them go down. Why? Surely it is because mercy is the sinner's hope. Mercy was designed from the first for the sinner. The righteous do not need it. They have nothing on which mercy can be bestowed. "I will be merciful to their unrighteousness," is the promise. The only promise the great have that I can find is destruction. The fat cattle I will destroy. Therefore the promise of salvation is to the poor, the humble, the mourning soul, the penitent sinner. The Lord by his almighty grace gives them repentance. That repentance is unto life. No repenting sinner can ever die, for they have this as the gift of God, and the gift of God is eternal life. This life is not in falling nor fallen Adam, it is in His Son. Therefore just as the Son is sure so are those whose life is in him. This makes the life of the penitent sinner as sure as the throne of God. What wonderful blessings our Father has prepared for us and given us in his Son. Satan, the great archfiend, has done all in his power to destroy this blessed Life of ours, but in his doings he has only worked his own destruction, for when he seemed to have

the blessed Jesus secure in his satanic power he got his head bruised to death, and the dear Lord triumphed over him. This he did for us who are so very dependent upon him for life and salvation. He is our dependence for salvation from first to last. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 14. This is sufficient to tell the whole story of salvation. Therefore all our hope, all our confidence, is in him. Thus man is cut off and can receive no praise for any part of salvation. The glory is the Lord's.

The Lord continue to bless you to the end.

Your brother in a good hope,

L. H. HARDY.

BERLIN, Md., June 8, 1924.

DEAR EDITORS:—I feel to-night that I would like to write a few lines for the dear old SIGNS OF THE TIMES, but whether or not I will be able to set forth what I feel is (like everything else) according to the will of the all-wise God, for I know full well that of myself there is nothing good I can say or do.

"The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass."—Isaiah xl. 7. The grass and flowers here spoken of to my mind refer to none other than those born of God, when they are called out of the natural or sinful world and given sight to see just what they are in the sight of God, then it is they are cut off and made to thirst after the Spirit of the all-wise God. When you are in trouble you naturally look for some relief, when thirsty you look for water, and if there is none to be found you will have to go without it and suffer for the want of the same. So it is when the Lord has breathed the breath of life in you and

given you eyes to see, you behold how black and filthy you are, then it is you wither and fade from your own works and put your trust in the Lord. When you were old enough to know there was a right and a wrong way you thought all you had to do was to observe the laws of the land and be honest and all would be right, that when you got older you would get religion and serve God; but alas, you were deceived. You flourished and blossomed in this thought until the heavenly Father had need of you, then it was the Lord blew his breath upon you, giving you the life of the godly, and then you withered away from your own good works and were made to beg for something you had known nothing about before you were made to see how impossible it was for you to be one of God's people by your own good works. Surely the people is grass. Then if we are grass we have no power of ourselves, and when the drought comes we are made to wither and fade, and have no more power to bring the blessings upon us than did the grass to bring the rain upon it. Did not Solomon feel this drought (and made to wither) when he said, Look not upon me, because I am black? Surely the all-wise God of heaven and earth had been dealing with him and showing him how imperfect he was. Was there not a withering away from sin and a praying to God for mercy? Had he not been shown his sins he would not have had to mourn on account of the same. Then it was he was made to hate sin and was being taught of the all-wise God.

Dear editors, do with this as you see fit. You are at liberty to change it in any way you wish, or you are at liberty to cast it out, for I feel it is like the writer, very imperfect and full of mistakes.

J. W. S. TIMMONS.

SAN MARCOS, Texas, Sept. 1, 1924.

DEAR EDITORS:—I am sending in my subscription to the SIGNS. I have been a subscriber for about twenty-one years and am not willing to do without it, as I am a shut-in and feast upon all it contains. I have just read the September 1st issue, and every article was good to me. I find the SIGNS to be just as sound as it was thirty years ago. That causes me to praise the Lord for still ruling and keeping us in the good old way. As faithful Abraham was led so are we, by faith in the living God, who controls all things for our good and his glory. I am sixty-one years of age and do not get any better, but it seems to me I get less every day. I am just waiting on the dear Lord to keep me in that narrow path that leads to life everlasting. Often when I get very low and cold I am made to go back to where I hope the good Lord spoke peace to my soul. It was the sweetest peace I ever knew. One thing I do which may not be right is I want every one saved, but God, who made heaven and earth and waters and keeps all, will do just right in everything; nothing is left out.

I was reading this morning and came upon a Scripture I have never heard any one use as a text when preaching, and wish some good brother who feels like it would write upon it. The Scripture is Revelation iii. 15, 16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Like the writer.

May the good Lord give us grace in time of need.

(MRS.) W. L. HAWK.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1924.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Kelly Corners, N. Y.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ISAIAH LXV. 9, 10.**

"AND I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place to lie down in, for my people that have sought me."

It has been requested that we write on the above Scripture, especially upon the valley of Achor, which is also mentioned by the prophet Hosea. It is always well to remember that much of the Old Testament is made up of types and shadows of better things to come; that is, of New Testament realities; in fact, the whole of the seed of Israel was a type of spiritual Israel, which is spoken of as the seed of the Lord. Not only are they the seed of the Lord, but they are also the seed of Jacob. This seed was to be blessed far above anything that literal Israel enjoyed. They were to serve the Lord with one consent, and the prophet in this chapter declares that they shall not labor in vain, nor bring forth for trouble, and before they call God will answer, and while they are yet speaking he will hear. Such a wonderful and peculiar people none could bring forth out of Jacob but God himself, for Jacob himself is spoken of as a worm and but small. But God

speaks and says, "I will bring forth a seed out of Jacob," and to accomplish this God must be manifest in the flesh, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." It behooved him to be made like unto his brethren, and he must be made under the law to bring forth his children, or seed, condemned by the law. The Lord of hosts knew exactly what this meant, that the demands of justice must be fully met, that he must be made sin who knew no sin, and that he must be spit upon and crowned with thorns, and suffer shameful crucifixion to bring them forth. This seed of the blessed of the Lord could not be brought forth unless Jesus, the grain of wheat, fall unto the ground and die. Jesus died, was buried and rose again. He arose as conqueror over death, hell and the grave. The prophet Isaiah in another place declares, "Thy dead men shall live, together with my dead body shall they arise." Thus this seed is brought forth out of Jacob, and out of Judah an inheritor of my mountains. The Jews said, "This is the heir; come, let us kill him, and the inheritance shall be ours." Jesus the Son of God, who is the Lion of the tribe of Judah, inherits by the will of his Father the mountains of God. These mountains are where spiritual Israel dwells securely, and from whence much help and comfort comes. It was on a mountain that the ark rested. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains." The covenant of grace, God's purpose in that covenant, his foreknowledge, predestination, election and the final perseverance of his chosen, determine the security of these "delectable

mountains" from whence the saints obtain help and comfort and view their incorruptible inheritance. Literal Israel dwelt much in the hills and mountains, in fact Jerusalem was built upon and surrounded by mountains, and before the mountains of spiritual Israel were manifest literal Israel must be torn up; as Job says, He overturneth the mountains by the roots. These roots were chiefly the Levitical priesthood which must be before ever the High Priest of our profession, Jesus the true inheritor, is manifest.

"And mine elect shall inherit it." This elect is the election of grace who inherits it through the head Christ Jesus. The promise was given to Abraham that in him and in his seed, meaning Christ, should all the families of the earth be blessed. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

"And my servants shall dwell there." The prophets were servants of the Most High, so also were the apostles. It was to the apostles that Jesus said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." They were to dwell and reign in the gospel church, sitting on twelve thrones judging the twelve tribes of Israel.

"And Sharon shall be a fold of flocks." The meaning of the word "Sharon" is "a plain." It was where cattle found abundance of pasture, and where the royal herds of David grazed and the lovely rose of Sharon was found. Here also the Lord showed marked signs of his displeasure by taking away its fertility, and Sharon became like a wilderness. The district which was called Sharon is not exactly known to-day, but as the

desolation of Sharon was a marked disfavor from the Lord to Israel of old, so Sharon becoming a fold of flocks is a marked favor of God unto his children. Literal Sharon, like literal Israel, has disappeared; in fact, had been lost from sight and was not known to the Jews in the time of Christ, but he came, the true "Rose of Sharon," to gather the flocks into one fold, for he said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Thus Jesus gathers the flocks, feeds them and folds them. So Sharon again becomes a place where pasture is in abundance and where the flocks feed and fold.

"And the valley of Achor a place for the herds to lie down in." As it was upon this portion we were particularly requested to write we shall first consider what the valley of Achor signifies. Achan, the son of Carmi, took of the spoil of Jericho which was accursed, and the anger of the Lord was kindled against Israel, and when she went out against the men of Ai she fled before the men of Ai and thirty-six men of Israel were slain. Wherefore the hearts of the people became as water and Joshua rent his clothes. Achan had taken a wedge of gold, two hundred shekels of silver and a Babylonish garment and hid them in the earth in the midst of his tent. Achan was taken, his sons and his daughters, and all he possessed to the valley of Achor and Israel stoned him with stones and burned them with fire after they had stoned them with stones, and they raised over them a heap of stones unto this day. The above is the literal account of Achan and the valley of Achor, and while the valley of Achor with its heap of stones has vanished as com-

pletely as Sharon, yet it also has its anti-type in the gospel dispensation. There are also those of whom Achan and his brood are a type, who, professing to be in the Spirit and at war with the flesh, which flesh is under the curse, having hidden in the earth in the midst of their tents, which signifies their hearts, the wedge of gold, the silver and the Babylonish garment. As a consequence the church of God is troubled, their hearts are melted and become as water; that is, they are not strong in the faith, they flee before their enemies and their elders rend their clothes, they go in mourning and lie in the dust of self-abasement. It is impossible for Israel to proceed while Achan is at large. Israel is troubled, Achan is at ease, but judgment must begin at the house of the Lord, and if the righteous scarcely be saved, where shall the ungodly and sinner appear? Let us here notice the course taken by Joshua and the elders of Israel. They did not begin to suspect this or that one, rather they felt in some way that the Lord was wroth with them, therefore they fell with their face towards the earth before the ark of the Lord, the elders putting dust upon their heads. It was unto the Lord they looked, for only in his judgments is there life. It seemed as though he had forsaken his people, or that they were cut off from his favor. Only in the valley of Achor was there a door of hope. To-day he that loves silver or gold will beget his kind, and he whose eyes covet the Babylonish garment will ever have those around him who will love the garments of Babylon. The valley of Achor, which means "trouble," is the place where all such are stoned. But we will come more closely to what the gold, silver and garments signify. Jericho with all its substance was cursed. The Israelites had

surrounded it, Achan among them, they had seen its walls fall at the blast of the trumpet, and poor Rahab, with all that she had in the house, saved. Yet Achan took of the accursed thing. The children of God have seen the building of hay, wood and stubble destroyed; yea, all their good works, on which they have felt their house secure, overthrown, and they saved by the grace of God. They have seen this, yet some would turn to the weak and beggarly elements. They have begun in the Spirit, have shouted the shout of victory at the voice of their heavenly Joshua, yet they have taken the wedge of gold and two hundred shekels of silver, which represents "duty faith," with its false security, and a Babylonish garment, which signifies the righteousness of the flesh. From the commencement of the gospel dispensation the church has had times of trouble, when in that very trouble, as in a valley, she has stood and purged herself of Achan and his brood. Even before the destruction of literal Jerusalem, when the sentence of God, as it were, hung over that wicked generation, the beloved James wrote, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." This judgment and fire came, and Jerusalem then became a heap and Achan and all his brood perished there. This was a door of hope to the troubled brethren, they were freed from the accursed thing and from those who would draw them under the frown of God. The Judaising Achans would have the Gentiles practice circumcision, and some others followed their

own pernicious ways, by reason of whom the way of truth was evil spoken of. While they promised liberty they themselves were the servants of corruption, for of whom a man is overcome, of the same he is brought into bondage. Paul wrote to the Galatians, "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. * * * I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. * * * I would they were even cut off which trouble you." Truly it is an awful thing to be a troubler of Israel. Simon Magus believed and was baptized, yet hid the gold and silver in his heart and desired to buy the power and gift of the Holy Ghost. But Peter said, "Thy money perish with thee. * * * Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." They that would be under the law must as a consequence be under its curse. The law and its enforcement was a ministration of death, and wherever a person seeks to be justified by works he is fallen from grace. The true Israelites are enabled by God's Spirit to take these troubleurs of Israel and stone them with the word of God, by the power of the Spirit from the mouth of his saints, like a rock, is as solid as God himself, and it is written, "His place of defense shall be the munitions of rocks." They cast the stones of the law against those who are under its curse. It is death to be under such condemnation, and the law and all its ordinances are heaped upon all such. For he that offendeth in one point is guilty in all. Then Israel sings as in the days of her youth, and the herd, which represents a body of clean beasts, made clean by the

perfect work of a crucified Redeemer, can then lie down; yes, what is more, they can chew the cud and look over all the way the Lord has led them, tracing all their blessings to the root of the true vine, Jesus Christ, who is the stone of Israel. In the time of Elder Gilbert Beebe there were those who were not satisfied with the word of God. They had surrounded the Arminian walls and blown the trumpet of the gospel, had seen the walls thrown down on the seventh day, the day when the Lord rested from his labor, yes, they had seen lost sinners like Rahab saved with an everlasting salvation, and knew the apostle by the Holy Ghost had written, "For we which have believed do enter into rest;" that is, like the herd we lie down, but that was not enough for them. Achan takes of the accursed thing, duty faith, which is a false faith, carrying with it certain conditions dependent upon the creature: a righteousness, that is, a right-ways-ness of the creature which can be seen and gloried in before men. These were in the hearts of those Achans, and the brethren stoned them and their missionary zeal under the heap of the law in that day. Then the saints could rest under their own vine and fig-tree, none daring to make them afraid. There have been those who have wanted to be more charitable than God's word requires, who have been inclined to spare Achan as Saul spared Agag, but doing so has always meant destruction and fleeing before the enemy. Others, for the sake of peace, and perhaps under the false idea of loving them all, have visited and preached to such people and have boasted that they have fellowshipped them all. The result of this compromise in the churches of these men to-day is that the Achans do not hide their stolen spoil

under their own tents, but are with their wedge of duty faith and conditionalism dividing the churches of those who in the past compromised. To these we would say the valley of Achor only is a door of hope. Cut off by the law those who carry legalism into the promised land. When that is done the herd shall lie down in the valley of Achor.

G. R.

CIRCULAR LETTERS.

(Written by Elder J. R. Dennison.)

The Tygarts Valley River Association of Old School Primitive Baptists, now in session with the Little Bethel Church, Barbour County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth christian salutation.

DEARLY BELOVED BRETHREN in the sweet fellowship of the gospel of God's dear Son:—It is alone through the goodness, mercy and long-suffering of our kind heavenly Father that we are again permitted to meet as an association of churches, messengers and correspondents, to worship, praise and glorify the great Creator, Ruler and Preserver of all things, and to comfort and edify one another, and oh how thankful we should be for the blessed privilege of meeting once more in God's house, where prayer is wont to be made, and where brethren dwell together in unity of the faith and in love. As it is our custom to address you through a Circular Letter, and as that duty, or rather privilege, has fallen on me, I will call your attention to John xvii. 4: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Now, dear brethren, this is the language of the dear Savior himself. He says he has glorified

the Father on the earth. Surely he did, for the Father had promised eternal life before the world was, and at the time appointed of the Father he sent his only begotten and dearly beloved Son into the world to insure this eternal life to all the elect vessels of mercy, every one embraced in that covenant of grace ordered in all things and sure. Then it was to the glory of the Father that the Son left the shining courts of heaven and came down to this sin-cursed earth and took upon himself the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. It was through his active and passive obedience to the will of the Father that he glorified him on the earth. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Nothing could have been more glorifying to the Father than to make his word sure, and verify his promise of giving eternal life to all the elect, and this the Son in obedience to the will of the Father undertook to do. Then did he do it? Assuredly he did, for he says, "I have finished the work which thou gavest me to do," and while expiring on the cross, just in the last moment, hear him cry, "It is finished." That is, the redemption and salvation of the church was fully and completely accomplished by his suffering and death; by this one offering he hath perfected forever them that are sanctified (set apart). It was said by the holy angel, "He shall save his people from their sins." And again, He gave his life a ransom for the church, "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." Oh blessed truth, oh glorious work, that the dear Son of God would die, the just for the unjust, that we might be made the righteousness of God in him. He died for our offenses and rose again for our justification. Yes, we are justified in the name of the Lord Jesus, and by the Spirit of our God. "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost." "We were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ, as of a lamb without blemish and without spot," and all through the everlasting love and mercy of God, and the redemption of Christ Jesus freely bestowed on poor, helpless, sinful creatures. Then, dear brethren, let us ever be found earnestly contending for the faith once delivered unto the saints, that we may know nothing among the brethren but Christ, and him crucified, that we may receive and hold him a glorious and complete Savior, one that has done all things well, having led captivity captive he hath spoiled death, hell and the grave, triumphing over them in his death. Dear brethren, what a precious Savior we have, one that has done all things for us, and not as some would have it, blocked out the way for us and left it for us to put on the finishing touch and complete the work. May the dear Lord enable us to worship, praise and exalt him a whole and complete Savior.

Now unto the King eternal, immortal, invisible, to the only wise God our Savior,

be glory and majesty, dominion and power, both now and forever. Amen.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

CORRESPONDING LETTERS.

The Tygarts Valley River Old School, Primitive Baptist Association, in session with Little Bethel Church, Barbour County, West Virginia, to the sister associations with which we correspond, sendeth christian salutation in the Lord.

DEARLY BELOVED BRETHREN in sweet fellowship of the gospel of God's dear Son:—Your messengers came to us laden with the precious truths of the glorious gospel of the Son of God, proclaiming the free and complete redemption, salvation and glorification of all the elect vessels of mercy, through the finished work of the adorable Redeemer in his suffering, death and resurrection, without the aid of humanly devised institutions claiming to be auxiliaries to help the Lord in the conversion and salvation of souls. Dear brethren, we highly appreciate and esteem your correspondence and earnestly desire and solicit a continuation of the same.

Our next session is appointed to be held with the Amnon Church, Marion County, West Virginia, commencing on Friday before the last Sunday in August 1925, and continuing three days, when and where we hope to meet your messengers again.

Done by order of the Association.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Sept. 6th, 1924, Mason Melton, of Lincoln, Va., and Miss Lillian Stipe, of Purcellville, Va.

By Elder R. Lester Dodson, in the Old School Baptist meetinghouse at Warwick, N. Y., May 25th, 1924, Douglas Sisco and Lillian Pearl Dolson, both of Warwick, N. Y.

OBITUARY NOTICES.

Elder Z. M. Beal departed this life July 17th, 1924, at his home, in Bowdoin Centre, Maine, aged eighty-eight years and eleven months. He was born August 19th, 1835, married Miss Phoebe A. Trufant October 3rd, 1854. To this union were born six children, one son and five daughters. He was a kind and loving husband and indulgent parent. His wife and one daughter passed away a few years ago. He leaves one son and four daughters to mourn their loss. He united with the Old School Baptists fifty-three years ago. In 1896 he was ordained to the work of the ministry. The churches he served were blessed with sound doctrine. The Lord enabled him to declare the unsearchable riches of Christ so plainly, whether speaking in the pulpit or in private conversation, that the name of Jesus was exalted above every name that is named. He had been too feeble the last two years to meet with us. We visited him a short time before he passed away, and it was comforting to hear him speak of the things of the kingdom of our God. Jesus the Savior of sinners was his theme, and a few moments before the end came, he raised his hands and said, "Jesus, Jesus." We loved him and esteemed him highly for the truth's sake.

At his request brother George R. Tedford conducted the services at the funeral, to the comfort of the relatives and friends. May God reconcile us all to his will.

ATTIE A. CURTIS.

Rebecca Vermillion Shields was born April 9th, 1845, and died July 16th, 1924, aged 79 years, 3 months and 7 days. She was married at the age of fifteen to John C. Shields, brother Shields having preceded her in death some seven or eight years. To that union were born seven children, five now living, three sons and two daughters, twenty grandchildren and several great-grandchildren. Brother and sister Shields joined the Primitive Baptist Church over thirty years ago. We have not the exact dates when, nor by whom they were baptized. Sister Shields was a firm believer in the doctrine of salvation by grace, and had no confidence in the works of man. She was in feeble health some few years before her death, and was not able to attend meeting during her declining years, but always rejoiced to hear preaching, and to have her brethren and sisters visit her. Just one month before her death brother Moreland preached at her house. She was very weak, but she remarked she could go to sleep hearing preaching. We were impressed at the time she was thinking of that blessed sleep in Jesus, for she said to me she was only waiting for her summons from on high. She was indeed one who lived and showed her faith by her works. She was loved by all who knew her. She was living with her daughter, Mrs. Maggie Mark-

ham, at the time of her death, and all was done for her that loving hands could do, and nothing spared for her comfort that could be done. She died of pleurisy, and weakness of old age. Her body was laid to rest in Mt. Olivet Cemetery, Ft. Worth, Texas, by the side of her husband, to wait the resurrection morn. We desire to say to her children, Weep not, for she left evidence she had faith in God, and was ready to be with her dear Savior. You will miss her kindly counsel and loving presence, but remember mother has gone to that blissful home where suffering and pain is no more, and all but love is done away. May God our Savior reconcile us all to his will, is my sincere desire.

Written by one who loved sister Shields very dearly, and esteemed her as a mother in Israel.

MINNIE OFFIL,

Our mother, **Mrs. O. Bedience Hamilton** was born May 15th, 1856, and died December 17th, 1923, aged 67 years, 7 months and 2 days. She was not a member of the visible church, but was a Primitive Baptist believer, and for many years lived in the faith once delivered unto the saints, and never denied the faith, even unto death. She believed in salvation by grace, and grace alone, and that God for Christ's sake had pardoned her sins. Like Paul, she said, Not of any good that I have done, that I am saved, but by his love and mercy wherewith he loved me and gave himself for me. We, the bereaved, mourn our loss, though we mourn not as those without hope, for we believe our loss is her eternal gain, and to her death was only a dream. She expressed herself as being ready to meet her Savior, and the end came like one going to sleep. All was peace, everlasting peace. Oh such wonderful consolation to have faith that cannot be shaken even in death. Let us hope that our faith will stand the test, and we, too, come out victorious in that day. We shall see her no more in the flesh, but by the grace of God we will meet again in the Spirit. She was a devoted wife and a kind and affectionate mother. She leaves to mourn her death husband, five sons, one daughter, three stepsons, a stepdaughter, and one sister, Mrs. Bettie Thomas, of Shiro, Texas.

Written by a stepson,

J. D. HAMILTON.

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

Hulda J. Leonard, N. Y., \$4.00; J. W. Groom, Mo., \$1.00; Mrs. Peter Allison, Ont., \$1.00; Elder J. H. Hammons, Cal., \$1.00; C. Owens, Iowa, \$1.00; Mrs. E. J. Clary, Ohio, \$1.00; W. J. Stephenson, N. C., \$3.00; S. C. Abercrombie, Ga., \$1.00; Mrs. M. Perry, Ark., \$1.00; Josephine Culpepper, Texas, \$4.00.

M E E T I N G S .

The Sulphur Fork Association of Regular Predestinarian Baptists will hold its seventy-eighth annual session with the church at Pleasant Hope, ten and one-half miles southeast of Bivins, Texas, on the Texas & Pacific R. R., to convene, the Lord willing, on Friday before the first Sunday in October, 1924. All peace loving Baptists who believe in God as the sovereign ruler over all things have a cordial invitation to meet with us. Trains will be met Thursday p. m. at Bivins.

J. S. McLEOD, Clerk.

The Sideling Hill and Fairview Churches, situated in Fulton County, Pa., have appointed to hold a joint two days' meeting at Needmore, Pa., Saturday and Sunday, October 11th and 12th. Those coming by rail over either the Baltimore & Ohio or Western Maryland Railroads will be met on Friday before the meeting at Hancock, Md., but it will be necessary for those wishing to be met to previously notify Deacon J. C. Mellott, Needmore, Pa., in order that arrangements may be made. We cordially invite the brethren and ministers of our faith and order to meet with us.

ROLLA MELLOTT, Church Clerk.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1924. Those coming by rail will be met Tuesday before the meeting, at Fairfax Courthouse, between the hours of two and six o'clock. Electric trains via Washington-Virginia Railroad leave the station at Pennsylvania Avenue and 12th St., Washington, D. C. every hour for Fairfax Courthouse. Please take notice that no trains will be met after six o'clock Tuesday evening, no trains will be met Wednesday morning, nor will any trains be met at any other point than Fairfax Courthouse. Those who expect to come to the meeting will greatly facilitate matters if they will previously notify either Deacon I. H. Thomas, Sterling, Va., or brother C. M. Turman, Arcola, Va. All brethren of our faith and order, especially the ministering brethren, are cordially invited to meet with us.

I. H. THOMAS, Church Clerk.

The Welsh Tract Church has appointed her yearly meeting to begin on Saturday, October 18th, at 2:30 p. m., and continue two days (Saturday and Sunday). Those coming from Philadelphia and Baltimore will please come via B. & O. R. R. Train leaves Philadelphia on Saturday at 1:10 p. m., and Baltimore (Mt. Royal) at 10:18 a. m. Get tickets for Newark, Delaware. A cordial invitation is extended to all who

are of our faith and order, and especially any ministers who expect to attend the Corresponding Meeting of Virginia and the Salishury Association.

P. M. SHERWOOD, Clerk.

The Salisbury Old School Baptist Association is appointed to be held, the Lord willing, with the Nassaongo Church, near Salishury, Wicomico Co., Maryland, on Wednesday, Thursday and Friday, October 22nd, 23rd and 24th, 1924. Those coming by rail will be met Tuesday before the meeting, at Union Station, Salisbury, Md. All brethren of our faith and order, especially ministering brethren, are cordially invited to meet with us.

J. C. MELLOTT, Moderator.

**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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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.

A L L W E L C O M E

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2598 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Mount Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist church building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

LOUISA LEE BRIDGES, Clerk, Arcada Apt 102, Seattle, Wash.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 134 Moody ave., Riverside, California.

C. G. MILLER.

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THE

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., NOVEMBER, 1924. NO. 20.

POETRY.

THE LIGHTS ALONG THE SHORE.

I have watched the fading glory
Of the lights along the shore,
Those far famed in song and story
In departed days of yore.

Those from lamps all trimmed and burning,
Shed a gleam across the wave,
Where they thought some struggling seaman
They could rescue, they could save.

Now these lights are flickering badly,
Some are red and some are blue ;
And the seaman flounders sadly,
Knowing not what he should do.

Some are beckoning him to danger
On these rocks and shoals of earth ;
That the babe born in the manger
Was not one of virgin birth.

They accept a little portion
Of the word so good and true,
Brand the rest as rank distortion,
“Crucifying Christ anew.”

Just because the lamps they carry,
Like the foolish virgins hold,
Have no oil, and thus they tarry
To obtain it with their gold.

Thus the Bridegroom comes unheeded,
When he comes they have no light ;
It just fails when it is needed,
They are children of the night.

But there's light that ne'er will fail us,
It shines brightest in the dark ;
And though winds and waves assail us,
There's no foundering of the bark.

Like the virgins who were given
Wisdom's oil and plenteous light,
Saw the Bridegroom come from heaven,
Come to guide them through the night.

He who calmed the tempests raving,
Fills the lamps and trims the light,
Till we're safe within the haven,
Free from rocks and shoals and night.

ALFRED E. TITUS.

TRENTON, New Jersey.

IN THE DAWN.

(JOHN XX. 1.)

The mantel of darkness once more is unfurled,
And night spreads her canopy over the world ;
In the forest a silence now reigns supreme,
Save the whisper of trees, or the murmur of stream.
The tongues of the day are silenced and stilled,
But the terrors of midnight our fancies have filled,
Till trembling with fear, like a knave in despair,
When his victim cries out from the empty air,
We fancy the shadows are ghosts of our past,
Who are lurking to seize us and bind us fast.

But Orion, the hunter, doth boldly climb
The steeps of the heavens, sirene and sublime ;
And up where the portals of day open wide,
Sweet Venus, the herald of the morning, doth ride.
Soon far in the east faint flushes of light
Are driving in haste the pall of the night,
And across the deep heavens the streamers of day
Are dimming the stars in the great Milky Way.

In glory the monarch of light now appears,
And strikes from our hearts all our doubtings and
fears,

How splendid the peaks with their crimson crown
When he from his throne in the sky looks down ;
Each flower he touches with scepter of gold

In its homage looks up and its leaves unfold,
 On the breast of the sea the waves leaping high
 Strive to catch the first glance of his mighty eye,
 And the forest and field, the mountain and plain,
 Wear the rich royal robes of purple again.
 How tenderly heaven now smiles on her world,
 When the curtain of night once again is unfurled.

Thus often we stagger through sorrow and pain
 To the dawn of our hope and to morning again;
 Thus often with crucified Faith on the cross
 We suffer in darkness and mourn our great loss,
 Till wakened we see in the gray light of dawn,
 The sepulchre open, its great stone withdrawn.

HAL MORETON.

St. JOSEPH, Missouri.

CORRESPONDENCE.

OTTAWA, Kansas.

DEAR BRETHREN EDITORS:—I am sending the inclosed letter hoping you will publish it if you think best. As I was thinking of the power, majesty, wisdom and greatness of our wonder-working God, and how truly the heavens declare his glory, and the firmament showeth his handiwork, and how he works all things after the counsel of his own will, and his will must be done, my mind running along on this line, I felt, as I often do, the absolute certainty of all this, the words came, We have also a more sure word of prophecy. I got the Bible and read the chapter. How can we find a darker place than our own hearts? It all seemed so wonderful to me. I asked brother Coulbourn to write on it for the SIGNS. As I was reading his letter this came, God who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by his Son.

Love to all of like precious faith.

ANNA MCKINNEY.

CAPE CHARLES, Va., Aug. 31, 1924.

DEAR SISTER MCKINNEY:—Your letter was received some time last week, and much enjoyed, as it does seem with

so many miles between us, neither knowing the other, and as you were writing on your sixtieth birthday, there are many years between us in age, so that I am going to say that it must be the same hope that has made you feel an interest in me, and in the letter I wrote for the SIGNS in the spring. I have been thinking of your request that I write a letter for the SIGNS on the subject, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star rise in your hearts," together with the three preceding verses, and two succeeding verses, found in the first chapter of second Peter. After reading your letter I read the whole chapter referred to, and had some little meditations as I thought on the subject, but my mind had for some time seemed to dwell on the parable of the sower, when on anything other than business and natural things, so much so that I asked Elder Ker if he could talk from a portion of this parable last Sunday at Snow Hill, but instead he read the first chapter of second Peter, then the text above mentioned, commencing at the sixteenth verse, and said that after a conversation with me on the exhortations of the apostles he could read no other text, and I thought, Truly God works in a mysterious way his wonders to perform, and thought again of your request, and wish you could have been present to have heard the discourse, which was both comforting and instructing. I thought the sermon must have been for me, and thought I could not attempt to write on it, as I might appear to be copying. But could I copy him if I would? I did not think much more about it until to-day, when your request came back to my mind, and now I find myself having

written the above, and wondering just what I may say next. It is of course obvious that the apostle Peter is here, as the apostles in the other letters, addressing a certain class, and in this case it is "to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ." The object of this letter, or rather the first chapter of it at least, seems to be to put the ones who had obtained this precious faith in remembrance. In remembrance of what? Of this very thing, that they once had the precious faith. How did they get it? Through the righteousness of Christ. So we find here that this faith was a gift, and the apostle exhorting them, putting them in remembrance that it was a precious gift. Peter would also have them know that they had not followed cunningly devised fables in making known the coming of Christ, but that they were eyewitnesses of his majesty. Before Christ all that was known or spoken of him was by prophecy. The prophets were inspired with the thought, with the very truth, that Jesus was to come, and so taught, but did not see him, as did the apostles, in reality. John writes in his gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life; and the life was the light of men." We also read that he came to his own, and they received him not, but as many as did receive him to them gave he power to become the sons of God. This number, we know not how many, were "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. The prophets did not have the living proof to establish the fact, or statements they made, as did the apostles, and it would seem that Peter here wants to

make clear that now we might be sure; that is, those to whom he was talking, the ones who had received the precious faith that Christ had been born in the flesh, and crucified, and therefore, we have the more sure word of prophecy, which is Christ himself. "The Word was made flesh and dwelt among us." This Scripture by John seems to clearly state just what this sure word of prophecy was that Peter had in mind, for John also says that he, too, beheld his glory, and that He was full of grace and truth. Now Peter says to these people addressed that they will do well to take heed unto this sure word of prophecy, as unto a light that shineth in a dark place. If one should undertake to walk in a dark night, and get lost in the darkness, and should finally behold a light in this darkness, surely he would take heed unto that light, and walk, or be guided, by it, fearing that if he got out from under its reflection he would be again lost, or consumed in darkness. Natural men who are of sound mind all know this, and seek natural or artificial light in the night time. Lighthouses are placed all along the coast to warn the ships, by lighting the points of danger, and the captains of the ships take heed to those lights shining in dark places along the coast, and stay away from the shore. Peter here is exhorting these people of like faith to take heed unto this sure word, take heed unto Christ, who has been made unto them sure and real, whereas in days of old they only had the promise. How long were they to take heed? Until the day dawn; that is, as long as we remain in this time state, this natural world, which is all darkness without Christ, this natural body, or tabernacle, as Peter calls it, and when we have put off this tabernacle, our hope is for the dawn of day,

where we may behold the Day Star in all its glory. May it please the God of all light to so enlighten our minds that we may take heed unto this sure word, Christ, and that he may become a light unto our feet and a lamp unto our pathway, that there will be no danger of forgetting this sure Light and having to be put in remembrance, lest we follow the false teachers and their pernicious ways, as Peter seemed to have in mind in writing this letter.

Instead of sending this letter to the SIGNS I am sending it to you, feeling there is so much in the subject that if I have said anything it is not more than to hint at it.

Submitted in hope and fear, for your consideration.

G. E. COULBOURN.

HIRIAM, Georgia.

DEAR EDITORS:—Having been spared to live amid the alternate joys and sorrows of this brief life for more than three-score years and ten, I feel that the Lord is still of tender mercy and long forbearance, and is very gracious in giving me the evidences upon which rest my feeble hope of what he did for me while I was yet a sinful boy. The Lord works and none can hinder. He caused me to see myself a sinful boy at the age of ten. I would not have been thus disturbed, would have put it behind me if I could. In my eleventh year, I was at a night meeting; had no interest more than just to be there. The first song was, "The day is past and gone." I saw that this applied to me. I left the house in tears, feeling that the night of death was at hand, and that it was not for me to rest in the bosom of God's love. I thought that if I would not go to meeting I could get rid of this trouble. But alas, the un-

expected would come often in the midst of my greatest glee and I would leave my playmates and spend the rest of the day alone. Some would say to me, I would not do that way, that is ugly. If they could have known how it was with me just then it would have been a prayer instead of their very modest rebuke. This particular incident served as a caution to me in after life. Poor humans do not know the cause every time.

Another very impressive incident of my life was that of going to a dance with all the expectancy that a seventeen year old boy could have in an occasion of its kind. In due time the dance was on, and everything lovely, but I was soon turned about so that it was nothing to me. I went back home, and scarcely have any knowledge of going, but remember telling my mother that I was very sick. In my eighteenth year I had typhoid fever and was in bed ninety days. After I was able to sit up, an old time Missionary preacher came to see me. He said, "Son, you are going to get well now. They tell me the doctors gave you up several times. Did you think about dying during your sickness?" No sir, I was not bothered about the thought of death. July 9th, 1872, I went to Alabama on a visit, and while there I had remittent fever. My father died July 29th, and my grandmother died August 7th. I was brought home the last of August, and October 8th a sister died. I have never felt these things were visited upon me to make me a better boy, they are the heritage of the flesh, and in keeping with the inevitable decree that man must die. I feel I am to answer for my sins, and not the sins of any other. God is equal in all his ways. In 1873 my sins arose as a mountain on every side; the enemy of souls was behind, the Red

Sea in front. The cleansing efficacy of the atoning blood was at hand, delivered me from the bondage of sin and put a new song in my mouth, even praise to our God, for a period of time Satan was chained in the bottomless pit. It was a day of praise and adoration in the courts of our God, and was more to me than a thousand years besides. It was the millennial reign of Christ within my soul, perfect peace and happiness pervaded the realm, and I wished to have others come and see a man who had told me all things that ever I did. Is not this the Christ the Savior of sinners? This was about two o'clock a. m. I thought I would tell my mother the first thing next morning, but by that time Satan was loosed again, and suggested that I keep this to myself. From that day he has been seeking to destroy my hope, and would have me forget that the Lord is still ever gracious. I joined the Missionary Baptists in October, 1873, but soon became dissatisfied. A conditional salvation, to be rejected or accepted, did not agree with my experience. In 1875 I called for a letter; I did not know what I wanted with it, but knew I could not stay there, and from what I had heard of the Primitive Baptists they were preaching a very dangerous doctrine, which was the cause, as I understood, of none of my people belonging to them. Occasionally I would go to hear them preach, and was pleased to see the unity and brotherly love so manifest among them, but thought their doctrine would not do for me. In May, 1879, while hunting bees, I heard the members singing and went up to the church and sat down in the back seat. Elder I. N. Moon preached from the text, Behold, a king shall reign in righteousness, and princes shall rule in judgment, &c. Every word came to me with power, and

in demonstration of the truth that the eye that sees shall not be dim, and the ear that hears shall hearken. I could see Jesus as King in Zion, and believed the gospel of his kingdom. July 4th, 1887, I went home to the house of my friends, and was baptized next day by Elder I. N. Moon in the fellowship of New Harmony Church, Paulding County, Georgia, of which church I am still a member. Many pleasant seasons have been mine, and many reverses, too, but the Lord never forsakes nor leaves alone. He doth not cast off in old age, nor forsake when our strength faileth. "When my father and mother forsake me, then the Lord will take me up." He gives us strong consolation in the darkest hours, and turns our eyes to the hill from whence cometh our help. It is then we think of a precious jewel up there, a companion, who was a loyal Baptist, a devoted christian, faithful to every trust that becometh the good and virtuous.

"The road may be rough, but it cannot be long,
I'll smooth it with hope and cheer it with song,
I'll travel on till death shall come,
For dying is but going home."

"A land upon whose blissful shore,
There rests no shadow, falls no stain,
There those who meet shall part no more,
And those long parted meet again."

May the Lord be our sufficiency in death, and take us to that blissful clime where congregations never break up and sabbaths never end. If these things be mine, some sweet day the trials of the journey will seem nothing, when I get to the end of the way.

The following is a duplicate of a letter written by a boy in the Navy nineteen years old. Others have suggested, and we agree, that we would like to see it published in your paper. It is very expressive of the fact that God is not dependent upon conditions, age or environ-

ments, is over and above all, holding supreme dominion, consummating his righteous designs as purposed in himself before he said, "Let there be light," without the puny help of man.

Yours in love,

W. A. HARRIS.

U. S. S. MELVILLE, VALLEYJO, Cal., June 7, 1923.

DEAR MOTHER:—I received your most kind and welcome letter the other day, and surely was glad to hear from you, and to get those clippings from the SIGNS OF THE TIMES. They are plain words, and in them is a world of wisdom that everybody does not know. I read them over and over; they are food to me. I want to take the SIGNS, so tell me where I can write to subscribe. It will be of much comfort for me to read the unsearchable riches of God, which he has shed upon his dear children. I do like to read such truth as it contains, for I believe in the very things the writers say; they leave the world out and give the God of heaven the credit, to whom the credit is due, even to Jesus Christ. The holy Comforter, sent by God, testifies of the loving grace of Christ Jesus. My dear mother, this is the kind of a God I want to worship. Before I received the letter I was bothered some about the many sins of my fleshly mind, and how often I was turned off, but, as the dear brother says, God has his strong arms over and all around, and makes me sit in heavenly places in true communion that is in Christ Jesus. He told the truth about the saving of the Lord. He does his will and his own good pleasure, without the puny help of man. Man has nothing to do with it. The God of heaven is all-wise and righteous, and sheds the unsearchable riches of his grace over his people, for whom Christ shed his precious

blood. By experience I feel out of my place when I go to some of the so-called churches. I can have more blessings in the corner reading the truth of the word of God than I can by hearing them preach. But I do get a revelation in hearing the preachers that cast the net on the right side of the ship, and they are the ones who through God's plan preach the gospel to his dear people. I am going to keep these clippings and reread them. Sometimes in reading them the love of truth makes me shed tears. I want to protect the banner of God's love. I know he is righteous and does no sin. But my sinful life, the flesh, works against the Spirit and makes me feel I am doing something out of the way. I cannot help temptations, but I believe the Lord will look after me, a poor miserable creature, as I feel myself to be. He knows my faults, and searches my heart. All to him I owe. Sin was a crimson stain, he washed it white as snow. If the people knew how he only helps the poor needy sinner who is in the mire they would leave off the fake religions of man. You say the word "christian" means a true follower of Christ. If we follow him we will lose all pride, and will not think about living in society and joining the fine churches of this earth, and will have the precious Savior to keep us from these things, for he will supply us with the riches of his grace. The Scripture says, Grace and truth came by Jesus Christ, but the law came by Moses. This grace does not have to be renewed year by year, for it stands forever. The man was right when he said, Good thoughts and desires never grow in nature's garden. Mother, I read, and think I understand, precious letters the Primitive Baptists have written. Please write and tell me where to get the SIGNS OF THE TIMES.

Pray for me, that I might have strength to stand on the firm foundation of the truth, and for help to bear me up in my weakness.

Your son,

JEWELL CROKER.

ATLANTIC, N. C., Sept. 15, 1924.

DEAR BROTHER VAUGHN:—Why have you been in my mind all day? Are you a sunken island like me? All last week I was under a terrible heavy, dark cloud, and probably as full of grief as I have ever been at any one time in all my life. I saw myself to be a sunken island, with the boisterous billows of the sea over me and God's waterspouts all about me. This state of things continued until I saw that the sunken islands of the sea are only the tops of the hills and mountains in the waters, which God has placed beyond destruction, and that they go on downward until they all join in the one continent body, and that thus continent is joined to continent, and island to island, to form the one body, the earth. Even so are the little ones joined one to another, and away down in these deep places is where we are so joined that we learn the sweet fellowship of the Spirit, and are led into the fellowship of the Lord Jesus Christ. There in much fear and great trembling we are led to desire the will of God to be done. If we live it is the Lord, and if we die it is the Lord. He is the God of life and of death. The light is but his revelation, and the darkness is his pavilion where he hides his face in sweet communion with his bride. There he teaches her the sweet lessons of his grace and shows her that in him is all her life and her salvation. Satan may be near, and roar as the fierce lion, and make the already troubled soul tremble, but he can do no more than our Father

please. When our God has done his will with the typhoon he will say, "Peace, be still." It will obey his voice, for it is his faithful servant. Then the waters will cease to rage, and there will be a great calm, accompanied with the knowledge that that poor tempest-tossed one is delivered safe on the shore of divine mercy, and into the green pastures of the great Shepherd of the sheep. Here they are given to see that they are the people of his pasture and the sheep of his hand. Here we can trust the Lord. Oh just now we could not trust him, even though the word said, Trust ye in the Lord, for in the Lord Jehovah is everlasting strength. Is that what we desire? Yes. Where do we experience it? Surely in trusting the Lord. Then why not trust him? The question repeats itself, Why? The poor soul has to answer, I would, but I cannot. That is it. I am as helpless to trust the Lord as I am to make a world. I would, but I cannot do it. It may be in a minute of time that all my confidence is in him, and I cannot see any reason why I had not done this before. It was on the third Sunday in August, 1878, that I had walked ten miles to Old Blounts Creek, in Beaufort County, N. C., and had preached to the people. I ate dinner with one of the brethren, and was walking back to our humble home when I began to question why the Lord had required such hardships of me? There were others who were as able to preach his word as I was, and they had conveyances to go and come, but the burden was on me, who had nothing. I became very stubborn, and felt that the lines had fallen to me in weary places. Presently my mind was taken back through my experience from seven years old up to my deliverance at twenty years old, and through many of the mercies of God after

my deliverance up to that time. When this meditation had ended my whole being was filled with love to God, and my soul was made to praise him for giving me such an easy task to perform. Then I questioned, Why could I not have looked back and remembered all these things before, and not have been so stubborn and rebellious, and angry at the Lord's dealings with me? Then these words came to me, If I go away I will send Him, and when he is come he shall bring all things to your remembrance, whatsoever I have said unto you. Thus for the first time I was given a little understanding of God's sweet promise in giving us the Holy Ghost to be our comforter and guide, to keep us in distress and to shine in us when his blessed day should dawn in our inward parts. It is thus, my brother, that our dear Lord has taught me in all his blessed gospel which he has given me to see, and it is the only way I have understanding in his glorious way. Therefore all the things of his kingdom are hid from me only as he leads me to them and gives me to taste the things he has in store for me. I am given to see that my dark days and the clouds are just as much the blessings of God to me as are the brightest of times and the gentle showers on the newly mown field. How wonderful is our God, and how sure is his blessed love.

I am glad to say that our church is in peace. We received one in December, two in May and one last Saturday. The next church to us has baptized seven this year. We desire to bless the Lord.

I do not want to tire you, so I will close, with lots of love to sister Vaughn and to all the dear ones at Hopewell.

Your little brother in a good hope,

L. H. HARDY.

TOPEKA, Kansas, Sept. 22, 1924.

DEAR EDITORS:—As I am sending you the manuscript of our Minutes I feel constrained to write a sketch of our little Association, just past. Through the mercy and blessing of God it was a season of joy in the Lord long to be remembered. We were led to hope for several ministers to visit us, and as one after another wrote of their inability to come we had one disappointment after another. Last year, with a "cloud like a man's hand" hanging over us, we went with drooping heads and downcast spirits, but I think I never witnessed such a reviving season of refreshing as we were made to feel from the very presence of the Lord among us, and the deep, heartfelt joy of it seemed to radiate from every countenance, and we certainly felt that though so cast down we were not yet quite destroyed. So in encouragement we this year looked forward with eagerness for the time to come, and though we felt regret at the absence of some of our "old professors" whom we have regarded as "tall as cedars," and who once walked with us in the way of truth, and also at the failure of other ministers to be with us, yet truly the Lord did not leave us comfortless. When I received a letter from the last Elder we were still expecting saying it was doubtful if he could be here my spirits fell, but the words, Our God will supply all our need, came to me with power. I felt perfectly satisfied, for I realized that it is not always good for children to have all the sweets they crave, and now if it was our Father's will to withhold them from us it was because he saw it best for us, and surely he is, as ever, too wise to err, and truly it did seem that "heaven came down our souls to greet, and glory crowned the mercy-seat" as he made us to realize that all our

springs are in him, and not dependent upon a multitude of preachers, or upon a large assembly, but upon one Preacher, who, giving strength to the weak and power to the faint, did bountifully deal out to us each day our daily bread by the hand of one ministering servant, who though persecuted is not destroyed. The praise and thanksgiving due our ever-present Help can never be more gratefully rendered than by those who have come up out of great tribulation. Never in my recollection have we had so much singing, and the sweetness of the words seemed enhanced by the melody in our hearts to the Lord as we comforted one another with psalms and spiritual songs. So we are encouraged to hope on, and to run with patience the race set before us, looking ever to Jesus as our goal, counting all things but loss if we might win that precious goal. Oh who is there among us who fears the Lord, walking in darkness and having no light in and of ourselves, but would prefer to be numbered with the little flock who have the promise of Christ's presence among them? The little flock, the little city with few men in it, the fewest of all people, yet in the aggregate an innumerable host that no man can number, and compose the train that filled the temple of the Lord, whom the prophet saw "high and lifted up, and his train filled the temple." No room for any other train, whether Sunday-school train or any other "endeavor." His temple is filled with the train who keep him in their hearts and praises high and lifted up above every name that is named. Not one of that bright train will ever be left out. I once read, while waiting in an office, in a worldly magazine, an expression like this, "If I am in the house of God at all I am as the smallest grain of sand used in the construction of

a great building." It touched such a responsive feeling in my heart I never forgot it. O, dear people of God, no matter how little I am if I am of that house not made with hands it cannot be "fitly framed together" without me. No matter at what variance we may become here, no matter how far apart we may stray, there in that building of God we will all be fitly framed together, and none will any more pass by even the meanest of his sheep without a look or a word, but the feeblest lamb in Jesus' fold will be fitly framed together with the most favored ones, all one in Christ. Here we have now and then little foretastes of the joys that await us when for a little season our cares and sorrows are lifted from us and we have little sips from the streams of the pure river of water of life, and truly the little tastes from these streams do make glad the city of our God. There, when our skillful Pilot leads us to "anchor beyond the dark sea," as dear old brother Groshong so sweetly sang to us, our quavering old voices will be attuned anew as we ascribe unto our King unceasing praise, honor and glory in that happy land where there are no more sad separations, neither will we learn war any more, and God himself shall wipe the tears from off all faces, and we shall be changed and fashioned like unto his own glorious body. Then we shall see him as he is and shall be satisfied, and no more take the parting hand, and so shall we ever be with the Lord.

Dear publishers, many are the expressions of regret at the necessity that compelled you to curtail the SIGNS, and how deplorable it is that some are so neglectful of their just obligations as to bring about such a condition, while some have said they would rather have paid double the present price and had it continue to

come twice a month. But you can only bow to the inevitable. You surely have been patient and charitable in your gentle and repeated urgings to delinquents to respond to your necessities. I often think of Paul's words, If the word spoken by angels be steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? The SIGNS has, in a way, been a salvation, for we are saved by hope, and how often has our hope been strengthened and revived as we partook of the joys of salvation in perusing its pages as the saints scattered abroad published salvation in its columns. Dear people of God, our neglect will receive a just recompense if we are finally deprived of the comfort of hearing from others, and thus, with our pens, speaking often one to another. Let us think on these things before it is too late. I would gladly be of help, but have been able to do very little, except as the Lord has enabled me to keep my own subscription paid. If this is published I would say to those who have kindly urged me to "write on," that I do not wish to appear to ignore their request.

Humbly submitted.

MARY ELLISON.

MIDDLETOWN, N. Y., Oct. 2, 1924.

TO OUR PASTOR, AND OUR OTHER KINDED IN CHRIST JESUS:—We are reminded that next Sunday (October 5th) is the time appointed for our regular monthly church meeting. In our mind's eye we see a little company gathered in the meetinghouse, and after the usual afternoon services have been held we see our pastor coming down from the pulpit, announcing that this is the time appointed for the church meeting, calling for the reading of the minutes of the previ-

ous meeting, the consideration of new or unfinished business, and communications from absent loved ones. It is just here that we desire to join you. This we hope we may be able to do in the form of a communication, but we would much prefer to be one in your midst who has been favored to enjoy the morning and afternoon preaching services, but this great privilege we are denied. This feature of the meeting (calling for communications from absent members) we deem a most excellent one, especially so in cases where the member (or members) resides at such a distance from the place of meeting as to render their attendance infrequent. In such cases the absence of members is felt keenly, and we are cheered, comforted and helped by communications from them. It is an old saying, and a true one, that "there is no place like home," and when one in the providence of God is separated from those of like precious faith and membership of a gospel church we feel this truth is often deeply impressed.

Now as regards ourselves. We have nothing to report that we feel would prove of help or comfort to you. There are seasons (few and far between) when we hope we truly know something of the truth as it is in Christ Jesus, but most of the time we are without any special exercise of mind (the mind of Christ, we hope), and we go day after day without any special exercise concerning things spiritual and divine. At times it seems as if we were about buried under the cares of this natural life and lose sight of the life beyond. Surely that which is born of the flesh is flesh. At times we are enabled to derive a little comfort from the fact that we can look back over our lives and realize that in former days we had no exercise of mind relative to

things divine that we hope we have known since, as we hope, we have been delivered from nature's darkness into the marvelous light of the Son of God. The deliverance we refer to is of God, and like all his works is perfect, but he alone can apply that deliverance in our experience from time to time as we journey over the hard and rugged road of everyday life. We would like to be always in a spiritual frame of mind, enjoying the felt presence of our Elder Brother, but it would seem from our experience (confirmed by those we have known and still know and love in the truth) that were we so favored we would not prove suitable companions for the Lord's people. We sometimes think that the experience of the Lord's people in this the gospel day is but a reflection of the experience of the same people in former dispensations, and thus we are enabled of the Lord to sit down in the kingdom of heaven (the gospel day dispensation) with the old testament saints.

We wish to be remembered in love to one and all.

In gospel bonds, your brother and sister,

R. M. STRONG.

H. M. STRONG.

[If more such letters were written by absent members there would be less coldness and indifference in our churches.—
R. L. D.]

ROSWELL, Georgia.

DEAR ELDER LEFFERTS:—Trusting in the Spirit of truth to guide me, I will now try to write you, whom I love for the truth's sake, feeling my heart is moved to write to you believing you to be one of the saved in Christ. I wish to now address you upon the subject of salvation, and in doing so the Bible alone must de-

cide everything pertaining to salvation, but where this is done then the testimony of godly and eminent writers among the saved may be taken as confirmatory of this salvation in its power and comfort. Notwithstanding the overwhelming testimony of the holy Scriptures that besides God there is no Savior, and that according to his mercy and by his grace he saves us, so it is well that we look into this subject, both scripturally and experimentally, for only as we are taught the doctrine of God our Savior, and the truth of the Scriptures in our experience of the power of salvation, have we any true knowledge and understanding thereof. Many Bible texts affirm this. He who denies this denies revealed religion, or christianity, and affirms the ability of man. If salvation is of the Lord then the glory of salvation is his. The grace of God is unconditional, the words of man are conditional, and depend upon himself. Did you ever read in the Bible of conditional grace? The Bible doctrine is: Salvation is of the Lord. By grace are ye saved; not of works, lest any man should boast. This is present salvation, and this salvation is of the Lord, and by grace; is the teaching of the holy Bible, for it says of Jesus, He shall save his people from their sins. Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved. Salvation from all sin. He is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them, and since Jesus saves to the uttermost, and from all sin, this salvation is by grace, from its beginning to its end, the grace of God that bringeth salvation. Grace now reigns in salvation, reigns through righteousness, reigns unto eternal life, reigns

by our Lord Jesus Christ, who alone saves sinners from all sin, past, present and to come. It is true then that God himself is the author, the beginner and finisher of salvation in all that salvation means, and to him therefore is all the power, honor, praise and glory of salvation due, both now and forever, for thine is the kingdom, and the power, and the glory forever. Amen. We are dependent at all times upon the Spirit and grace of God. This is the daily experience of every sinner saved by grace. Jesus said, For without me ye can do nothing. Ours is the sin and unrighteousness, but his is the salvation and righteousness. No man has ever yet received this salvation conditionally, nor ever can, for Jesus is God's unspeakable gift, and with Jesus God freely (not conditionally) gives us all things. If God be for us who can be against us? Paul says, Then cometh the end when he shall have delivered up the kingdom to God, even the Father. Again, Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Pardon me for trespassing upon your valuable time, and forgive all mistakes, and pray for poor unworthy me.

Yours, I hope, in hope of eternal life,
G. ROBERT JOHNSON.

COLUMBUS JUNCTION, Iowa, July 9, 1924.

DEAR BRETHREN:—If I may thus address you, for I do feel unworthy, yet I desire a name among the children of God. I am a mystery to myself. I hope the Lord has called me, and has revealed himself as the one altogether lovely, the one to be desired above all others. I have traveled this road a long time, but

cannot see that I am any better. I feel my unworthiness more and more as time passes, and feel to plead, Lord, undertake for me, I am too sinful. I have been reading the SIGNS OF THE TIMES for over fifty years, and do not want to be without it while it continues to advocate and publish the doctrine of election, predestination and the final perseverance of the saints through grace to glory. If God was able to call the world into existence he is surely able to save to the uttermost all whom he hath called. You hath he called who were dead in trespasses and in sin and were made to sit together in heavenly places in Christ Jesus, glorifying your heavenly Father, denying self, putting down the deeds of the flesh. I often wish I was able to write like others to the edification and understanding of the inquiring ones, but like Moses I am slow of speech and of a stammering tongue, and unless He undertake and guide my pen I would only darken counsel with words without understanding. I do enjoy reading the many good letters from the correspondents, and the editorials are a great comfort to me. I have not heard much preaching the last year, on account of illness. I desire to say to the correspondents and editors, Continue to comfort Zion, to wield the sword of the Lord and of Gideon, to publish the glad tidings, and may the God of all grace direct and sustain you. I am inclosing money order to pay my subscription another year. When it is well with you remember me and mine at the throne of his grace.

The least of all, if a child at all,

J. L. THURSTON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1924.

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LUKE XVI. 8.

"AND the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."

We have been asked to write especially upon the first portion of the above verse of Scripture. Our inquirer appears not to be able to reconcile it with the teachings of Christ, nor, indeed, shall we attempt to do so, since we believe a careful reading of the preceding part of the chapter will establish the fact that it was not Jesus who commended the unjust reward, but rather the "certain rich man" who was his lord. The word "lord" is spelt with a small and not a capital letter. The account as given is, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. 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 of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." The steward was manager of the estate of his lord, being vested with certain discretionary powers, and when he learned he was in disfavor and was no longer to be steward, he displayed his shrewdness by ingratiating himself into the favor of his lord's debtors in reducing their indebtedness, which cost him nothing. He said, "I cannot dig; to beg I am ashamed," nevertheless his scruples permitted him to waste his master's goods and then buy for himself a soft bed at the expense of his lord. He took advantage of his stewardship; he capitalized it and outwitted his lord, who in turn acknowledged it by commending him for his cunning. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." This was what the unjust steward did in forgiving his lord's debtors part of their debt, and his lord, undoubtedly being one of his kind, and having gained his wealth by unfair methods, commended him therefor, but Jesus would say, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Children

of light, or a just steward, one who would not take advantage of his lord, would not be credited with wisdom by the worldly-wise to-day, but it is only in their generation, their day, that the children of this world, or the children of darkness, are still to be wiser than the children of light. The truly wise are those whom the Lord has made so, and he tells them to choose life rather than death; they build their house upon the rock instead of the sand; they lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. The grasshopper might be said by the earthly-wise to be wiser in his generation, the summertime, as he fritters his life away, than the poor little ant as she struggles along, storing up food for the winter, but inspiration cited the wisdom of the ant when the writer of Proverbs vi. 6-8, said, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Later on in this sixteenth chapter of Luke Jesus presents an analogy in the case of the rich man and Lazarus. He says, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifts up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on

me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." "Blessed be ye poor: for your's is the kingdom of God." The children of light, possessing heavenly wisdom, will not take advantage of their masters, or fellow-men, but will be honest in their dealings with all men, realizing their accountability to God, who looketh on the inward parts and discerns the thoughts of the heart. This applies to all classes and conditions, therefore it is written, "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." The opinion seems to prevail to-day that one can serve the devil at least six days and on the seventh day put on his good clothes, go to church and serve the Lord. Jesus declared, "No

man can serve two masters: 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." There can be no half-way ground. Jesus said, He that is not with me is against me. To the lawyer, who tempted him, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If one should do this they would be all taken up with him and they would have no time for walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful, but they would be delighting in the law of the Lord, and in this law would they meditate day and night. How good it is to contemplate his works and ways and the wonders of salvation by grace.

"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."

But we are reminded that it is with the mind we serve the law of God, and with the flesh the law of sin. We are both Spirit and flesh, and these cannot be blended together. The law and the gospel are separate and distinct the one from the other. In fact, the law must end and be fulfilled before the gospel begins. Under the law the unjust steward must be cut off, or lose his stewardship, but under the gospel, or grace, the prodigal lacks no good thing. "By the law is the knowledge of sin," but thanks be unto God who giveth us the victory through our Lord and Savior Jesus

Christ. By nature we are all unjust stewards, wasting our Master's goods and making to ourselves friends of the mammon of unrighteousness, but the Lord makes us to know that the end of the way that seemeth right unto man is death, and he turns us about, causing us to seek those things which are above, where Christ sitteth on the right hand of God. We are, therefore, pilgrims journeying; this world is not our home, and we have no continuing city, but we seek one to come, which hath foundations, whose builder and maker is God. May the Lord keep us in the strait and narrow way. However contradictory certain portions of Scripture may appear to us at times, we are firmly convinced that the word of God when rightly understood is consistent from beginning to end, and that whatever inconsistency there is it is in us. Christ is not divided, neither are his teachings at cross-purposes, but they dove-tail and link together in one harmonious chain. To us it is sufficient proof of the inspiration of "all Scripture" to see, as we sometimes hope we can do, how wonderfully in accord they are, and how from Moses on they only prophesied of that which was fulfilled in Christ. What greater evidence could be desired than that which we have, that from beginning to end one great Spirit has guided, directed and inspired all the testimony? When this spirit of understanding is given us we can see how that according to the Scriptures Jesus ought to have suffered "these things" and entered into his glory, and our hearts sometimes burn within us as he speaks with us by the way and opens up to us this wonderful truth. Let us search the Scriptures, for they are they which testify of him, and let us rightly divide the word and "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

R. L. D.

CIRCULAR LETTERS.

(Written by Mary Ellison.)

The First Kansas Association of Regular Old School Predestinarian Baptists, convened with the church of West Union, Jefferson County, Kansas, September 12th, 13th and 14th, 1924, to the churches composing her body, and to the saints scattered abroad, sendeth christian salutation and love.

DEAR BRETHREN IN HOPE:—When one is appointed to write a Circular Letter to be spread upon our Minutes, and placed before the public, it brings a sense of helplessness, dependence and unworthiness to be even a servant, which produces a weight hard to lay aside. But there is a comfort, of which the writer of this letter is laying hold as a support, and to which we would point every one who may in the future be appointed to this duty, and that is that we are not sent to a people of strange language who cannot understand our complaint. We have a fellow-feeling for each other, for we all know that of ourselves we can do nothing. We are sometimes prone to blame the Lord for reluctance to do what is required of us, by saying he did not help us, or give us any mind to write, and without him we can do nothing. Dear brethren, if we are his people we are not without him, now or ever, for he said, "Lo, I am with you alway." Let us not forget our dependence upon him, but remember also words just as true: We can do all things through Christ who strengtheneth us. And, Gird on sword and buckler and go in the power of his might, and not of our own. Look to his strength and not at our own weakness, and in writing a Circular Letter remember it is to be submitted to a people who will faithfully examine, judge and correct it, for it must conform to the pure

language of the members of the Association and go forth to the scattered saints not simply as the sentiments of the writer, but as the doctrine and belief of this Association. Relying upon the faithfulness of those who will judge what is here written, we will call your attention to Solomon's Song iv. 4, which reads as follows: "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." The significance of the neck, figurating the union of Christ and the church, is very impressive, and the words in connection with it in this text very comforting. No figure could more plainly show the union and oneness of the head and body, nor the vitality of that union, nor the dependence upon the durability of that union, for life in both head and body. One cannot exist without the other. If the neck is severed life immediately ceases in both head and body. Neither is the body added to the head one member at a time as they are developed or brought into manifestation, but the head and body are coexistent, both created at one and the same time. This in nature is an exact figure of Christ and the church: Christ the head and the church his body, as is plainly taught in the Scriptures, and signifies the nation of whom the prophet spoke when he said, "Shall a nation be born at once?"—Isaiah lxvi. 8. The figure, like all other types, begins in time and ends in time. Both at once receive natural life, and both die together, while the antitype, the union of our spiritual Head and his mystical body, is from eternity to eternity, the life of his body being hid with him in God, and when Christ, who is our life, shall appear, then shall we appear with him in glory, inseparably connected with him as long as he was and is himself in

God. As he said, I in them and thou in me, that they may be one, as we are one. Nothing shall be able to separate them; they are all there as one, and from time to time a little one is made manifest, or revealed to us. As Paul said, It pleased God in the fullness of time to reveal his Son in me. His Son in Paul was already in existence, even when he was prosecuting the saints, but was not yet revealed, not even to Paul himself, nor brought into manifestation to others.

"Thy neck." The well Beloved is setting forth the comeliness and graces of the bride, and says, "Thy neck is like the tower of David, builded for an armory." David personates Christ, and his name is a strong tower, the righteous runneth into it and is safe. The neck, the connecting link between Head and body, is like that tower. The safety of the righteous depends upon that everlasting union of Head and body.

An armory is a place for the storage of weapons. In Colossians vi. are enumerated some of the weapons stored there: the truth, the breastplate of righteousness, the preparation of the gospel, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God. In short the whole armor of God, every point of doctrine is centered in the connecting link between Head and body. As long as that link is unbroken, that armor intact, the righteous is safe. The weapons of our warfare stored there are not carnal, for we wrestle not against flesh and blood, but against evil principles and powers of the wicked, and on the neck, the union of Head and body, hang a thousand bucklers, all shields of mighty men. A buckler is both a shield and a weapon, and each of the weapons, as enumerated above, as stored in that armory, is a buckler, a

shield and defense, in the warfare that besets every child of God, by which we shall be able to quench all the fiery darts hurled at us from without, and from the raging war within.

"A thousand bucklers, all shields of mighty men." These "mighty men" are the apostles and prophets, every writer of the inspired testimony left on record for our learning and given as a protection and defense for us, that we through patience and comfort of the Scriptures might have hope.

"A thousand bucklers." These words are of inexpressible sweetness. Every precious promise, every sweet assurance, every point of doctrine, is a buckler with which our dear Lord inspired these mighty men of old, every one of them able to handle both shield and buckler, to write, not only for their own use, but for us, as bucklers for our defense, to protect and comfort us, when, as in this day and age of the world, "hell [Arminianism] hath enlarged herself and opened wide her mouth." "When the enemy comes in like a flood" if it were not that the Lord with all these precious shields and bucklers is on our side, then would we, few and helpless as we are, be swallowed up quickly. But here are a thousand bucklers for our comfort and stay, and they all hang on the neck, all depend upon the inseparable union of our beloved Head and body. If that could be severed all would fail. That cherished union is the "one chain of thy neck," which ravished the heart of the Beloved. "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." One of thine eyes, the eye of faith, is the eye single to the glory of God, for if thine eye be single thy whole body is full of light. How ravishing that one single

eye must be to our Beloved. Lord, how pleasant it is to see a whole assembly worship thee. That one chain itself is equal, in fact it comprises the whole armor of God, and enables us to flee for refuge to that strong tower to lay hold on the hope set before us, which hope is a buckler sure and steadfast, and hangs on the neck, and its security depends upon the indissoluble union of the Head and body of Christ. "The word of the Lord [the word of God] is tried: he is a buckler to all them that trust in him."—2 Sam. xxii. 31. He is an ever-present help in time of trouble. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I trust; my buckler, and the horn of my salvation, and my high tower." "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations of the hills moved and were shaken, because he was wroth." This goes back to our early experience, when the foundation of our early hopes, our own self-righteousness was shaken and moved from us, and these old earthen vessels did shake and tremble as we realized the wrath of God, expecting each moment to hear the sentence, Thou cursed, depart. Can any one express the joy he received when the Lord revealed himself as a shield and buckler to all them that fear him, a complete sufficiency against every foe? Himself a thousand bucklers, for all the promises are in him yea and amen. Not one of them shall ever fail. They were sufficient for the mighty men who wrote them, and they are sufficient for us. What more can he say than has been said to us? "Order ye the buckler and shield" and stand fast in the liberty wherewith Christ hath made us free. A thousand

bucklers we have, munitions of warfare and defense stored in the high tower of David, and all hang on the neck of our beloved Head and body of Christ.

Finally, brethren, be strong in the Lord. We are only a little city, and very few in it, but he giveth strength to the weak and power to the faint. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, that ye may be able to withstand in the evil day. Dear people of God, let us be not soon shaken in our mind, for we still have the same thousand bucklers that did so rejoice our hearts and strengthen our hope in the days of our earliest love. The days seem evil now, and the wars and fightings so grievous and wearisome we long to lay our armor by and dwell with Christ at home. But let us remember now in these trying days our Creator as he appeared to us in our youth, when in our earliest love, without any cruel doubts or unbelief, we trusted him fully as our sure defense, and with confident hope rejoiced in the words, Stand still and see the salvation of the Lord. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and sword of the Spirit which is the word of God." Praying always, as Christ hath said men ought always to pray and not to faint. Prayer, another buckler and shield. A thousand bucklers we have, and they all hang on the neck, the life-sustaining link connecting Head and body in a vital indissoluble union. "The christian's hope shall never fail."

In bonds of love, farewell.

L. L. SHENCK, Moderator.

MARY ELLISON, Clerk.

(Written by J. R. Beckett.)

The Pocotalico Old School or Predestinarian Baptist Association convened with the Hopewell Church, Kanawha Co., W. Va., September 12th, 13th and 14th, 1924, sendeth greetings to the whole household of faith.

DEAR BRETHREN:—It should be first taken into consideration that this task has fallen upon one who is weak, and feels as dry as the driest stick, nothing in me, and altogether unworthy, so in the outset I should try to explain how it came about. The Association of last year failed to appoint some one to write a letter, so as Clerk, and by request of the Moderator, I will do the best I can.

Dear brethren, the words used as a foundation of remarks will be found in Isaiah v. 8: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" All Scripture was given by inspiration of God through his chosen prophets and apostles, and as he chose those to write he also chose the family to be addressed, and he was here speaking of the wicked, who if they do not join house to house they lay field to field; he was speaking to the sinner saved by grace. But the house of God is one, and cannot join or mix with any of the many houses of the wicked. Joshua xxiv. 15, speaks of the house of the Lord, and says, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Now Joshua here did give national Israel their choice what god they would serve, knowing that it was not the true and living God they would choose. But he says, "As for me and my house, we will serve the Lord." Now Joshua could not speak within himself, but he was a chosen vessel of the Lord, and spoke as it was given

him from on high, and the house under consideration was and is a spiritual house, and does not join to any other house of the antichrist spirit. Joshua xxiv. 19: "And Joshua said unto the people, Ye cannot serve the Lord." But we find a remnant does serve him, but not of themselves, but by the mercy of God through his holy Spirit they serve him. We believe in one God and Father, one Sacrifice for sin, and that the one Sacrifice reaches only one house, and that this one house is the only people who do or can sin, for sin is the transgression of God's divine law which he has written on the table of the heart, and this law extends no farther than the house of almighty God, therefore the wicked cannot sin, because they have not the law in their hearts, so they are numbered with the beasts. If a man raise a family of children does he not govern them by a law? and when they disobey what is the penalty? They are punished with the rod. If he has many cattle he has no law by which to control them, so to keep them under subjection he must set their bounds. So God rules the devil, also he is as a chained beast. The chosen family of God is above all natural law. The waters are divided, which represent people, the people of God above the firmament, and the larger bodies underneath the firmament. Every stream of water has its head, and cannot rise above its head, and runs in inclosed banks, and each little brook runs into a larger stream, which is the gathering together, or joining house to house, and we find God has so arranged that his little children are in those streams, but as the sun comes up they are raised as a fog above the firmament, but they have no power to raise themselves, but it is the sun which is a type of the Son of God, who has raised his beloved above law

and set their feet upon that rock which is head of the corner. That they (the redeemed) be placed in the midst of the earth she is surrounded on every side, and as they lay field to field they have no way of escape, but Jesus reaches down and lifts them above all carnal things, and they praise his holy name.

We travel through this world of sin
Upon Christ's loving treasure,
So from his throne he condescends
To make our toil a pleasure.

Upon the cross he shed his blood,
'Twas for his bride's redemption,
And when he spilled that precious blood
Of them we hear him mention.

He prayed for them, that prayer was heard,
And to them is the promise,
Then he ascended from this world
That promise to accomplish.

And now as he has fixed the way,
And made them sure for heaven,
Their only duty day by day
Is trust in him forever.

Submitted in love.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

(Written by Elder W. T. Walters.)

The Hazel Creek Association of Regular, Predestinarian Baptists, now in session with Providence Church, Appanoose Co., Iowa, to the churches composing the same, and the faithful in Christ Jesus.

DEARLY BELOVED OF THE LORD:—By the tender and everlasting love and mercy of that great God who is the giver of all good and perfect gifts we have been spared to meet together in an association to preach, praise and honor our God, who is the high and lofty one that inhabiteth eternity. Now, very dear brethren and sisters in the Lord, from a long established custom of the Association, every year they appoint some one to write what is called a Circular Letter, to be printed with our Minutes, and as the Association

has said I should write it this year I will try and do the best I can, and leave it to the consideration of the brethren. You will expect me to use some Scripture for a starting point, so I will call your attention to Matthew i. 21, which reads thus: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Now as to sin, we have all sinned, and come short of the glory of God. Paul tells us we have before proved that both Jew and Gentile are all under sin. "There is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." Now as by one man sin entered into the world, and death by sin, death passed upon all men. We understand that his people were under the law of sin and death. Then they were dead in trespasses and sins, they were in a lost condition so far as the power of man was concerned, but our text says he shall save his people from their sins. The prophet as he was moved by the Holy Ghost spake, saying, Behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel. Now when the virgin Mary had brought forth her first-born Son, 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." Lo, the star which they saw in the east went before them till it came and stood over where the young child was. Paul says, It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. The prophet said, "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." We have already said his people were under the law of sin and death, 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, and he is the only one who could redeem them, for he is the only one that had any lawful right or title to or in them. His people are those the Father gave him. They are his by gift, as he said to the Father, Thine they were, and thou gavest them me. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Dear brethren, our Savior is not as man, he fully knows all things. He fully knew all things he had to suffer in order to save his people from their sins. I hear him say in prophecy, about seven hundred years before he was born in Bethlehem, I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Dear brethren, he bore our sins all the days of old. Though he murmured not, "he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our grief, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Oh think of our dear Savior when he was among his people, they would falsely accuse him when he was bearing their sins for

them. Guile was not found in his mouth, he sweat as it were great drops of blood falling to the ground. He wore a purple robe and a crown of thorns; he was ever obedient to the will of the Father. The Father had given him power over all flesh, that he should give eternal life to as many as he had given him. Jesus has also said he had all power in heaven and in earth. Now seeing all power is in God's hand, there is no power to hinder him; he doeth according to his own will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? Dear brethren, Jesus is not only our Savior, but he is our God, he is our hope, the resurrection and the life. Jesus said to the Father, I have glorified thee on the earth, I have finished the work which thou gavest me to do. We have no record of anything that he came to do that he left undone. So it is all complete, a finished work. Then, "him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He went down into the grave, but he arose again for our justification, and he is alive now to die no more. He has left us that precious promise that, If I go away I will come again, and receive you unto myself, that where I am there ye may be also. Yes, dear brethren and sisters, he is coming again to take you home to enjoy the everlasting eternity given you by your Redeemer, and you will see him as he is, and be like him. Now may God bless, support, guide and direct us in all our deliberations, for our good and his everlasting and eternal glory, is our prayer, for Christ's sake. Amen.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

CORRESPONDING LETTERS.

The Pocatalico Old School Baptist Association, convened with the Hopewell Church, Kanawha County, W. Va., September 12th, 13th and 14th, 1924, to the associations and meetings with which we correspond, sends greeting and love in the Lord.

BELOVED BRETHREN:—We are glad to report a most pleasant and lovely meeting, a refreshing season from the Lord. Your messengers in the gospel have preached Christ, and him crucified, in demonstration of the Spirit. We have been comforted and built up on our most holy faith, and made to say in our hearts, Lord, it is good for us to be here.

Our next session of this Association will be held with the West Fork Church, Calhoun County, West Virginia, beginning on Friday before the second Sunday in September, 1925, and continuing three days.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists, to the brethren with whom we correspond, and to the saints scattered abroad, sendeth greeting and christian salutation.

VERY DEAR BRETHREN IN THE LORD:—The time has once more arrived that we have been permitted by the will of God to meet again in an associate capacity, and while we are few in number we take comfort in the thought that "where two or three are gathered together in my name, there am I in the midst of them," and surely, brethren, we can say of a truth that He has been with us and made us to feel how good and glorious it is for brethren to meet and mingle their voices together in praises to him who has redeemed us with his own precious blood,

Our next session is appointed to be held with Big Walnut Creek Church (the place to be specified later), to begin on Friday before the second Saturday in September, 1925.

Brethren, farewell.

Done by order of the Association, and signed in her behalf.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

OBITUARY NOTICES.

Mrs. Sara Grant Jones, our sister in Christ, passed away after several weeks illness at the Fifth Avenue Hospital, in New York city, September 6th, 1924. She was born December 12th, 1844, and came to this country from England about forty years ago. She united with the church in October, 1893, was baptized by the late Elder John Clark, and placed her letter with the Ebenezer Church, in New York city, May 3rd, 1914. Sister Jones was firmly established in the doctrine of God our Savior, and realized all her help must come from God. A short time before she passed away she desired us to petition Him who sits on no precarious throne, nor borrows leave to be, in her behalf. Those who were acquainted with her shall remember her as an unusual character, one who was not afraid to say what she thought. We shall miss her, but we mourn not as those without hope. She leaves one son, a resident of New York city.

Funeral services were conducted by the writer in the Ebenezer meetinghouse. Interment was in Woodlawn Cemetery, New York city. R. L. D.

Mrs. Sarah A. Dolin, the subject of this notice, was born June 16th, 1845, and departed this life October 23rd, 1923, at the age of 78 years, 4 months and 7 days. She was the mother of eight children, five boys and three girls. Seven of the children are living to mourn their loss, one having preceded its mother to the great beyond. She was an invalid for six years before her death, by reason of paralysis, and bore her affliction with fortitude, ready at all times to speak kind words to her children, who were kind and attentive to her in all her afflictions. The writer visited her home and preached for her comfort with the ability that God was pleased to give him while she was lying upon her bed of affliction. She lived a consistent member of the Old School Baptist Church called Sarah for sixty years. She had great pleasure before the hand of affliction was laid upon her in visiting the sister churches of the Primitive faith, also in going with her husband, brother William

Dolin, whose obituary appeared in the SIGNS some time ago, to the Pocatalico Associations, even to the extreme part of the district, and having at all times a word of comfort to speak to those of like precious faith with her. The doors of her house were always open to take care of her brethren and sisters. Truly she was a mother in Israel. I can say of a truth that the Sarah Church has lost a loving member and her children a loving mother. We feel their loss is her gain. Elders A. J. Mullens and G. B. McClanahan preached on that memorable occasion to a large gathering of relatives and friends, who showed respect for her as being a good neighbor and friend to all.

Just a few words to you children: As it has been God's will to take your mother from your fond embrace, you are not left to mourn as those who have no hope, for she has left with you bright evidence of her acceptance in the Beloved.

Written by request.

J. W. McCLANAHAN.

Augustus Hartman, the last living child of the late John and Eva Hartman, died at his late residence, Forest Park, Baltimore, Maryland, February 27th, 1924, aged 77 years, after an illness of ten days with pneumonia. Father was for many years a devoted reader, and at the time of his death was a subscriber, of the SIGNS OF THE TIMES. He never felt worthy to become a member, but attended the meetings and associations as long as he was able to do so, and was a strong believer in salvation by grace. He was a brother-in-law of the late Elder William Grafton, of whom he was very fond. Father was esteemed as a man of high character, and his many deeds of kindness won for him the love and respect of all who knew him.

The funeral services were held from his late residence Friday, February 29th, 1924, when Elder Joshua T. Rowe spoke feelingly of both father's death and of our brother Lester's, who was killed instantly in France, in September, 1918, in the World War. Father's body was laid to rest in the private family lot at Dryad Ridge Cemetery, Pikesville, Baltimore, Maryland. He leaves his wife and eight children. His place is vacant in our home and it is very sad to see his vacant chair, but a comfort to feel sure he is with Lester and God.

Written by his daughter,

KATHARINE HARTMAN BURCH.

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

Mary Derby Hoyt, N. Y., \$2.00; Ranson W. Hull, N. Y., \$3.00; Miss Bonnie Chick, N. J., \$5.00; Mrs. J. R. Green, Ga., \$3.00; B. H. Carter, Wash., \$1.00; J. W. Rockafellow, N. Y., \$8.00.

MEMORIALS.

(HAZEL CREEK ASSOCIATION.)

WHEREAS, it has pleased the all-wise God in his dealings with his children here to call from our midst to his home on high our beloved **Deacon W. R. Jones**, we feel to bow in humble submission to the will of One who is too wise to err and too good to do wrong, yet this does not lessen our sorrow at his taking away. He will be greatly missed in the Association and the churches. The Lord giveth and the Lord taketh away. He departed this life January 12th, 1924, at his home, in Centerville, Iowa. We realize no words of ours can comfort his sorrowing companion and children, although we desire to express our sincere sympathy, and commend them to God, the only one who can truly comfort in so great a bereavement, praying his God whom he so delighted to serve may be their God, and that they may honor the sacred profession he so highly esteemed.

Feeling we cannot do justice we will desist, and recommend this be entered upon our Minutes, and a copy furnished the bereaved widow.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

MEETINGS.

The Middleburg Old School Baptist Church expects Elder George Rnston to meet with them the fifth Sunday in November (30th), 1924. Services to be held at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m. and 2 p. m. All welcome who love the truth.

(MRS.) J. E. LIVINGSTON, 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,**

IN

N E W Y O R K C I T Y.

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

Cedar Creek Church meets in Elyville (Oregon City) Oregon, every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

J. B. SALEE, Clerk, R. F. D. 1, Box 38.

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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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 92. MIDDLETOWN, N. Y., DECEMBER, 1924. NO. 21.

CORRESPONDENCE.

GENESIS XLIII. 14.

“If I be bereaved of my children, I am bereaved.”

We are made to notice in this text the words that are in italics, namely: “Of my children,” and as they do not add anything to the inspired meaning, and being added words to the original translation of the holy Scriptures, therefore, we will leave them out. Then the text would read, “If I be bereaved, I am bereaved.” The words, “If I be bereaved” have a future signification, and mean that if he is to be bereaved, that he is now bereaved. Jacob realized this truth. Jacob loved Joseph more than the rest of his children, and this caused jealousy to spring up between Joseph and his brethren, and they dipped the coat of many colors which his father gave him in kid’s blood, and thus deceived their father. Jacob’s very soul went out in love for Joseph. He had no evidence that he was yet alive, and now he feared that little Benjamin would go in the same way. The famine was sore in the land, and Jacob kept Benjamin at home, and sent the ten children down to Egypt to buy corn to preserve life. God had sent

Joseph on ahead to preserve life, but neither Jacob nor the ten boys knew this at that time. Joseph was a figure of the Son of God, and I believe that the coat of many colors was a type of the many sins which God laid on his dear Son. He bare our sins in his own body on the tree. Joseph was to be made known to the eleven brethren at the right time and at the right place. They must bow before him according to his dreams which he had dreamed before this. The Lord had made known to Abraham that his seed should sojourn in a strange land and should be evilly entreated for four hundred years, and after that they should come forth and serve him in this place. This promise was made to Abraham before that he had any seed, and therefore it had a future signification. “If I be bereaved, I am bereaved.” How mysterious was this to Abraham! This promise was true before it was made to Abraham, therefore Ishmael, the son of the bondwoman, could not change this promise, although he was also Abraham’s seed. “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.” There was a people that came

to John's baptism and claimed to be Abraham's seed, but they stood as the type of Ishmael, and therefore did not stand as the type of Isaac, who was the promised heir. John the Baptist called them the generation of vipers, and would not baptize them. "It is of faith, that it might be by grace; that the promise might be sure to all the seed." This word "faith," I wish to notice just here. In reading after all other people I notice that they set their compass on "faith," and leave the impression that faith is their act, or their work, and truly this is the type of the Ishmaelites. This is true with all the workers of the law. Faith is the gift of our God, and when we look at this deep mystery we realize it to be "the fruit of the Spirit," and God is a Spirit, therefore, faith is God himself. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

This will have to suffice for the present, and we will return to the subject. This promise was made to Abraham before Isaac was born. As Isaac was, so are we the children of promise. Notice the words: As Isaac was, so are we. Equivalent to saying, As we are, so was Isaac. If we be bereaved, we are bereaved. If I be bereaved, I am bereaved. Look at the ten hungry children as they

go down to Egypt to buy corn. Think of the dream of Joseph concerning the seven years of plenty and the seven years of famine. Think of all the dreams that he had and the Ishmaelites buying him from his brethren, and thus he was carried down into Egypt. The Lord was with Joseph and prospered him, but alas, he must be tempted by his master's wife; but Joseph refused, and would not yield to the temptation. So Joseph was cast into prison upon this false accusation, and now he interprets some dreams, and finally is forgotten by the chief butler. All these events must come to pass according to the purpose of God in sending Joseph down into Egypt to preserve life. See the ten brethren, how they humbled themselves in their obeisance to Joseph as they bowed themselves before him with their faces to the earth. Is not this in the experience of every child of grace? How humbled they were when they bowed before him in harmony with all his dreams which he had before this time. All the powers of earth could not have kept these events from coming to pass. Dear child of God, how guilty you were when you were made to see your blessed Lord, your spiritual Joseph. You bowed before him with a broken and contrite spirit, which is to God of great price. Your spiritual Joseph paid this price for you and in turn gave you this broken and contrite spirit. How humble you were when you fell before your exalted King. Hunger and starvation caused you to go down into this dark land of spiritual Egypt. You were willing to pay for corn to preserve your life, but your money (self-righteousness) failed in every instance.

Dear child of God, as I give you some of the Bible history of Joseph I desire that you keep your mind on the

beautiful picture of your spiritual Joseph, who traveled the dark way before you from the manger to the cross, and his passage through death, and of his resurrection from the dead, and the ascension of him to glory, there in the presence of God as a merciful High Priest making intercession for you and all the redeemed of the Lord out of every nation, tongue and people.

Joseph knew his brethren, but made himself a stranger, and spake roughly unto them, and accused them of being spies, &c. They did everything they could to excuse themselves, but to no avail. Little Reuben felt that dreadful stroke of guilt for selling their brother into the dark regions of Egypt. All in the same condemnation. They were also rebuked by their father Jacob for making themselves so plainly known to their brother, but Joseph divined them, and they fell into the trap and confessed, and "said one to another, We are verily guilty." Little Benjamin had the divining cup, and they were all arrested and felt their guilt. There was no escape for them. They must bow to Joseph according to his dreams before dreamed by him. They were true before they were dreamed and had to be fulfilled at the "set time." While at the table, Benjamin's mess was five times so much as the rest of the brethren. All jealousy was gone now. Joseph could no longer refrain. His love loomed up before him so great that he said, I am thy brother whom ye sold. God for your sakes sent me here to preserve life.

Dear saints, I am only hinting along here, but your experience lies in this beautiful picture. Your inheritance is reserved in heaven for you. Your spiritual Joseph left the court of heaven, laid his glory by and became the incarnate Son

of God, who was your Prophet, Priest and King. His Father sent him to bear the dreadful curse for you on the cross upon Calvary's rugged hill. The sins of all the church of God were laid upon this incarnate Son, and he paid it all. They must come out of great tribulation, and have washed their robes in the blood of the Lamb. Dear saints, you had to have a knowledge of this grand truth. This must be in a way that you did not desire for it to be. The "divining cup" was concealed in your sack (heart). Thus it was revealed to you that you had sold your spiritual Joseph. He had gone the path of thorns before you. He bore your griefs and carried your sorrows even all the days of old. Ah, dear saints, what a dark picture! But remember that all things work together for good to them that love God, and to them that are called according to his purpose. It is in this darkness that the saints receive the greatest evidence. It is then that they are partakers of his sufferings, and they shall be partakers of the glory that shall follow. They must follow him in the dark Gethsemane, where he prayed to his Father, saying, Father, take this cup from me. He had the divining cup, and he knew that death was near. Here is the ram that was "caught in a thicket by his horns, and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son." Jesus now almost at the very end of his life divines his awful hour. Take this cup away. Our guilt was all on him, and now must he fail, even for one moment? No, no. His Father was with him and prolonged his days. "He shall see his seed, and he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." Follow him to the cross. There for three long hours that darkness

prevailed over all the earth, and your suffering King cried, "My God, my God, why hast thou forsaken me?" Precious children, I hope that I have been brought there. There in unmeasured space the glorious Sufferer bled, groaned and died. He completed all the work, and said, "It is finished." Salvation was, is and always will be, complete in your blessed King. Is all this for me? A poor sinner like me? Ah, "If I be bereaved, I am bereaved," and have always been.

Dear editors, if the above does not crowd out better matter you can publish it in the dear old SIGNS OF THE TIMES if you deem it worthy of notice.

Farewell in a sweet hope,

J. R. HATCHER.

LYLES, Tenn., Oct. 30, 1924.

SHELBYVILLE, Ky., Oct. 16, 1924.

DEAR EDITORS:—I am sending you two good letters for publication, if you think best. The first came as a sweet surprise and comfort inexpressible. It has been read by some of our good brethren and sisters, who have asked me to send it for publication. I hesitated, thinking it might seem too personal, but after receiving the last one I feel to send them to you. The baptism of which our dear sister speaks was in 1893, when her mother was received into the Cane Run Church, at Turners, Ky. They soon after returned to Texas, their native State. It was a joy to find this sister so firmly established in the faith and doctrine upon which the dear old SIGNS was founded in 1832, and the little church at Fort Worth as well. Yes, like the few at Sardis, who had remained steadfast, and not defiled their garments with any of the modern false doctrine. While the world stands there will be a few who will remain steadfast, for God will not be left without a wit-

ness. But how true and lamentable, as the apostle said, the love of many wax cold, becoming indifferent to the meetings, loving the things of this world more than the things of God, when we should prefer Jerusalem above our chief joy. I cannot understand how brethren who are lovers of the truth can forsake the assembling together, if it be only to sing or hear sung the dear old songs of Zion. On the first Sunday, we met with the dear saints at Elk Lick, and after they had sung three or four of the good old songs I told them if there was nothing more said I could go away feeling we had had a good meeting. It was an inspiration to try to talk. Dear kindred in Christ, how can you absent yourselves, when this is all that is real in this life? "If ye be risen with Christ, seek those things which are above," &c., above the vain alluring elements of this world.

Dear publishers, I deeply regret the necessity of only one issue of the SIGNS a month. Is there not some way to remedy this? I cannot understand how subscribers become so indifferent to your appeal. I feel sure that if they would try their case by the golden rule (which should govern us all): "Do unto others as ye would they should do unto you," they would respond at once. I have been a reader of the SIGNS for more than sixty-five years, and cannot bear the thought of its being discontinued. Dear reader, how do you feel about it? I think we should all be willing to make some sacrifice for its upkeep.

I have written more than I intended when I took up my pen, but have written as my mind seemed to be led. I submit all to your better judgment, desiring to send a loving greeting in the Lord to all the writers and readers of the SIGNS, hoping it may continue as in years gone

by. This undoubtedly will (if published) be the last time my name will appear in its columns, but an interest in your prayers I crave, that we may meet beyond the grave, see Jesus as he is, and be like him, then I shall be satisfied.

Yours in Christ, the very least of all,
P. W. SAWIN.

FT. WORTH, Texas, Sept. 19, 1924.

ELDER P. W. SAWIN—VERY DEAR BROTHER:—Somehow I have had a desire to write you for over a period of three or four years. I have read from time to time letters you have written in the SIGNS OF THE TIMES, and have been much comforted by them, and my heart has been melted in tears many times in reading your travels, especially in one of your articles where you spoke of your early ministry. I do not remember seeing you, but you baptized my mother, Elder J. H. Fisher's wife then, about thirty-one years ago. I was a little girl of five years, and whenever I would see your writings in the SIGNS it was always with deep interest I would read them.

I see you are almost blind. That to me is very sad. If I am not deceived I love the dear Old Predestinarian Baptists above any people on earth, and all the dear old soldiers who have held up the banners of truth so long have a sacred place in my heart. I have not been a member with these dear people long, only four years, but will say I had a secret desire for many years before that, and I wanted to be with them, but felt always I was not worthy their love and confidence. Neither have I felt like it since, but do desire to live at their feet. I feel to know very little, and need the prayers of God's people. We have a little church here in this city; not many of us, but sweet peace abounds.

Maybe I am intruding on your valuable time to put you to task in reading this, but somehow I have desired to write and tell you how I have enjoyed your writings, and tell you how I sympathize with you in your affliction of being almost blind. If I know anything at all, I believe in an all-wise God, who doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? and believe in a Savior, the Lord Jesus Christ, who came to save his people from their sins. Whether I am one of those included I know not, but I do believe all for whom Christ died are saved with an everlasting salvation; not one will be lost.

Dear old brother, while I do not know you personally, yet I love you for the truth's sake, I hope, and hope you will be spared a number of years yet to comfort God's people. Pray for me and mine, and forgive me if I have intruded on your valuable time.

Your little unworthy sister, I hope, in many sorrows,

MINNIE OFFILL.

FT. WORTH, Texas, Oct. 10, 1924.

ELDER P. W. SAWIN—DEAR BROTHER:—Your letter came to me some few days gone by, and it made me feel very unworthy to think of you writing to one so full of sin as I am. Your letter was indeed appreciated, and read with much interest. Dear old brother, I certainly felt honored to receive it. I would have answered it sooner, but have been encumbered much about natural things, until I could not. I find it to be true in my life that man's heart deviseth his way, but God directeth his steps. Many times I think I shall do so-and-so on the morrow, but find each day I do things

that I did not think I would. So I find also, spiritually speaking, that I cannot do the things I desire, for I find, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." "For the good that I would, I do not: but the evil which I would not, that I do." I feel to be wretched, and feel there is no good thing in my flesh. But I hope I trust in the righteousness of Jesus, who knew no sin, but was made sin for his people. So I am not expecting perfection in this life, but have hope that in the morning of the resurrection this old sinful body shall have put on immortality, and shall come forth in the likeness of Christ. Then, and then only, shall I be satisfied.

Dear old brother, it will not be long before you shall go the way of all the earth. It is very sad to me to think of the dear old soldiers of the cross having to depart, for in each generation there seems a departing from the truth. Here in Texas there has been a falling away, to such an extent that there are only a very few who still hold to sound doctrine. I desire, if not deceived, to worship and praise the true and living God, who speaks and it is done, who commands and it stands fast, who worketh all things after the counsel of his own will, the God that upholds all things by the word of his power. I cannot by feeble utterance ascribe the greatness and wisdom I feel justly belong to this God who I hope to love and praise, for I am weak and carnal and cannot do the things I would love to.

Dear brother, my heart goes out to you in pity in your sad affliction, but may the dear Lord be with you, that you may feel to say, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of

glory; while we look not at the things which are seen, but at the things which are not seen: for things which are seen are temporal; but the things which are not seen are eternal." Though your natural vision be impaired, yet may you see brighter and brighter (in your declining days) the way that leads to life and immortality.

I read your letter to my mother, and she said when I wrote to you to send her love and best wishes to you and family, and tell you she was sorry to hear of your almost blindness.

Dear brother, I will close. Pardon this poor attempt in answering your gifted letter. "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."

Brother Sawin, you need not feel obliged to answer this, but will say I certainly appreciate your letters. I may write you any time I feel like doing so.

Hoping you and family are feeling well, your little, weak sister, in hope of mercy,

MINNIE OFFILL.

BRUNSWICK, Maine, Oct. 20, 1924.

DEAR BRETHREN EDITORS:—I am inclosing a letter from brother Fisher to the three churches which compose the Maine Old School Baptist Association. It is worthy a place in our family paper, the SIGNS OF THE TIMES, for it is written just as he conversed with us during the three days' meeting. We surely enjoyed his visit, and Elder Dodson declared the unsearchable riches of Christ, and knew nothing among us save Jesus Christ and him crucified. We were fed and com-

forted as he set forth the precious things of the kingdom of our God. Jesus the Savior of sinners, one mighty to save, the one altogether lovely and chiefest among ten thousand. No other name under heaven given among men whereby we must be saved. I know brother Fisher did not write it for the SIGNS, but all the members of the three churches were not present when it was read in our meeting, the fourth Sunday in September, and if it is published they can read it, and will be glad to hear from him. It is good reading for all the household of faith, and I hope the SIGNS OF THE TIMES will be full of the dealings of the Lord with his people, and with his wonderful works to the children of men.

Your unworthy sister,

ATTIE A. CURTIS.

SALISBURY, Md., Sept. 15, 1924.

TO THE THREE CHURCHES IN MAINE—
MY DEAR BRETHREN:—You have been in my thoughts much of the time since it was my blessed privilege to meet with you. My visit with you was, and I feel ever shall be, a pleasant oasis in my desert travel. I am still at a loss to know why or how you could have been so kind to me and received me as you did. Surely our God put it in your heart to do so, and, unworthy as I am of your love and fellowship, I can truthfully say that you occupy a large and well-established place in my heart. It may not be necessary to refer to the meeting just past, as all enjoyed it and felt it a season of refreshing from our heavenly Father, but none was more helped and built up than the poor unworthy one you so willingly admitted into your circle. Circle is the proper word, for there is no break in it, all hearts beating as one, all minds as one, and that the mind of Christ. Surely God is in your

midst, for ye are his temple, a holy habitation, where God is pleased to dwell. My mind for the last several days has been to write to you, but if the eminent apostle Paul came not to the Corinthians "with excellency of speech or wisdom," I most surely shall not, nor can I come to you now in this way, but in ignorance and weakness, fearing perhaps I should remain silent and let you forget me, but of this I am sure: God reigns, and whether I persevere or faint and fall his will, not mine, be done, and the glory is his.

It is my mind to refer to a certain Scripture found in Isaiah lxiv. 4, to which Paul also refers in 1 Cor. ii. 9, regarding the hidden things which He hath prepared for "him that waiteth for him," or, as Paul says, for "them that love him." The terms are synonymous, for why would I wait for one except I love them. "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." How very broad this is, and how unsearchable are his judgments and his ways past finding out. Oh the depth of his wisdom and knowledge, how can the finite grapple with the infinite? for no man by searching has or can find God, and none but his own children wish to find him, for none know him but his children. All that we have had, have now, or ever will have, is that which he has prepared for us. It is my mind to bring to your mind some of the things that he prepared for us. We must not lose sight of the fact that the evening and the morning were the first day, also the same order prevailed throughout the six days, the seventh day being spoken of differently. Darkness ever precedes light, death precedes life, labor before rest. These things

are so contrary to our natural way of thinking that we often become confused and doubt the very thing that we are witness to, for it is written, "All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. This is one thing assured for all who live godly in Christ Jesus, and if I know anything of the desire of the Lord's people, it is that they live a godly life, and live in Christ Jesus. Persecution, doubt, darkness of mind, to will, being present, but how to perform finding not, are some of the things prepared for them that wait for the Lord, or, as Paul says, that love him. How little did we think when we first tasted that the Lord is gracious, when first relieved of that load of sin that bore us to the earth, in the first hour of deliverance, that we should ever doubt, that we should ever fear or grieve again. Often I look on a babe in its mother's arms, innocent and smiling, how little it knows, and how well it does not know, what life holds in store for it. We in our spiritual birth, tender babes in Christ, know nothing of the things in store for us, for eye hath not seen. Surely this is true, for can one who has just come in, when all is love and brightness, be made to see how doubts could ever torment them again? We cannot show it to them, or tell it to them, for it cannot enter their heart or understanding, and often, if not altogether, when these trials overtake one they fail to see or realize that the very thing that hurts so is something that God has prepared for them, and this very doubting is one of the things prepared. But God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. It is only

by revelation that we can know anything of God; the Spirit reveals many things to us, all we know is this way. It is by the light of the knowledge of the glory of God revealed in the face of Jesus Christ that we find out we are sinners. The light reveals, makes manifest, it does in no way increase our sin, but shows us our sin. The stretched line never made the log crooked, but shows or reveals the crook. Christ is the straight edge, the perfect line; in seeing him we see our imperfections, and by him it is revealed to us that we are sinners. The Spirit reveals this to us; also by faith, which is the substance of things hoped for, the evidence of things not seen, do we wait with patience for the things that God hath prepared for us, and, "Now if we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 8. Christ suffered in the flesh, for he was a man of sorrows and acquainted with grief. Not only was, but is now. We are his body, and all his wounds were in the body, the head was not wounded, though it bowed in death, so we, his body, do bear the wounds, for we are crucified with him, fastened to the cross, the old man and the new, the flesh and the Spirit. We hear about the body of the dying Lord Jesus, but these wounds are marks of suffering, which are marks of his grace, for if we suffer with him we shall also reign with him. All the trials we meet by the way are prepared for us, just as much so as the glory that shall be revealed in us, which is surely none other than the glory of God, for there is no glory but of him, and to him be all glory now and forever.

F. SELBY FISHER.

FRANKFORT, Kentucky.

DEAR BRETHREN EDITORS:—If you will allow me to call you brethren. I have been a reader of the SIGNS for a number of years, longer even than I have been a member of the Primitive Baptist Church, and I see many good letters in it and am made glad. Sometimes I feel I wish I could write, for I hear so little preaching. We have no pastor at our church, and I never see a letter from any of our members, and from some cause we fail to assemble ourselves together. Our membership is small and widely scattered, but it would be a great pleasure to me if we had stated times to meet and talk about the reason of the hope that is within us. We are told that where two or three are gathered together in his name he will be there, and that to bless us. There is only one other member of our church in our town and I spend a good portion of my time with him. There is nothing on earth that gives me so much pleasure as to be with and in the watchcare of the children of God. I look to them and to God as a child under the parental roof looks to its parents for guidance. I wish we had a pastor and regular times to assemble ourselves together, but as I am the youngest member, and the last and least of all, I do not know how to bring about such a state of affairs. If I say anything about the matter some may think I am too officious and have the idea of do and live, but I have the idea of live and do, and while I believe in the foreknowledge and eternal purpose of God, and that the gifts and calling of God are without repentance, and that a man for all his works would have no preeminence above a beast, yet I think there are some things for the church to do: to try to have a pastor; to attend church services; to see that the pastor has a living; to see

that the meetinghouse and surroundings are kept in order, and that it is the duty as well as the privilege of each member, jointly and severally, to look after those things, and I am glad I have these impressions. We are told by Paul that we ought to be ready to give a reason for our hope, and while I see every day how far short I come of showing my faith by my works, the only reason of hope I can give is the love I have for the church, and the love of associating with the people of God, and the impressions that are made on my mind as to the duty of the life of a professed christian. I believe these impressions come from God, and thank God for them. Moses had something to do, Abraham had something to do when he offered Isaac upon the altar, and God counted his faith to him for righteousness. I think the apostles had something to do, as Paul wrote to Timothy to have things ready when he came. That was, I think, to have something with which to help Paul in his work and on his journey, not as the price of salvation, but to carry out the plan that was laid out by God before the foundation of the world, even before time was. As these thoughts come into my mind in regard to church service I thank God and hold them as a reason of hope. If a man omits every thought that comes into his mind that he thinks is from God, is that a sin of omission? Only the regenerate, or chosen people of God, have these thoughts and impressions, and I do not think they should be lived down. God knew from before the creation of natural things who he would call, and said he would not always strive with man.

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

If I know myself I desire to walk close to

God, looking ever to him for guidance, and may I ask to be remembered in your prayers and in the prayers of all his believing children?

As ever, a poor, old, helpless sinner,
F. MORRIS.

LOOP, Texas, Sept. 4, 1923.

DEAR BRETHREN:—I have a desire to express my gratitude for the many good letters published in the SIGNS, realizing were it not for a merciful God those soul-cheering messages could not be penned. Being situated as I am so far from any who see and are made to know there is but one God, and all power is his, it is not often I meet with them, but when blessed with meeting them it does my poor heart good to see the tears of joy flow and hear them praise God for being so merciful. I have met with them from many places, and though they come from the north, east, west or south it is the same thing, a great and mighty God, and poor dependent creatures. But it seems the time has come when there are so few who have the courage to stand and cry aloud and spare not; they are seeking new ways. Oh, when will our people come back to Zion? Oh that we could pray God to keep us from the enemy. But we have this consolation: our God does not sleep, he never takes a journey, but is ever present in the immensity of space he occupies and his hand rules from eternity to eternity, and even the devils obey when he commands. In the beloved Book we find the record of the sons of God going up to worship, and the devil going up, too. Do we ever see this? Yes, I think so; we see a little band of God's little ones gathered together, and the first thing we know we see the enemy creeping in. He begins to tell them what they must do—begins to heap burdens upon them, creating strife

and contention. But thanks be to God, we still have a few who are preaching Jesus, and when we find a little band where Jesus is preached we find love and sweet fellowship, and they have love one for another and peace reigns, and why? Because Jesus is there; he that is head over all things to the church, he who came down to this low ground of sin and sorrow, he who took not on himself the nature of angels, but a body of flesh, and died the just for the unjust. He who knew no sin was made to suffer and die for the sins of his people, those who had strayed afar off, wandering in the wilderness of sin. Under the law they were doomed to die, but God so loved them that he sent his Son to pay the debt of sin by the death on the cross. Jesus said on the cross, "It is finished." Oh, the debt of sin was paid, and he went down into the tomb and rose again, and justified every one the Father gave him. Sin hath no more dominion over those who walk not after the flesh, but after the Spirit. Can we attain to this by nature? Oh no, but in the Spirit we can serve him, and do serve him, and if he commands his little ones obey, because his words are spirit and they are life. When the love of God rests upon his children they long to do his will. Jesus said, Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. The letter killeth, but the Spirit maketh alive. So we see no one can learn how to serve God by reading, but only by the Spirit can they learn. We believe in reading the Scriptures, for they are the witness to testify with the witness within that God is a merciful God. May God uphold all his little ones by his power, is my prayer. I am (seemingly) a poor wanderer in a strange land.

J. F. DANIELL.

LA JUNTA, Colo., Feb. 2, 1924.

DEAR EDITORS:—I am sending you a bank draft of two dollars for another year's subscription to the dear old SIGNS OF THE TIMES, as I do not want to miss a number. I very seldom lay them down until I have read them through, for the many good letters are a great comfort to me. I love to read the letters from our dear writers over and over, and while I am not able to express my thoughts in words or writing, I am made to realize that I have been fed from the crumbs that fall from our Master's table. We read of their travels, their ups and downs, their doubts and fears, and it is strengthening to us and builds us up while traveling through these low grounds of sin and sorrow. Our blessed Savior was a man of sorrow and acquainted with grief. He never rejoiced while in the flesh. He is said to never have rejoiced but once, and that was in spirit, and that was because these things were hid from the wise and prudent and revealed unto babes. Paul had a strong and abiding desire and prayer that his brethren might know that exceeding greatness of the mighty power of God which he wrought in Christ when he raised him from the dead, for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Jesus is the true witness. He that believeth hath the witness in himself, and he that believeth in Jesus hath eternal life. He may be led off in other paths, but when Jesus is preached that preaching comes to him as a witness in his own heart, and in his own experience he comes face to face with self; he sees his own life in a measure in the life of Jesus, and what we see and feel in preaching and in his blessed word we hope for. We look for Jesus to come again without sin unto salvation. We are saved by hope, but

what a man seeth why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it. This hope we have as an anchor of the soul, both sure and steadfast. However dark the way, however great the trials, however unworthy we feel, yet we hope our little hope is something we cannot give up, though at times it almost seems gone, but it is hid with our dear Savior, who giveth us everlasting consolation and hope through grace. If one at all the least of all. My prayer and desire is that I may bring no reproach upon the church, or be a stumblingstone.

Yours in hope,

ROSILIA E. SHOEMAKER.

DALLAS, TEXAS, Nov. 17, 1924.

DEAR BRETHREN:—If you will allow one so unworthy as I am to thus address you. I see in our precious old paper, the SIGNS OF THE TIMES, that you are very short of funds. I feel that we cannot afford to do without the comfort it brings to us. It is surely good news from a far country. I receive it with great joy, and I hope the good writers will be given grace to help them. It seems I have not the gift of writing anything comforting to any one, but if I know myself I do love the Old Baptist doctrine, and I hope they always let me stay with them and entreat me not to leave them, for they are my all in all.

I am inclosing a money order for twenty-five dollars to help our good paper. Use it as your judgment directs.

(MRS.) F. J. GRAY.

[WE indeed thank our dear sister for her generous gift. Such letters are helpful to us in more than a financial way, for by them we know our feeble efforts have been of comfort to some of God's chosen people.—J. E. B. & Co.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1924.

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ASSOCIATE EDITORS

Elder R. Lester Dodson, Rutherford, N. J.
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THOUGHTS.

NOT any one text, but just some scattering thoughts are running through our mind, and in lieu of anything better, we can but give what we have. We have been thinking, for one thing, what a wonderful blessing it is to be able to believe in God and in his Son Jesus Christ. This blessing no one can obtain for themselves no matter how hard they may try to do so. The Jews upon one occasion asked Jesus to shew them the works of God that they might do them. It seemed never to occur to their minds that they might not be able to do God's works, there seemed to be with them no consciousness whatever of their own limitations or of God's infinity. In reply to them, Jesus said, "This is the work of God, that ye believe on him whom he hath sent." This word of Jesus rightly understood upsets all prevailing notions as to what true, saving belief really is. Belief does not come by the will of the creature, nor by any effort possible for men to put forth. Belief unto salvation is the work of God, the fruit of his own Holy Spirit, the offspring of divine revelation. As Paul wrote the Ephesians, "Who believe according to the working

of his mighty power, which he wrought in Christ, when he raised him from the dead." The word clearly states here that the only efficient power unto sure believing is the same resurrection power which raised Christ from the dead. What a wonderful thing to contemplate, that the very same power, not some other, which raised again the Lord Jesus from the dead is the power that works in believers, producing in them the ability to believe in God unto salvation. No belief of any kind is worth anything unless it has a basis to rest upon, and the more substantial the foundation the firmer the belief is sure to be. The foundation of true belief is faith. Faith takes hold of the invisible things of God and brings the soul into touch with those things. Faith is the substance of things hoped for, the evidence of things not seen. This faith is the gift of God and the fruit of his Spirit, hence not in any sense to be originated or maintained by any work or effort of the human being himself. What can any soul know truly of God except it please God to condescend to that one and reveal his character in him? Flesh and blood cannot possibly convey to any soul any true conception whatsoever of the way of salvation. It must be taught of God. Faith, then, is that spiritual principle established in the soul of the believer by which that one is made to believe in the one true and living God. By this faith the believer counts himself wholly a sinner by nature and to be saved only through the mercy and goodness of almighty God, whose Son came in the flesh to execute the covenant made in him before time began. By faith, the believer realizes it is not by the deeds of the flesh he can ever be justified in the sight of God, but solely through the atoning blood and righteousness of the Lamb

of God. By faith, the believer is brought from under the unavailing prescriptions of the old covenant, to walk in the spirit and newness of life of the new covenant brought in through the death and resurrection of Christ. What a great thing to be able to walk in the obedience of faith! What a great thing not merely to believe in certain points of doctrine unalterably true, but to be able to maintain a godly conduct which in some measure shows forth the reality of the principles believed in the heart! For some one merely to give their assent to certain articles of faith amounts to nothing unless the life and reality of that faith abound in one's life. Articles of faith may be all very well in their place, but never can they take the place of vital religion. If one wishes to know what one believes, he need not seek among the archives of the church, but search diligently the record written indelibly within his soul by the finger of God's Holy Spirit. But how, in that case, may one know whether one's spiritual experience is really due to divine revelation or merely to the vagaries of one's mind? The answer to this is for that one who thus inquires, to search diligently the record of God's dealings with his people as left us in the Scriptures. Every spirit exercising the children of God must be brought to the test of the written word of God. If what we feel and believe harmonizes with the teaching of God in the Scriptures we may well be encouraged to trust we are on the right road, but if what we hug to ourselves as reality will not stand the test of the Scriptures it must be rejected and cast off as being of the flesh and carnal mind. In opposition to this, some one may say different things in different places, that there is contradiction in the Bible. In answer to this, we affirm there is no con-

tradiction in the word of God. That there are contradictions in the constructions put upon the Scriptures we freely admit, but we cannot consent to the charge that contradictions or inconsistencies exist in the Bible. The Scriptures must be taken in their entirety, and not in part, they must be looked at as one whole theme from Genesis to Revelation. Of course, one might take from the Bible a passage here and there and construe them to mean most anything one wishes, but the Scriptures are not meant to be torn apart from their connections and contexts. They must be considered in their connection with all other Scriptures. When led to read them this way and in the light which the Holy Spirit alone can afford, the Scriptures are not at variance with themselves, but present consistently and entirely the one and only reliable source of information as to the character of God and of his manner of dealing with the children of men. L.

AN EXPLANATION.

IN the issue of the SIGNS for the month of November there appeared the Circular Letter of the Pocatalico Association, in which are presented certain assertions regarding the "wicked," or "nonelect," which the SIGNS does not stand for and which the editors of the SIGNS do not indorse. It has been the SIGNS' custom for many years to publish without comment all Circular Letters of Old School Baptist associations sent to it for publication. These Circular Letters are beneficial to our readers in that they keep us informed of the doctrinal viewpoint of Old Baptist churches and associations in various parts of the country, but such Circular Letters should never be taken as representing the views of the editors of the SIGNS, for the editors are in no wise

sponsors for them, nor are they responsible for any expressions which may be contained in these Circular Letters. The SIGNS is a medium of correspondence for Old School Baptists, and, in this sense, our readers have a right to know what views are being held by their brethren in different parts of the country. Therefore Circular Letters sent to us for publication are published by us as sent and are not subject to revision by us. In the case of individual and personal letters, however, the editors have the right of revision and the right to accept or reject such letters as they see fit. L.

CLOSE OF VOLUME NINETY-TWO.

WITH this number the SIGNS OF THE TIMES concludes its ninety-second volume as a medium of correspondence among the Old School Predestinarian Baptists of the United States, Canada and England, and we feel that during all these years the paper has always stood firm for the principles set forth by its first editor and publisher, Elder Gilbert Beebe, and that it now advocates the same doctrine it did in its first issue in the year 1832. At times we wonder how we have been able to go on with its publication as prop after prop was removed, and it seemed that the structure must surely crumble and fall, but by the help of our ever-faithful God it has been continued to the present, and by his help we hope it will be continued years to come. We know that as long as he has use for it it will continue, but not a day longer.

During the past year, because of financial reasons, we were forced to change the SIGNS from a semi-monthly to a monthly publication, but increased the size of each issue from sixteen to twenty-four pages. So far our subscribers have been very kind to us, and have continued

their support, which has much encouraged us, and made us hopeful that the SIGNS will still be published for many years. The letters sent us regarding the change expressed regret that such a move was necessary and the writers hoped that the SIGNS would not be discontinued. We feel very thankful for their kind and encouraging words, and hope by the Lord's help to continue publishing the SIGNS OF THE TIMES.

We know our readers will be pleased to learn that beginning with the January issue Elder H. H. Lefferts, our senior editor, has consented to try and write an article for each number, and that either Elder R. Lester Dodson, Elder George Ruston or Elder Charles W. Vaughn, will also write for each number, making two editorials in each issue. This will give our readers the same number of editorials during the year as formerly.

We wish to thank our editors for all they have done toward helping us keep the SIGNS upon a firm foundation. They have given freely of their time and labor, and we feel their efforts have been much appreciated by our readers as well as by the publishers. Theirs has been a labor of love during the past year, but we do not feel we should longer allow them to continue to do all the giving, so next year we hope they will feel to accept something from us in return for their valuable services, which of course cannot be measured and paid for by dollars and cents, and even if they could be, we are not in a position financially to pay what they are worth. We also thank our correspondents who have contributed letters for publication in the past, and hope they will continue to write during the years to come. Also, we thank our subscribers who have kept their subscriptions paid up, and those who have contributed

toward sending the paper to "the poor of the flock;" in fact, we thank all who in any way have assisted us in continuing the publication of the SIGNS.

As to the future of the SIGNS OF THE TIMES, we will say that we feel greatly encouraged by the way our subscribers have continued their support. We are receiving about as many new subscribers as we usually do at this time of the year, and have only had about the usual number of orders to discontinue the paper, so feel our subscribers are going to stand by us and continue to support the paper.

As a majority of our subscribers' time expires with this issue we are inclosing in each paper a subscription blank as a convenience in sending in their renewals, also in sending names of new subscribers, and we request each one to not only renew their own subscription, but to try and secure at least one new subscriber for the SIGNS OF THE TIMES.

Again thanking all who in any way have assisted in the past, we will now say, Farwell for 1924.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by John F. Oliver.)

The Virginia Corresponding Meeting, in session with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1924, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greetings.

BELOVED IN THE LORD:—Through the kind providence of our covenant-keeping God we are once more blessed with the privilege of meeting in an associate capacity, and we hope that the blessed Spirit of our adorable Redeemer will

guide us in the way of truth and that the bright rays of his blessed Spirit may shine in our hearts, that we may be enabled to rejoice in the blessed truth as proclaimed by his servants, and in writing this, our annual Circular Letter, for the consideration of our brethren we wish to present a few of our thoughts on the following named words recorded in the thirteenth chapter of Hebrews, first verse: "Let brotherly love continue." And again, Let us not be found having on our own righteousness, but be clothed with the righteousness of him who has redeemed, washed and cleansed us with his own blood. The meaning of the word "let" is to permit, to allow, to suffer, to give leave or power by a positive act, not to hinder, &c. God in the first creation of the world used for the first time in creation the word "let." He said, "Let there be light: and there was light," showing by this that his word is power, for he speaks and it is done, commands and it stands fast. Hence then, the word "let" is more a command than a permit. "Let brotherly love continue." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—Rom. xii. 9. In natural creation God commanded light to come forth out of darkness, also in spiritual creation he did the same. Paul in writing to the Corinthian brethren said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Yes, in the first creation "the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—Gen. i. 2, 3. Dear brethren, we

were all darkness and had no light, until God commanded the light to shine down into the dark recesses of our hearts and gave us the knowledge of his glory in the face of Jesus Christ, who is our all in all. For this cause, "Let brotherly love continue." David in the one hundred and thirty-third Psalm says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Unity is oneness, two in one, like two drops of water coming together and kissing each other; two made one, Christ and his bride (the church) made one, I in you, and you in me; "Christ in you, the hope of glory," and what "God hath joined together, let not man put asunder." We believe in the vital unity of Christ and the church. May we therefore, brethren, endeavor to keep the unity of the Spirit in the bond of peace. Let us not get too high-minded, and become puffed up with worldly pride and feel to exalt self like the Pharisees did of old, for our Savior has said, "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted."—Matt. xxiii. 12. May peace, love and fellowship abound in our hearts, and we pray that we may all be kept by the almighty power of God, through faith unto salvation ready to be revealed in the last time. Our Savior hath said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love."—John xv. 7-9.

Now, dear brethren, we feel that we have made this letter too long, but feel to conclude by giving all praise to the King eternal, immortal, invisible, the only wise

God, to whom be honor and glory for ever and ever. Amen.

The next session is appointed to be held with the Ebenezer Old School Baptist Church, of Loudoun County, Virginia, beginning on Wednesday before the third Sunday in October, 1925.

H. H. LEFFERTS, Moderator.

K. C. SPINDLE, Clerk.

(Written by J. L. Hastings.)

The Salisbury Old School or Primitive Baptist Association, in session with the Nassaongo Church, Wicomico County, Maryland, to the several churches of which it is composed, and to all with whom we correspond, sends christian greeting.

DEARLY BELOVED BRETHREN:—We desire to thank the God of all grace that it is our privilege to once more meet in an associate capacity to speak and hear of the goodness and mercy of God's grace, and as it is our custom to write something in the way of a Circular Letter we will call your attention to the portion of God's word found in James i. 26, 27: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, we are told in the beginning of this epistle and chapter, was a servant of God and the Lord Jesus Christ, and, like all of the prophets and apostles, he spoke and wrote as he was moved by the Holy Ghost, Jesus taking of the things of the Spirit and showing them to him. He was given much to exhortation, and we feel that exhortation and reproof is good at times, for he has told us in what I have quoted that if a man seemeth to be

religious, and bridled not his tongue, his religion is vain. Here we are led to see that there is vain religion, that there are wolves in sheep's clothing. We are told that there are those who creep in unawares. They come in with their tongue not bridled, and not only do they deceive others, but their own hearts, and their religion is vain. These are those that creep in among us, but the Scriptures tell us that there are false prophets and false teachers in the world, and that they would deceive the very elect, if it were possible. But here we have the assurance that it is not possible for the elect to be deceived. They may be led away by their lusts, and enticed to do and think many things that cause them to mourn and groan on account of sin, but those who cry, Lo here and lo there is Christ, do not deceive them, because they are led by the Spirit to know that this is false, and that this is but the husks that the swine do eat.

In our text he tells us of pure religion. What does anything have to be to be pure? Words would fail to describe what it is to be pure. Gold when dug from the mine is not pure, that is to the natural eye, it is filthy and dirty, and must needs go through many processes to bring it to that point where it can be termed pure gold. With the many processes the last it must go through is the fire that consumes the dross, and when pure a man's face will reflect in the gold. Now this will illustrate the pure religion that James speaks of, which is the religion of our Lord and Savior Jesus Christ, who came to save poor lost and ruined sinners. The religion of man is all vain, but the religion of Christ is pure as he is pure; it is undefiled. We are pure and acceptable before God the Father.

What is it to visit the fatherless and

widows in their affliction? Does this mean the boy or girl who has no father to care for them, or the woman whose husband has been taken from her? No, a thousand times no. It is nothing out of place to visit those who are in distress naturally, but this means far more than that. Who are the fatherless and widows that James has in mind when writing these words? We feel that they are those whom John saw that came up out of great tribulation, that washed their robes and made them white in the blood of the Lamb. You who have been brought to see yourselves lost, ruined, undone, wretched sinners, who have been brought to the ends of the earth, know the time in your experience when everything that was earthly was taken away, father, mother, husband and wife, not in a natural sense, but in a spiritual sense. Like Job you could say, Naked came I into the world and naked go I out, fatherless and alone, crying for mercy, afflicted, tempest-tossed, seeking everything for relief, desiring that pure religion that is undefiled.

How do we visit the poor and afflicted people? Is it by going to their homes so many times a day or week? No. It is by speaking a word of comfort to them, many times when we know it not. Give to them a cup of cold water, as it were, to one of these little ones. Oh how refreshing to one when brought to realize that there are those whom the Lord has called to pass through the same affliction that they are passing through, and to know that there is a people who have been brought through fire and come forth as gold, all the dross being consumed, and they standing in the sight of God pure and holy and without blame before him in love, having their robes washed and made white in the blood of the Lamb, not having one spot of the religion of the

world upon their garments, but being found with the assembly of the saints, worshipping God in faith, trusting alone in a crucified and risen Redeemer and walking alone by the faith of the Son of God.

May we ever be found visiting the fatherless and widows in their affliction and ministering to them of the things of the Spirit, as it may please God to give them to us. May we lay aside all the things of the world, and with the blessed Savior be made to say that man shall not live by bread alone, but by every word that proceeds out of the mouth of God. May the God of all grace keep and sustain you. Amen.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

(Written by James Avery.)

The Lexington-Roxbury Association, in session with the Second Roxbury Church, Roxbury, N. Y., Wednesday and Thursday, September 17th and 18th, 1924, to the churches composing the same, and to the associations and churches with which we correspond, sends greeting.

DEAR BRETHREN:—We call your attention to 1 Corinthians xv. 20, 21: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." This is a great and glorious chapter, beginning with the gospel by which we are saved, and ending with complete subjugation of all things unto Him who died for our sins, was buried and rose again the third day, according to the Scriptures (verses three and four). The writer of this epistle seemed to know nothing but Christ crucified, Christ risen and ascended, and reigning. In this chapter he gives

special prominence to the resurrection, proving that the life and death of Christ would have availed us nothing if he had not risen, that apart from this great fact there is no gospel to preach, no ground for faith, no salvation; but Christ being risen, all is well with those who trust in him, and as he is in his glorious body, so shall we be. "For as in Adam all die, even so in Christ shall all be made alive." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." All are in Adam without exception, and therefore all are sinners and were dead in trespasses and sins. All born again are in Christ, and he is to them wisdom, righteousness, sanctification, redemption, and life eternal. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The kingdom of God will be that condition on earth, when the will of God shall be done on earth, when the Son shall have subdued all things unto himself. God shall be all in all. These mortal bodies of flesh and blood must be changed and made like unto his glorious body, no longer subject to the powers and circumstances which control them now. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment." In 1 Thessalonians iv. 15-17, this is more fully set forth. The Lord himself referred to it in these words, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." The natural man can never see or inherit the kingdom of God unless he is born from above, born the second

time, and all who are born again belong to the kingdom, and must in one of two ways obtain a body fit for the kingdom. The body must die and rise from the dead at his coming, or be in a moment changed without dying, as were Enoch and Elijah. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Corruptible and mortal are terms referring to our present bodies, incorruptible and immortal describe the body that shall be ours at his coming, when we shall be like him, for we shall see him as he is. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." In Hosea xiii. 14, it says, "O death, I will be thy plagues; O grave, I will be thy destruction." Thinking of these words we often say we are glad that God has power over death and the grave and will destroy both and will never alter his purpose about it, and in the case of the believer death is a blessing, and brings only gain, and is far better. The glories of the resurrection encourage us to be steadfast in the faith, unmoved by any false doctrine, and to gladly walk in the good works which he has ordained for us. He demands that we present our bodies a living sacrifice, which is our reasonable service, since he has bought us with a great price, that he may work in us all his good pleasure, causing grace to abound toward us. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price:

therefore glorify God in your body, and in your spirit, which are God's." We have the following, "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." "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." "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." At the last day Christ will descend from heaven and raise the dead from the grave to final glory.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School Baptist Association, in session with the Second Roxbury Church, Roxbury, N. Y., September 17th and 18th, 1924, to the churches composing the same, and to the associations and churches with which we correspond, greeting.

DEAR KINDRED IN CHRIST:—With pleasure we report a most enjoyable and profitable session. Your messengers and ministers have come to us laden with the bread that comes from heaven, and can only be had by God's chosen servants, and only understood by a God-chosen people. We desire a continuance of your correspondence.

Our next session is appointed to be held with the Middletown and Andes Church, at Union Grove, N. Y., Wednesday and Thursday between the second and third Sundays in September, 1925, when we hope to meet your messengers. Until that time may God keep you, and privilege you to meet with us again.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

The Salisbury Old School Baptist Association, in session with the Nassaongo Church, Wicomico County, Maryland, October 22nd, 23rd and 24th, 1924, to the associations with which we correspond, sends greeting in the Lord.

DEAR BRETHREN:—We feel that God, who worketh all things after the counsel of his own will, who established the church, who made Christ head of all things to the church, which is his body, has established branches in this body wherever it has been his will to locate them, and since we read in the Scripture, "Forsake not the assembling of yourselves together," we believe that God will bring his people together, as we hope and feel he has done at this meeting, to enjoy the pleasant association with each other, and to be fed with the bread of life prepared only in heaven, and delivered to us by his servants, his gospel ministers, whom he also prepares to do this ministering. We feel the Lord has most graciously and abundantly blessed us during this meeting, both with the quality of food and quantity of his servants to minister it, all of whom have preached one God of grace and Christ our sinner, our one and only hope of salvation, and this of grace and not creature works. We desire a continuation of your valued correspondence.

Our next Association is appointed to

be held, the Lord willing, with the Indian-town Church, near Powelville, Maryland, on Wednesday after the third Sunday of October, 1925, when and where we hope to meet your messengers again.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., October 28th, 1924, Orien Mellott, of Andover, Fulton Co., Pa., and Miss Susie R. Thomas, of Watson, Loudoun Co., Va.

By Elder H. C. Ker, at the home of the bride's parents, October 18th, 1924, Paul H. Kenney and Miss Nettie E. Tomlinson, both of Delmar, Sussex Co., Delaware.

OBITUARY NOTICES.

Elder James Calvin Walton, my father, departed this life November 3rd, 1924, after an illness of several months, being confined to his home since January, 1924. In the winter of 1922 and 1923 he was not able to get out, being afflicted with a very severe carbuncle, or rising on his right jaw, and after that with what the doctor called influenza, until spring, suffering very much. During the summer and fall of 1923 he revived and seemed to be much better, and just before Christmas made a trip to New Liberty Church, Bell County, Kentucky, accompanied by the writer and several of the brethren. Arriving home the day before Christmas he was never able to be at another service away from home. About January 1st the shortness of breath returned, and terminated in dropsy, he having been afflicted for several years with kidney trouble. In 1874 he was married to Elizabeth Ann Sorey, and to this union were born one boy and two girls, the younger girl preceding him to the grave. In 1910 he married Mary H. Smith, and to this union were born one boy and four girls. The boy and two girls preceding him to the grave. We sorrow not as those who have no hope, as we have reason to believe our loss is his eternal gain. Brother Walton united with the Old School Primitive Baptist Church in young manhood, and stood firm in the doctrine of salvation by grace alone for poor lost sinners, believing and preaching Christ the only way for upward of forty years. He was a firm believer in the London Confession of Faith. His life was such as to command the respect of both friend and foe. All through his sickness it seemed to greatly cheer him to have people come and talk with him, especially the brotherhood. Elder Walton firmly con-

tended for the doctrine of election, and the absolute, unlimited, unconditional predestination of all things as portrayed in the Holy Scriptures and set forth in the London Confession of Faith. He believed that Christ paid it all on Calvary, and by and through him alone his bride, the Lamb's wife, will inherit eternal life.

Written by his son, and brother in hope of a perfect life beyond this vale of tears,

JOHN E. WALTON.

Richard Marshall, our brother in Christ, passed away from this earthly life October 31st, 1924, at his home near Hillsboro, Loudoun County, Virginia, in the 84th year of his age. He was baptized in 1896 into the membership of the New Valley Old School Baptist Church by the late Elder E. V. White. His wife before marriage, was Miss Jennie Alder, of Bluemont, Va. His wife survives him, together with three sons and one daughter: Ernest, Thomas and Townsend Marshall, and Mrs. Drury, all of Loudoun County. There are also some grandchildren, we know not how many. On account of his very feeble health for the last three or four years brother Marshall had not been able to attend the meetings of the church, but in those years when he did attend no member was more regular or more faithful or more devoted to the cause than he was. His familiar figure on horseback (for he never rode any other way) will be long remembered by all who frequent Old Baptist meetings in this part of the country. It was his firm and unswerving belief that almighty God is the one and only sovereign over all worlds, principalities and powers; and that the promise of eternal life is sure to all the seed chosen in Christ before the world began. We have hope that our brother's spirit is in the paradise of God at rest and at peace from all the troubled turmoil of life. May God comfort the bereaved family and reconcile all of us to his holy and righteous will.

ALSO,

Mrs. Virginia C. Ball, our sister in Christ, and widow of our brother John L. Ball, died at the Woman's Hospital, in Baltimore, Maryland, November 17th, 1924, after a short illness of one week. Her home was in Buckeystown, Md., but she had gone to Baltimore for a visit. Sister Ball was born September 10th, 1851, and was the daughter of Joseph N. and Eleanor Chiswell. She was one of nine children living to be grown. She is survived by three sisters and three brothers, as follows: sister Alice Trundle, of New Cumberland, Pa., Mrs. Morris J. Dade, of Jefferson, Md., Mrs. Anna Allnutt, of Dawsonville, Md., William and Joseph Chiswell, of Washington, D. C., and Frank Chiswell, of Salt Lake City, Utah. She was married to brother John Ball in 1889, becoming his second wife and the mother of four stepchildren: sister Susie Dade, of Jefferson, Md., Mrs. Oscar

Braden, of Paconian Springs, Va., Garnett Ball, of Ijamsville, Md., and John Ball, of Buckeystown, Md. She was baptized by the late Elder E. V. White nearly forty years ago into the membership of the New Valley Church, at Broad Run, Md.

The funeral services were held from her late residence, Buckeystown, Md., and the interment in the cemetery at Frederick, Md. Sister Ball was a most devoted and self-sacrificing wife and stepmother. Her own pleasure and convenience were never considered by her before the interests of her family. The welfare and care of those she loved came first, always before herself. At the funeral we read the fourteenth chapter of John, and spoke from Hebrews ii. 14, 15. Our little church has suffered the loss of two of its members very recently, but we must be submissive to the will of him who doeth all things well. May the Lord comfort all the mourning ones.

L.

Brother **Benjamin Secor** died at the home of his son, Robert, April 4th, aged 79 years and 22 days. He was united in marriage to Eliza Windrum, of Shokan, N. Y., June 2nd, 1870, and to that union were born three sons: William, of Woodstock, Robert and Lorenz, of Kingston, and one daughter, who died in infancy. He was baptized February 2nd, 1878, by Elder Isaac Hewitt. Brother Secor was appointed deacon of the Olive and Hurley Church, which position he filled until his death. He was a firm believer in salvation by grace, the final perseverance of the saints and the resurrection of the dead. He lost his wife in August, 1914, which nearly prostrated him in body and mind. She had been a wonderful helpmeet to him in every way, and though not a member of the church took much interest in the meetings and entertaining the members and friends in her home. Brother Secor will be long remembered by the many who have been so kindly entertained in his home. After his wife's death he continued to keep his home, but for a time lost all interest in his business of fruit-farming. He told the writer if he had not been sustained by a divine power he would have lost his mind, but in the Lord's good time he was made to say with Job, Though he slay me, yet will I trust him. He was much comforted by the hymn commencing, "How firm a foundation," especially so in the fourth, fifth and sixth stanzas. In the last few years of his life he was greatly blessed in his reading the Scriptures with much spiritual comfort. His talk in our covenant meetings was a great comfort to his hearers. He had made arrangements for spending the winter with his sons in Kingston, and the morning following his arrival he was stricken with paralysis, and although all was done that loving hands could do he never recovered, but lived until April. His sons have lost a kind and loving father and the church a precious brother.

The funeral was held at the meetinghouse in Ashokan, where Elder George Ruston preached to a large assembly of relatives and friends, although a very rainy day. The many floral offerings that covered the casket and platform expressed the high esteem in which he was held. His body was laid to rest by the side of his beloved wife in the Tongore Cemetery, there to await the resurrection to which he looked forward in glorious anticipation.

Written by request.

MARY B. KEOGAN.

Mrs. Priscilla Mezick departed this life August 31st, 1924, at her home, in Felton, Delaware, aged 83 years, less three months. She was the daughter of Elijah and Sallie Givans Laws. She was united in marriage to George W. Mezick February 13th, 1870. There were no children born to this union. Sister Mezick united with the Salisbury Old School Baptist Church, Salisbury, Wicomico Co., Md., many years ago, and continued faithful and steadfast until the end. Her husband, brother George W. Mezick, who preceded her in death one year, was for many years a deacon of the Salisbury Church, and sister Mezick was truly fitted for a deacon's wife, fulfilling faithfully and well every duty. It was one of her greatest pleasures to entertain members and friends of the church. Many can testify to her hospitality. Her disposition was mild and her manner always the same. She was rooted and grounded in the doctrine of salvation by grace for time and eternity. Nothing short of an almighty God, able to do his will in the army of heaven and among the inhabitants of the earth would do for her. We all loved her dearly for the truth's sake, and miss her more than we can tell, but know she is at rest, where storms assail no more. She was the last of her immediate family, but is survived by several nephews and nieces, all of whom mourn the loss of a loving and kind aunt.

The funeral services were conducted in the Old School Baptist meetinghouse in Salisbury, Md., by her pastor, Elder J. C. Mellott, assisted by the writer. Many were present to pay their last tribute of respect to her. Interment was in the graveyard adjoining. May comfort and peace abide with us all.

Written by request.

H. C. KER.

Sarepta May, wife of Elder W. J. May, was born June 1st, 1838, and departed this life October 10th, 1924, aged 86 years, 4 months and 9 days. She joined the Primitive Baptist Church called Old Pond Creek in the year 1861, and was baptized by Elder George Pinson, and remained a member thereof until given off with a number of other members to be constituted into a church called Little Hope, where she remained a worthy member until death, always filling her seat in her church at the meetings, unless providentially hindered. We once took notice that she attended five

years in succession without missing a church meeting. She dearly loved the church and the church loved her. If she had an enemy in the world I never heard tell of it. She was a dear and God-blessed companion to me, and a tender and loving mother over and with her thirteen children, whom God had blessed us with, nine of whom are living. She will be greatly missed by all who knew her, especially by her children and grandchildren, and greater than all by me, her lonesome husband, whose loving companion she was for 67 years, 9 months and 2 days.

Her funeral was largely attended, and the services were conducted by Elders H. W. May, J. D. Riffe, G. B. Bird and W. M. Stanley, who preached in the order of their names. Their sermons were not lengthy, but wonderfully interesting and consoling to the poor broken-hearted family and friends. All of her nine living children were present, also a large number of grandchildren, and a few great-grandchildren. The body was laid away to rest in the graveyard on the home premises, in the reserved spot which I have kept all these many years for myself and her, and she is now asleep in Jesus, blessed sleep, from which none ever wake to weep. Oh blessed day! Oh glorious hope!

Her husband,

W. J. MAY.

Veda C. Hill, the subject of this notice, departed this life September 30th, 1924, at the age of 17 years, 4 months and 5 days. She was married to Mr. Clayton E. Hill December 22nd, 1923. She was a daughter of William P. and Nancy J. Thornton. She leaves to mourn their loss her devoted husband, her father and mother, six sisters and four brothers, also a little infant daughter. While they mourn their loss, from some expressions to her mother with reference to that good old hymn, "Amazing grace," and its comfort to the weary, a few days before her death gives comfort to the bereaved family, they feeling to hope that their loss is her eternal gain. The writer has often visited Mr. Thornton, and can say I never met any family of children that could surpass them for politeness. Little Veda, with all the family, was taught manners from their infancy by father and mother, sister N. J. Thornton, who is a member of the Old School Baptists. I will now say to the bereaved husband, father, mother, brothers and sisters, God alone can bind up your broken hearts and reconcile you to his will. A large congregation of relatives and friends came together at the home of William P. Thornton to pay their last tribute of respect to the departed one. The writer used for a foundation for a few remarks the text found in Revelation xiv. 13, after which her body was laid in the St. Albans Cemetery to await the resurrection of the dead.

J. W. McCLANAHAN.

Joseph S. Hastings was born February 5th, 1854, and died April 4th, 1924, making his stay on earth 70 years and 2 months, lacking 1 day. Three sons, Frank E., Lester F. and J. Calvin, and two daughters, Mrs. Virgle P. Wilkins and Mrs. McCoy Ennis, together with their mother, survive him. He was a firm believer in the doctrine of salvation by grace, and was a faithful attendant at Forest Grove, although he never became a member of the visible church. The day of the funeral was very stormy, but did not prevent a host of friends and relatives attending the services, which showed the high esteem in which he was held.

Funeral services were conducted by the writer, after which his body was laid to rest in the Old School Baptist cemetery, near Parsonsburg, Md. May God comfort and bless this bereaved family and all who mourn.

J. C. MELLOTT.

Reuben Munday McWilliams, son of James H. and Bettie McWilliams, and eldest of nine children, was born in Madison County, Kentucky, August 7th, 1851, and departed this life in Kansas City, Missouri, August 21st, 1924, aged 73 years and 14 days. He was married to Miss Ollie Hall June 6th, 1915. Brother McWilliams received a hope early in life, and in 1887 he united with the Primitive Baptist Church called Mt. Vernon, in Sumner County, Kansas. On the first Saturday in October, 1915, he united by relation with Pleasant Hill Church, near Plattsburg, Missouri. During his long period of suffering there was never a murmur; he ever trusted in his heavenly Father. He was blessed with a view of the glories of the world above just before he was called to go, and pointing upward tried to show them to his wife. He leaves to mourn their loss his wife, two brothers, two sisters and a host of other relatives and friends.

Funeral services were held by the writer at Pleasant Hill churchhouse, and the body laid to rest in the cemetery there to await the call of the blessed Master.

LEON H. CLEVINGER.

Elder W. O. Rutledge was born September 22nd, 1849, in the State of Mississippi, and died October 30th, 1924, at his home, near Garner, Parker County, Texas, making his stay on earth 75 years, 1 month and 8 days. He was given a good hope in the Lord about the year 1874, and soon after united with the Primitive Baptists of the Predestinarian faith and order. I formed his acquaintance in 1872, and after he united with the Baptists he never was known to deviate from the faith, and always seemed to manifest a great degree of humility, and seemed to take a great interest in the welfare of Zion. He leaves to mourn their loss a devoted companion, four sons, one daughter and several grandchildren, besides the church (Zion Hill) of which he was pastor for about twenty-

five years. While we feel sad we weep not as those who have no hope. He was buried November 1st, 1924, in Anthon Cemetery in the presence of a goodly number of friends and relatives, the services being conducted by the unworthy writer.

J. G. ELLIS.

MEMORIALS.

INASMUCH as it has pleased the Lord to take unto himself two of our Deacons, viz., **J. J. Adkins**, of the Indiantown Church, and **J. W. Byrd**, of the Messonges Church, we, the Salisbury Old School Baptist Association, now in session with the Nassaongo Church, deem it right and respectful to spread this memorial upon our Minutes, and also to have it published in the SIGNS OF THE TIMES. As these dear brethren were always faithful in attendance and served well the churches in the office to which they were appointed, they will be greatly missed in their respective churches. Likewise, being highly esteemed by this Association, will be missed by all the churches comprising same. They were sound in the faith, wise in counsel, faithful in service, and their conversation was such as becometh the gospel of Christ. We bow in humble submission to the will of the Lord, knowing that he doeth all things well. We deeply sympathize with the churches of their membership, and also with their bereaved families. May the great Head of the church keep us all humble and steadfast in the truth, that we as an association of churches may praise, honor and glorify his name.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

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

O. J. Croker, Calif., \$4.00; W. W. Darby, Md., \$1.00; Mrs. W. C. Stevens, Ga., \$2.00; David Servis, N. J., \$2.00; Mrs. Mary Faulkner, N. Y., \$2.25; G. A. Dundas, Calif., \$1.00; Jane Lucas, Iowa, \$1.00; Mrs. McC. Steadman, N. Y., \$3.00; A. B. Corder, W. Va., \$5.00; A Friend, N. J., \$1.00; F. H. Richardson, Iowa, \$6.00; John F. Oliver, Va., \$1.00; Miss Margaret B. Tiebout, N. Y., \$24.00.

CHANGE OF ADDRESS.

ELDER T. W. Walker having changed his address from 5327 Walnut Street, Philadelphia, Pa., to 847 Lee Street, Danville, Va., requests his correspondents to address him at the latter place.

W. M. Little's present address is Groesbeck, Texas, Route 3, care H. V. Ray.

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OLD SCHOOL
BAPTIST CHURCH,**

IN

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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.

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