

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JANUARY 1, 1921. NO. 1.

P O E T R Y .

“PEACE, BE STILL.”

(Mark iv. 39.)

OVER the sea wild winds sweep,
Lashing waves to fury now;
Over the ship rude waves leap,
Fiercely leap from stern to bow,
While the Savior rests asleep,
Peace upon his gentle brow.

Waken, Master, waken quick!
Haste, O haste, we perish, Lord!
Mighty tempests gather thick;
Look, O look, with one accord
Waters leap across the deck.
Still the Master speaks no word.

Now they view the distant shore,
Terror fills their hearts with dread;
Waken, Master, they implore;
Hope hath vanished, faith is dead;
Dost thou care for us no more?
“Peace, be still,” the Savior said.

See the roaring wind doth lay!
Ruled by Jesus' stern command,
Wind and wave his words obey;
Holding safety in his hand,
While the seas their fury stay,
Calmly doth the Savior stand.

Thus, O Savior, rule my heart,
As thou didst that tempest wild;
Let me know thee as thou art,
Just and humble, meek and mild;
Let thy grace to-day impart
Peace unto thy trembling child.

As thou didst the winds control
On the sea of Galilee,
Still the tempest in my soul,
Calm the passions of life's sea;
When the foaming breakers roll,
Lamb of God, O look on me.

Fools who jest when others pray,
Fools who scoff and scorn thy will,
Let the tempest blow their way,
Then their hearts with terror fill;
Fainting, they would hear thee say,
“Peace, be still;” “Peace, be still.”
HAL MORETON.

ST. JOSEPH, Mo.

H A M A N .

AH, Haman, you've a gallows built,
'Tis fifty cubits high!
You plotted and you planned it well,
For Mordecai to die.

He, in whose balance lords of earth
With justice have been tried,
Sees plainly that your heart is filled
With jealousy and pride.

With frightened look you stand and gaze
Upon the spot of doom;
You seem like one all filled with dread,
In some deep forest gloom.

'Twas ordered thus that you should die
Just where you planned to kill;
So God, who sends his vengeance down,
Has wrought his sovereign will.

NANNIE B. EDWARDS.

LA GRANGE, Ga.

CORRESPONDENCE.

BLIND BARTIMEUS.

"AND they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—Mark x. 46-52.

In this narrative of the miracle wrought by Christ in giving sight to blind Bartimeus we have a beautiful picture of the transactions of the Lord with his called and chosen people; how they are wrought, how they are moved to yearn after, to call upon him, and very blessedly there is portrayed Christ's tender compassion toward his people, poor, blind sinners. Contemplating the narrative of the healing of this blind man, it is quite evident he had heard of Jesus, and was so wrought by the gracious operations of the Spirit of God that his heart believed in Christ and longed after him. Accounted as an outcast, for the blind and the lame and the leper could not enter into the house of God. (2 Samuel v. 8.) (Look for a moment at this scene. There is being carried a certain lame man to the gate of the temple which is called Beautiful. There he sits, and, like Bartimeus, a beggar, to ask alms of them that entered into the temple. But in the name of Jesus Christ of Nazareth he is cured of his lameness. Then he, leaping up, stood and walked and entered in with Peter and

John into the temple, walking and leaping and praising God; and all the people, filled with wonder and amazement, saw him walking and praising God. He had been an outcast, but he is so no more. The doorkeeper in the house of the Lord no longer frowns, but smiles upon this walking, running, leaping man that uses his legs so merrily. He that was lame now leaps as the hart, and his tongue sings praises to the Lord.) Bartimeus. Poor, blind beggar. There he sits by the highway side imprisoned in the darkness of his blindness. To be conscious of all this would make him a wretched man. Have we been quickened by the Holy Ghost to spiritually know that we are miserable and poor and blind and naked, wretched outcasts from the Lord? All the taught of the Lord are made in some measure to know themselves such. Once we were content in our darkness, in our ignorance, because of the blindness of our heart; we were not disturbed over our alienation from the life of God. (Eph. iv. 18.) We did not know that we were poor. Ah, we were dead in our sins, and yet all the while we were poor, guilty, lost sinners, but we felt not our destitution. But when the Lord quickened our souls, called us by his grace out of the world, we were convicted of our sins, and our iniquities prevailed against us, and destitute of righteousness we found that we were naked in our shame and uncleanness before God. This is no fiction, an idle tale, but a momentous reality in the hearts of the called of God; and no relief is found, there is no salvation for us save in the cross of Christ, in Jesus' blood and righteousness. O Savior, thou art precious to poor, famishing, naked, blind sinners. Thou, in thy compassion, in the riches of thy grace, "raiseth up the poor out of the dust, and lifteth up

the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."—1 Samuel ii. 8. Bartimeus, the poor, blind beggar, had heard of Jesus. The renown of Christ had reached him, and he was moved toward him. Perhaps he would have compassion upon me, for I hear tidings that the lame walk, the blind recover their sight, lepers are cleansed, the dead are raised; surely this is the promised Son of David, Christ the Lord. O that I could find him, that I knew where he is. He journeys from place to place, and how could I, a poor, blind beggar, find him? I have no one to take me by the hand and guide me to him; I am a poor, blind beggar. O that he would come along where I am, where I sit day by day, by this highway, a blind beggar. Will he ever come this way? O Jesus, Son of David, come this way, come to me and have mercy upon me. Poor, vile sinners, called by God's grace, wrought and taught of the Lord, find, as this poor blind man, longings springing up in their souls after Jesus Christ, whom they are persuaded is the Savior, the only One able to save poor, guilty, hell-deserving sinners; and as they learn that others are saved from their woes by him, there are inquiries mingled with their yearnings, O, will he ever come to wretched, sinful, guilty me, and will he have mercy upon me, a vile transgressor? Poor sin-distressed one, perhaps thy heart is saying, Day after day passeth by and he cometh not; I fear he never will come and save me, but my heart sigheth, yearneth for him, that I may know him mine; he, the mighty, gracious Savior, I, the miserable, unworthy transgressor.

Christ came to Jericho, came to Bartimeus. Jesus knew all about him, for it was he himself by his own divine power

that had begotten in the blind beggar faith and longings after himself. So it is with you, poor sinner; Christ is the inspirer of all the outgoings of thy sin-distressed heart after himself, and he bids you still seek. He will, as he journeys, surely come along that highway where you sit in your poverty and blindness, while your troubled heart is saying, "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."—Psalms cvi. 4, 5. There sits the blind beggar, but the time of love, (Ezek. xvi. 8,) for love's deeds to be wrought, draws nigh. The set time to favor Zion is come, and along that highway there are more than the usual passers by Bartimeus. Doubtless he is at his usual trade, begging alms: Have pity upon a poor blind man. There they are, "a great number of people" passing by. But while he is begging he wonders why this day so many are passing along the highway, and "he asked what it meant. And they told him, that Jesus of Nazareth passeth by."—Luke xviii. 37. The One whom I have desired is come. (Haggai ii. 7.) He no longer begs of the passing multitude; the longed for One is come, and his thoughts are centered upon him. Jesus only can give what he craves. He singles him out of all the multitude, for there is none other name under heaven given among men whereby this poor blind beggar can be saved from his blindness. Bartimeus began to cry out, "Jesus, thou Son of David, have mercy on me." The blind man knew Jesus better than the passing throng, for though Christ was brought up at Nazareth, and was called a Nazarene, the blind man knew him to be the Lord's

Christ, the Son of David. He cried out; that is an urgent cry, it burst forth from his heart. He began to cry out, and he kept it up. It is written, "Then began men to call upon the name of the Lord."—Gen. iv. 26. (The rendering that our translators have put in the margin is also expressively blessed, "to call themselves by the name of the Lord.") Those who are the Lord's, whose name is named upon them, have in all generations called upon his name. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"—Luke xviii. 7. The chosen of God are described as "my suppliants," (Zeph. iii. 10,) for the Lord has poured upon them the spirit of grace and of supplications. (Zech. xii. 10.) That sinner who cries for mercy is wrought with very graciously by the Lord, and though his heart be bruised and humbled, and contrite over his sins, he is moved with all graciousness unto God, he craves for reconciliation, he yearns for friendship with God. O that the Lord in the riches of his mercy were my everlasting Friend. But how can it be? Will he abundantly pardon such a vile transgressor? for abundance of pardon I need. Ah, I feel my sins to so abound that only abounding grace can reach my case. When it pleaseth God to call a sinner by his grace, by this graciousness of the Lord we are graciously formed, fashioned, exercised in all graciousness unto the Lord; even though we are in sore distress, burdened with sin, and mourning our iniquities and trembling at his word. Truly blessed is that poor sinner who has such a gracious new heart. Know you anything of having such a heart within you? There sits blind Bartimeus, the multitude passing by talking concerning Jesus of Nazareth, and in my heart I am

speaking for Bartimeus, saying, Jesus of Nazareth passeth by. O, he is come this way, this is my longed for opportunity. I do not see him, I know not where he is, whether near to me or yet far off, but he journeys along this highway, he is come, unto him will I cry. O, I cannot, I will not let him pass me by. Will he pass me by? What claims have I, a wretched, blind beggar, upon him? Might he not justly, sovereignly pass me by? O, he will not pass me by, for he is Christ the Lord, the Son of David, his name is Jesus, and with all my heart unto him will I cry, "Jesus, thou Son of David, have mercy on me." To his feeble, piteous cries for alms the passing crowd was indifferent; a few may have cast him a mite or two. But now he cries out, not unto them, but unto Jesus. His loud tones they could not endure, it interfered with their chatterings one with another; it disturbed, displeased them, and looking down upon him as a wretched, ill-behaved beggar, "many charged him that he should hold his peace." "Charged him," as though they were his lords that had dominion over him. They were higher than he, and what was he? A miserable outcast, a blind beggar. Their voices are harsh, unkind, unfriendly; there are no tones of pity from their tongues. "Many charged him." More than one, one after another, or all together their tongues rise up against him and pour down upon him their displeasure. "Many charged him that he should hold his peace." Have we not encountered these voices charging us that we should pray no more? Have not unbelief, our sins, yes, and the insinuating voice of the devil, transformed as an angel of light, said we should hold our peace, that it is useless to cry to the Lord? How can you, a vile transgressor, expect Christ will hear you? He has

heard others, he attends to their cries, but your supplications are passed by, says unbelief. It is useless to pray any longer, you had better give it up and pray no more. The poor sinner, the child of God in his straits, trials and conflicts, is both driven and drawn to cry to the Lord, but the powers of darkness are in array against the voice of his supplications, and we find it no small matter to have to battle with the many tongues that would silence our cries, telling us it is useless, presumptuous of us to think that the great and holy God will hearken to our petitions. But he who is the inspirer and hearer of the prayers of his people is greater than all the condemning, unmerciful, unpityful voices. It is a cheering sight to see the behavior of the poor blind beggar while these many tongues are charging him to hold his peace. His faith in Christ caused him to disregard all those voices that rose up against him; he was not going to be silenced by them. Though they were many and powerful, some of them perhaps were rich, and he only a blind beggar; though their voices were many and harsh, he would be heard, he would not yield to their demands, he would not be silenced. Such was the urgency of his felt need that in his vehement longings, in his faith in Jesus, he cried out the more a great deal, "Jesus, thou Son of David, have mercy on me." He could not be stopped, he would not give it up, he was saying within him, I will not hold my peace. He fought the whole of these many tongues. His was a fighting faith, an overcoming, prevailing faith, and he fought a good fight. He had faith in Christ Jesus, the Son of David, now passing by, and he was saying, I must not, I cannot, I will not let Jesus pass me by. It was in his heart as it was in Jacob of old, and he was saying,

"I will not let thee go, except thou bless me."—Gen. xxxii. 26. So he ran through this troop, brushed aside and leaped over all these opposing voices, and cried out the more a great deal, "Jesus, thou Son of David, have mercy on me." It is written, "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."—Isaiah liv. 17. This heritage Jesus gave to this importunate beggar, Bartimeus.

"And Jesus stood still, and commanded him to be called." Christ will not pass by this poor blind beggar, and, poor sin-distressed, ye burdened, weary souls, he will not pass thee by, for he will regard the prayer of the destitute and not despise their cries. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalms lxxii. 12. Christ commanded him to be called. Those whom Jesus commanded to go to the blind man went to him with glad tidings. In the kingdom of Christ the apostles, the ministers of Jesus Christ, are able ministers of the new testament. They are made so by the grace of God, by divine instruction, through afflictions, in tempests, in conflicts, troubles and sorrows, and they are very graciously nourished up by their God in the words of faith and of good doctrine, that they may be able to come unto the called of God in the fullness of the blessing of the gospel of Christ.

"And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee." These are kind voices; in compassionate, cheering tones they are saying, Be of good comfort, there is hope for thee; Jesus, the Son of David, has

hearkened to thy cry, rise, he calleth thee. Where are now those harsh tongues which a moment ago charged him that he should hold his peace? They are silenced, confounded, condemned, they are ashamed and fade away. The blind beggar in his faith in Christ has triumphed over them. "Against any of the children of Israel shall not a dog move his tongue."—Ex. xi. 7. No dogs are barking now against Bartimeus; they are silenced, they dare not, they cannot move their tongues against the poor blind beggar who has been called into the presence of the King. So, poor supplicating sinner, sighing, pleading, crying for mercy, for deliverance, light and salvation, crying unto Jesus, though harsh voices would discourage thee, keep on crying, Christ hearkens to thy cries, and the time to favor thee will come, and not a dog shall move his tongue in the day of salvation and forgiveness of sins.

"And he, casting away his garment, rose, and came to Jesus." How eagerly he responded to the gracious call; he laid aside every weight, he cast away his garment, all those "filthy rags," and rose, and went to Jesus, who had called him. Blessed attraction drew him on, moved his feet to go straight to Jesus. A way is made for him through the multitude, and if there are voices they are all saying to his yearning heart, Be of good comfort, he calleth thee. So on he speeds his way to the gracious Savior. It is the King's highway cast up, and the stones gathered out, that the blind man, yes, that the wayfaring man, though a fool, shall not err therein. (Isaiah xxxv. 8.) Is it not written, "Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord"? Lev. xix. 14. "Cursed be he that maketh the blind to wander out of the way: and

all the people shall say, Amen."—Deut. xxvii. 18. Christ Jesus with cords of love drew the blind man to himself; he came to Jesus. "And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." The dear Redeemer knew what Bartimeus wished for, but he graciously drew it forth from him. So all thy cries, poor perishing sinner, unto the Lord are inspired and drawn forth by the blessed operations of the Spirit of grace and of supplication, which God hath poured into thy troubled soul. What was the first thing Bartimeus saw when Jesus gave him sight? He saw Jesus' kind and smiling face looking upon him, and that face looking upon him immediately transformed, illumined Bartimeus' face, and he in return smiled upon Jesus. O, I cannot but smile upon Jesus when he smileth upon me. We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Cor. iii. 18.) There are many things that believers in Christ love to see. They read with unspeakable consolation their names in the Lamb's book of life, written in heaven. (Rev. xxi. 27; Heb. xii. 23; Luke x. 30.) How blessed it is to see the beauty of the Lord in the house of the Lord, to see the King in his beauty and behold the land that is very far off. (Isaiah xxxiii. 17; Psalms xxvii. 4.) Perhaps you are saying, My eyes are weak, and very much of the things of Christ's kingdom I see but obscurely, I am in much darkness; I need some eye-salve from Jesus, our dear Physician, and then I shall see better. O that the eyes of my understanding might be enlightened, that I might know what is the hope of his calling and what is the riches of

the glory of his inheritance in the saints. (Eph. i. 17, 18.) Then also, child of God, how instructive and comforting to have our eyes looking into the perfect law of liberty. (James i. 25.) Blessed indeed it is to see with eyes of faith that worketh by love Christ crucified, and blessedness is in our hearts when we see him crowned with glory and honor. (Heb. ii. 9; Gal. iii. 1; vi. 14.) O Bartimeus, blessed are your eyes, for you see, you see Jesus.

"Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." He did not go out on a sight-seeing excursion, away from Jesus. Doubtless he beheld the glories of the visible creation, and was astonished and delighted and filled with adoring wonderment; but it was in companionship with Jesus that he looked upon all things, he followed Jesus in the way.

FREDERICK W. KEENE.

RALEIGH, N. C.

MONROE, Ga., Dec. 15, 1920.

DEAR EDITORS:—I sometimes feel that I would like to contribute a letter for the columns of the SIGNS, knowing so many of its readers, feeling that they belong to that royal family begotten of God, the Father of our Lord Jesus Christ, having a name among them, that we are no more strangers, but fellow-citizens of the household of faith. How good and how pleasant it is for brethren to dwell together in unity, all being taught of God, led by the Spirit, hoping that we have been delivered from the power of darkness and translated into the kingdom of his dear Son, and that he has been our dwelling-place in all generations, being our strength and ever present help in trouble. Then we inquire what manner of love the

Father hath bestowed upon us, that we should be called the sons of God. This love is like himself, unchangeable, and nothing can separate us from it, life nor death. We dwell together as children, loving each other with that same love which is bestowed upon us by the Father. Our fellowship is gained by talking and maintained by walking. Our friendship is often renewed by our meeting together and being made to sit together in heavenly places in Christ Jesus, and our relationship is not being born of the flesh, nor of the will of man, but of God; hence he works in us both to will and to do of his good pleasure. We are not our own, but bought with a price; not turned loose in the world to do or not do of our pleasure. We must confess that the way of man is not in himself, for He knows every step that we shall take all the way through life, and even the consequences of all of them, and if it were not in accordance to his will and pleasure as it is, he would have had it different, because he does as he pleases in the army of heaven and among the inhabitants of the earth. Now all of this dwelling together is while we are bearing the image of the earthly, and it is a pleasant thought that we shall bear the image of the heavenly, be like him and be satisfied; that is enough for you and for me. We sometimes ask, Who hath believed our report? or to whom is the arm of the Lord revealed? We must say it is those in whom the light has shined in their hearts, and those who have felt his power in bringing them up out of the horrible pit, placing their feet upon a rock, establishing their goings and putting a new song in their mouth, even praise to God. To believe this report that salvation is by grace through faith, must surely be the work of God. Jesus said, He that believeth on me hath ever-

lasting life. Some believed not, because they were not of his sheep. To believe that Jesus is our Redeemer we must not have any confidence in the flesh. We must believe that he finished the work which his Father gave him to do, and not what we can or must do to inherit eternal life. Our destiny in time and eternity is all in his hand, because we live, move and have our being in him. May he lead and guide us all in the good and right way, is my desire.

Yours in hope of eternal life,

JAMES M. ADAMS.

CIRCULAR LETTERS.

(Written by Elder George Ruston.)

The Roxbury Old School or Primitive Baptist Association, in session with the Second Old School Baptist Church of Roxbury, at Roxbury, N. Y., September 15th and 16th, 1920, to the churches composing the same sends christian love and fellowship.

DEAR BRETHREN:—In writing this our Circular Letter we desire to stir up your pure minds, that ye might remember what is the hope of your calling and what the fellowship of the saints really comprehends; for there is that which hath a form of godliness, and many are deceived thereby, but it lacks the conformity to the image of God's dear Son. With many who name the name of Christ to-day there is very little of an endeavor to keep the unity of the Spirit in the bond of peace. Some are rather endeavoring to stir up strife and division. Such things ought not so to be, for ye are called with a holy calling to be strangers and pilgrims on the earth, and all are journeying to a better country, that is a heavenly. At most we are only sojourners upon earth for a brief season, and how blessed it would be if we could always remember that the beauty of the Lord rests upon

Zion, and say with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The Lord's people are the only family of brethren that can dwell together in unity, for their fellowship is with the Father and with his Son Jesus Christ. Therefore, laying aside all bitterness and wrath, anger and clamor, and all evil speaking, walk in love. Heaven knows no strife, and as citizens of that blessed country may the Lord in his abounding mercy enable you as much as in you lies to cease from strife while here upon earth. The word of the Lord should be your only guide, for the Lord has declared his will therein plainly, so that the wayfaring men, though fools, shall not err therein. It is your duty to contend earnestly for the faith once delivered unto the saints, not with carnal weapons, nor as men beating the air uncertainly; neither let the means and ways common among men find place among you, for you cannot play politics in the affairs of heaven. In humility and weakness let each esteem the other better than himself. The calling of a christian is a heavenly calling; it is therefore unworldly and unselfish, separating and holy in its nature. It is not to earthly honors, riches in this world or vain pleasures, but it is to follow the Lamb whithersoever he goeth. They who have this calling "declare plainly." Their lives are a plain declaration that they seek not their own, but another's wealth. O that self could be cast aside and Christ be exalted! Now, dear brethren, we are sure you will agree with us that in the present day we are in no small danger of losing sight of the real nature of christianity. Believing in the predestination of all things, or having sentiments in accord with those possessed by a child of God, does not make us christians, for

without holiness none can see the Lord. In contending that it is by grace ye are saved, through faith, let us remember that such a blessed doctrine can only rightly be understood according to godliness. Ye are called to be fellow-citizens with the saints. "For ye are no more strangers and foreigners, but fellowcitizens with the saints and of the household of God." Therefore what manner of persons ought ye to be in all holiness of conversation. Moreover, how necessary and essential that in this day ye should not forsake the assembling of yourselves together, as the manner of some is. Having meeting but once a month, and in winter, owing to the inclemency of the weather, meetings have to be postponed, you are seldom able to hold twelve church meetings in the year, yet many times brethren are missed from their places. Surely if in heaven there will be no parting, it should be the duty and privilege of all who fear God to see that nothing within reason separates them here upon earth. There was a certain day approaching the believing Hebrews, and Paul exhorted them not to forsake the assembling of themselves together, as the manner of some was, but exhorting one another, and so much the more as they saw the day approaching. So we, too, my dear brethren, exhort you in all meekness not to forsake the assembling of yourselves together, as the manner of some is, and so much the more as ye see the day approaching. What day do some of you see approaching? Many of you are fearful that the houses where so many of your fathers met and held sweet communion and fellowship will soon be desolate, for but few seem to love the truth preached in such places to-day. If we see that day approaching, let us not forsake the assembling of ourselves together; do not let

anything hinder. For ye see your calling, brethren, it is away from the world, away from self to the companionship of the household of faith. Do not let us satisfy ourselves with the thought that we can read and meditate and obtain comfort when those we profess to love are met together in church capacity. Often the continued absence of a member from their home church will sorely grieve the brethren, and make their frequent expression of love and esteem appear as empty words. The Lord says, "Where two or three are gathered together in my name, there am I in the midst of them." For the Lord loveth the gates of Zion more than all the dwellings of Jacob. We can read and meditate some other time, but we cannot always expect to hear and see our beloved brethren, whom we esteem highly for the truth's sake. Let the psalmist's words be ours, who said, "I was glad when they said unto me, Let us go into the house of the Lord." And again, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." If my best friends and kindred dwell there, let me be found among them, bearing their burdens and taking their lowest place.

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

TO OUR CANADIAN SUBSCRIBERS.

AS some of our subscribers in Canada send us Canadian money, we wish to call their attention to the fact that the exchange on it is now very heavy, and we cannot afford to pay it, but can only give them credit for the amount they send, less the exchange. The SIGNS is the only paper we know of that does not charge extra postage for Canadian subscribers, so if convenient please send money orders or express orders.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

WHEN Cyrus' army laid siege to the city of Babylon, so sure were the Babylonians that their city could not fall to the enemy that they took no precautions against attack, but spent their time in drinking and making merry. Thus were they surprised in the midst of their riotous reveling when suddenly the soldiers of Cyrus appeared in their midst, having marched up the bed of the Euphrates River, from which the water had been diverted into an artificial channel. Thus, with their loins loosed, the Babylonians fell an easy prey to the invading Persians. Josephus tells us in his history of the Jews that when the Roman army under Titus laid siege to the city of Jerusalem the Jews within the city were divided among themselves into troublesome factions; that these warring factions were not even willing to bury the hatchet in order to present a united front to the foe, but kept up their party struggles, oblivious to the fact that the dogs of war were about to be loosed to the destruction of their nationality forever. This carelessness in the presence of danger probably arose from the traditions of the Jews according to which they believed themselves to be the especially loved nation of Jehovah, whom they could not believe would desert them to their foes. In April, 1912, when

the Titanic left Liverpool for its first voyage to New York, so certain was the captain his vessel could not be sunk that he scarcely heeded the warnings when told he was headed in the direction of floating icebergs, with the result that over sixteen hundred persons went to their death. From the above three instances, it not being necessary to multiply examples, it appears that human nature often becomes so sure of itself that it fears nothing. This is due to an inflated sense of one's own importance. It comes of thinking one is something when he is nothing. It is true, on the other hand, that a body of people will sometimes forget their internal dissensions and unite as one when threatened by outside danger. However, such was not the case with ancient Babylon; it was not the case with the Jews, and, sad to say, it is not true of God's people to-day. We live in the midst of a dying world, of a world dizzy with its speed, and lacking altogether leaders of sufficient wisdom to cope with ever increasing momentous problems. Multitudes of strange notions and ideas are current all about us, religion lacks all semblance of godliness, and has sunken, if not into gross materialism, at least into forms without feeling and rites without meaning. As opposed to all this condition of things, what are we doing about it? As the professed church of Jesus Christ are we presenting a united front to all this ungodliness? We think not. Very much as the Jews when besieged by ancient paganism, we to-day are engaged in bickerings and controversies about what this or that does or does not mean, while all around us the world is on fire with idolatry and sensualism. If ever we needed to stand for the plain, simple truth of God as it is in Jesus, it is now. If ever we needed love, more love, and

still more love to God and the neighbor, it is now. If ever we needed to cease making one another offenders for a word, to cease seeking occasions against each other for barring fellowship, it is most certainly now. So long as God's people are agreed on the great basic truth of salvation alone by the grace of God, other points upon which we may or may not agree should not be the occasion for casting one another away. There seems to be no lack of opportunities for the showing of forbearance and brotherly love, but there does seem to be a shortage of these virtues themselves. It is not worth while for any to ignore their faults by shutting their eyes to them, but infinitely better that all boldly face their deficiencies, that they may prayerfully seek to be rid of them. Upon the threshold of this new year let us hope that the coming months may not witness such arguments and contentions as were true of 1920. All ought to know by this time that divine knowledge comes by revelation, that no amount of argument can make another agree with one's point of view. It is our part to speak and write the truth as we are given to see it. If some other one sees it differently, we are scarcely to blame for that. As surely as we did not place ourself in the ministry, and so surely as no man power placed us there, so it is certain that we are not accountable to men for our stewardship. Each to his own Master stands or falls. We should each endeavor with all the might that is in us to study to show ourselves approved unto God, not unto men. It should be our chief joy to so rightly divide the word of truth as to have a clear conscience toward God and toward man. In every controversy the flesh is bound to intrude itself. Each party to the debate wants his own side to win, each wants,

and is bound to have, the last word. Is this Christlike? By no means. In considering this matter, one cannot forget the quiet, sublime dignity of Jesus as he faced his accusers before being taken to Calvary. Did he defend himself? No, by not so much as a single plea. Did he seek to justify his acts and his words all the way from the manger to the cross? Did he stoop to explain to curious and sneering men the wherefore of this or that? None of these things did he do. He held his peace, knowing his conscience was void of offence toward God and man, knowing that while he never would experience justification in the flesh, assuredly God would justify him in the Spirit by his resurrection from the dead. It has seemed to us for a long time that a spirit of self-justification is a fleshly and not a godly one. A good conscience needs not to seek its own justification. Divinity will attend to that. But a good sign that a man is in wrong is that he invariably seeks to excuse and justify himself. If what we preach is the truth it needs no justification at our hands. If we must be always and forever underpinning it and bolstering it up we may well take heed whether it be the truth. Not so very long ago an Old Baptist preacher, being found fault with because of certain views he held, was asked by his friends why he did not make some reply to his accusers. He answered that God had called him to preach and not to fight, and that he had the promise that God would fight his battles for him did he but attend to his ministry. This is eminently more Christlike than to descend into the arena of debate to take up the cudgels of carnality in one's own defense. Whenever one becomes overmuch contentious for this or that view of Scripture he may delude himself into thinking he is zealous

for the truth, whereas he is really determined to have his own way and so silence his opponent. It is so very hard to discern between the flesh and the Spirit, so very hard to delimit the boundary between self and Jesus, that we should at all times examine ourselves carefully to know what manner of spirit we are of. A spirit of self-examination is always a safe guide for the servants of Christ. More often it is the beam in one's own eye that gives trouble rather than the mote in the brother's. If we have one desire more than another for this new year, it is that the serried ranks of the church may be made whole, that the unity of mind and of heart and of soul may truly abound. That if there be differences, forget them; if there be unity, emphasize it. Let us preach Christ first, last and all the time. Let us not fear to ascribe to him too much glory, too much power, too much grace, too much honor, for what this dying world needs is Jesus. If God has sent us to proclaim him, let us do it in season, out of season. The church is certainly a city set upon a hill. Its light cannot be hid. If God has illuminated us with this light, let it so shine, that men may see our good works, and glorify our Father which is in heaven. No doubt there are numbers of people all about us who have never heard the truth and are hungry for it. Then preach it. Though it be like bread cast upon the waters, we have the assurance that not a crumb is wasted, that no gospel effort is ever spent in vain. Another desire we have for us all during this new year, is that God may be pleased through his Son to infuse us with the spirit of true christian service, to the end that we may live more for each other and less for self, that we may be at the feet of our brethren, submissive to their judgment,

esteeming others better than ourselves. We are minded here of the work of Jesus in coming down from heaven, not in order to be served, but that he himself should serve sinners, even to laying down his life for them. Now may this mind that was in Christ be also in us, that we may delight to spend and be spent in the service of the children of God. May the Lord preserve us from every self-seeking principle and every false way; may he clothe us more and more with his own divine nature, that we may be more and more imbued with that pure and undefiled religion that keeps itself unspotted from the world. If we know our own heart at this time, this is our sincere greeting to all of you for the coming year.

L.

CORRESPONDING LETTERS.

The Lexington Old School or Primitive Baptist Association, now in session with the Olive and Hurley Old School or Primitive Baptist Church, October 6th and 7th, 1920, sends christian salutation.

DEAR BRETHREN:—Through the providence of the all-wise God we are once more favored with the privilege of meeting in an associate capacity to join in praise and adoration to his great and gracious name. Love has abounded throughout our meeting, and may it continue to abound in the churches, that life, light and joy may also abound. We are glad to receive your messengers and messages, and hope you will continue to come in the spirit of love and fellowship, that God may be honored and glorified in all things.

Our next session is appointed to meet with the Second Church of Roxbury, at Halcottville, Delaware Co., N. Y.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Ass't Clerk.

NOTICE.

NEWARK, Del., Dec. 12, 1920.

DEAR BRETHREN:—It is with affection and in affliction I desire in a public way to reply to the many letters I have received from the different brethren extending from Canada to Texas and California. It would be impossible to write individually to all. I appreciate to the depths of my heart the many comforting words which have reached me, and hope I may receive the strengthening grace to say, Thy will, not mine, be done, in these hours of separation from the brethren, but it is for a moment, a small moment—in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. This change must come sooner or later with us all. The love and confidence of the brethren is precious to me while sojourning here on earth, and I feel I am unworthy of such blessings in my flesh. For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.

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 forever. Amen.

JOHN G. EUBANKS.

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THE "SIGNS" TO
THE POOR OF THE FLOCK.

George M. Conner, N. J., \$1.00; Mrs. Spencer Nethaway, N. Y., \$1.00; Mrs. A. F. Jones, Ga., \$1.00; Maria Rees, Ky., \$3.00; Miss S. I. Rittenhouse, N. J., \$3.00; Miss E. Annie Parker, Md., \$3.00; James Ashurst, Ill., \$3.00; G. C. Jordan, Mo., \$1.00; L. O. Garrett, Ky., \$2.00; Mrs. L. J. Randolph, Texas, \$1.00; Samuel W. Shipway, N. Y., \$3.00; W. W. Hughett, Ill., \$3.00.

MARRIAGES.

By Elder George Ruston, at his home, Kelly Corners, N. Y., December 8th, 1920, Harry Hubbell, of Kelly Corners, N. Y., and Bertha Harrington, of Vega, N. Y.

OBITUARY NOTICES.

Nancy Buller departed this life July 11th, 1920, at her home in Ridgetown, Ontario, in the 84th year of her age. Sister Buller was received in the fellowship of the Covenanted Baptist Church May 24th, 1880, and baptized by Elder Pollard. She was the granddaughter of Elder Dugald Campbell, who came to Canada in 1818 from Knapdale, Scotland, and settled in Albro, Ont. Elder Campbell was the first pastor of the Covenanted Baptist Church. Sister Buller was married to Thomas Buller May 28th, 1863, who preceded her in death about twenty-five years ago. To that union were born eight children, five of whom are still living to mourn the loss of a kind and devoted mother. Sister Buller for a number of years was in poor health, not being able to meet with her church people at the regular monthly meetings, which she greatly missed. She was kind-hearted, and her home was a welcome place for her kindred in Christ. She lived a faithful and devoted member of the church and cause, which was dear to her. For a number of years meeting was held at her home in Ridgetown once each month. These meetings she looked forward to with pleasure, and was favored of the Lord to feed upon the heavenly manna which the dear Lord has so graciously provided for his children. She leaves to mourn their loss five children, three daughters and two sons, three sisters and other relatives, beside the church.

Her funeral was held from her residence in Ridgetown, and was conducted by the writer. Interment was in the Ridgetown cemetery.

J. B. SLAUSON.

Carrie E. Griffin, wife of W. M. Griffin, departed this life May 18th, 1920, at her home, Halcottville, N. Y. She was the daughter of George W. and Roxy Davis, and was born October 2nd, 1850, at Otego, N. Y. Her parents moved to Roxbury when she was but a child. She leaves to mourn their loss, her husband, W. M. Griffin, and one son, Edward Griffin, also three grandsons. Mrs. Griffin never felt herself worthy of a name among the Old School Baptists, but was a believer in the truth and attended meeting when it was convenient. She was a good wife and mother, and is greatly missed by all.

The funeral services were largely attended, and were conducted by Elder John Clark and the writer, who tried to speak to the comfort of the bereaved. May the Lord sustain them under their heavy loss.

GEORGE RUSTON.

Henry J. O'Bannon, deacon of the Frying Pan Church, Fairfax County, Va., died at his home, Pleasant Valley, Va., Thursday night, November 18th, 1920. He was born August 5th, 1832, on the same farm on which he died, and was one of the eleven children of Charles and Rosa O'Bannon. He was married to sister Martha E. Hutchison the second Sunday in February, 1884, in the Frying Pan meetinghouse. She died Sept. 12th, 1902. They had no children. A niece of sister Martha's, Mrs. B. G. Benton, and husband, lived with brother Henry, and were able to care for him during his last days. They were faithful and devoted. He was confined to his bed ten weeks before he died, not so much from any pain or disease, but through increasing weakness due to age and feebleness. Not once was he ever heard to murmur or complain. The late Elder E. V. White baptized him Sunday, July 13th, 1889. Brother O'Bannon was in the Confederate Army during the Civil War, in the 8th Virginia Regiment, under Capt. Smith, and was wounded at Ball's Bluff. He was a man of clean life, of temperate habits and of sober speech. He lived all his life in the neighborhood where he first saw the light, both naturally and spiritually, and not a taint was ever discoverable upon his uprightness of character. Loved and respected by all who knew him, he by the grace of God maintained a godly walk and conversation, ever faithfully attending the meetings of the church and punctually discharging his obligations to his brethren. I had a most delightful visit with him one Sunday afternoon in August last. Then, though somewhat forgetful of every day matters, his mind was bright and clear in the things of the Spirit. He spoke of his hope and faith in the Lord Jesus, and how they comforted him; he affirmed his love for the truth and for God's people, and testified that the doctrine of the unlimited sovereignty of God and of salvation by his free and unmerited grace was more essential to him than ever before, and that he believed it, if possible, more than ever before.

His funeral was held in the Frying Pan meetinghouse, conducted by Elder H. C. Ker, whose remarks were appropriate and comforting to all the mourning church and friends.

ALSO,

Dennis Mellott, deacon of the Sideling Hill Church, Pa., died at his home near Plum Run, Fulton Co., Pa., December 15th, 1920, after a painful illness extending over several months. He was the son of Samson and Rebecca Mellott, both deceased, and was born November 11th, 1859. He was one of several children, and is survived by four sisters and four brothers: Mrs. Sadie Turner, of West Falls Church, Va.; Mrs. Louise Godfrey, of St. Albans, W. Va.; Harvey Mellott, of Canada; Andrew Mellott, of Ohio; Mrs. Elizabeth Mellott, Mrs. Mollie Waltz, Gilbert and Ephraim Mellott, all of Fulton County, Pa. The

four sisters are all members of the Old School Baptist Church. About the year 1883 brother Dennis was married to Miss Alice Funk, daughter of the late Eli and Rebecca Funk. To that union were born eight children, four sons and four daughters, all of whom are living, namely: Ira, Ralph, Rolla and Willie Mellott; Mrs. Bertha Daniels, Mrs. Etta Peck, Mrs. Lucy Haumann and Miss Mary Mellott. All eight of the children live in Fulton County. Two of the sons and three of the daughters are members of the Sideling Hill Church with their father and mother. Brother Dennis and his wife were both baptized the same day, by the late Elder E. V. White, about the year 1888. He is also survived by fourteen grandchildren. Brother Dennis was appointed deacon some years ago, and discharged the duties of the office faithfully. He was good to visit the sick and to look after those who were not able to get to the meetings. The welfare of the church, the purity of its order and doctrine, seemed to be his chief desire, and I have known him to sacrifice his own personal advantage for the sake of the meetings and of the brethren. He walked humbly before his brethren, never showing the least selfishness or fleshly pride or exaltation. During my pastoral care of the Sideling Hill Church he never failed to hold up my hands, to encourage me when I felt disheartened, and to cooperate with me in all business pertaining to the church. I have lost a true and faithful friend, and shall miss him sorely.

Funeral services were conducted by the writer in the Sideling Hill meetinghouse, the place he so dearly loved. Burial in Sideling Hill Cemetery. L.

Mrs. Rebecca Slack Yerkes died October 7th, 1920, at Oreland, Pa., at the home of her son, John S. Yerkes. She was born July 8th, 1842, and married to Amos A. Yerkes November 15th, 1860. To them were born six children: Anna Mary, who died in infancy, Horatio G., Carrie W., Jennie M. Alfred L. and John S. In January, 1876, she lost her two little girls, one aged eight, the other four. This was a sore affliction to her, and it was nearly ten years before she could put her trust in God. In those years of suffering she strove against the power of God, but in time was made to bow in humble submission to his will. She received a hope while listening to Elder Durand explain the text, "Lead me to the Rock that is higher than I." She came to the Southampton Church and was baptized by Elder Durand Nov. 29th, 1885. She was a faithful member of the church, and was always at the meetings unless something very serious hindered. She was rich in experience, and how we all loved to have her come and to listen while she told of the way the Lord had led her. Two of her sons, Horatio and Alfred, died a few years ago. She bore her losses and afflictions with a beautiful spirit. For about two years she was unable to

come to meeting, owing to her failing health. It was a severe trial to her, and she was sadly missed in the meetings. During her last illness, which lasted about three weeks, she suffered very little except from weakness. On the morning of October 7th, about 4:30 she became a little restless. About six o'clock, when her son went in to see her, as was his custom every morning, he found her sitting on the bedside supported by her nurse. In that way she passed away so quietly that they could not realize she was gone. Her going was like a beautiful sunset. She is survived by one son, John S. Yerkes, who is a deacon in the Salem Church at Philadelphia, also by several grandchildren and great-grandchildren.

The funeral was held at the Southampton meeting-house. The sermon of Elder B. F. Coulter and concluding remarks of Elder J. M. Fenton were of much comfort to the large number of mourners gathered there. Interment was in the adjoining graveyard. Every one who knew sister Yerkes loved her, and they all unite in sympathy with her family in their bereavement, while they rejoice for her that she has entered into the joys of her Lord, where sorrows and sufferings are ended.

MILDRED DURAND GORDY.

¶ Mrs. Mary Mitchell, wife of Andrew Mitchell, was born in Liberty, Susquehanna Co., Pa., February 22nd, 1855, and died November 20th, 1920, at her home in Brookdale, Pa. She was married to Andrew B. Mitchell December 10th, 1876. Her maiden name was Mary E. Luce. Sister Mary was baptized by the writer of this notice nearly twenty years ago, uniting with the Brookdale Old School Baptist Church. She was held in the love and fellowship of her brethren until the dear Lord called her to her home above to dwell with Jesus eternally. She had been badly afflicted with rheumatism for several years. The cause of her death was a paralytic stroke. She had two slight strokes before. She was apparently unconscious five days before she died. Sister Mary was always ready to do all she could for her brethren, and delighted in the work. The meetings of the church have been held at the home of Mr. Mitchell since the death of Deacon Baily. She leaves a sad, lonely husband, two sisters and other relatives to mourn their loss, but they do not mourn as those who have no hope, for her husband and two sisters each have a good hope through grace, we believe. May God sustain and comfort them with his presence, is my desire for Jesus' sake.

The funeral was held at Stanfordville the 23rd. Burial was in the Baily Cemetery, beside her father and mother.

D. M. VAIL.

Howard W. Ross, son of George N. and Nora F. Ross, was born July 9th, 1916, and died October 6th, 1916. The funeral was conducted by Mr. Cooper, a

New School Baptist, as an Old School Baptist could not be secured.

ALSO,

Frances V. Ross, youngest daughter of George N. and Nora F. Ross, was born May 8th, 1918, and died March 26th, 1920, of measles and pneumonia, at the home of her grandparents. The funeral was conducted by Elder A. B. Francis.

SUSAN E. FIGGS.

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 (ESTABLISHED 1832.)
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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JANUARY 15, 1921. NO. 2.

CORRESPONDENCE.

JOHN XII. 24.

“VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

The above portion of Scripture has lingered so much in my mind of late that I have decided to suggest a few thoughts concerning it and send them to the dear old SIGNS for publication, if you judge them worthy of a place in its columns. There is no doubt in my mind but this corn or grain of wheat mentioned here has direct reference to Christ, our dear Redeemer, the Root and Offspring of David, the bright and Morning Star; therefore, in order to more clearly elucidate this manifestation and fullness of Christ, the Head of the church, which is his body and fullness—I say, to be as plainly understood as possible, I will in the first place notice the nature of a grain of wheat falling into the ground and dying, and the fruit it produces, which in the order of things produces after its kind. Hence this grain of wheat that falls into the ground and dies brings forth a multiplicity of grains or corns of wheat of the same kind. This is verily true in nature, as most of us know, being

eye-witnesses to the fact. We sow or plant this corn (grain) of wheat in the ground and it dies and springs up (though we know not how), first the blade, then the stalk, then the full corn in the ear. Sometimes there are perhaps seventy, eighty or more good grains of wheat in that one head of wheat or full ear, and all of them the offspring, issue or fruit of that one grain, which is its fullness. This proves conclusively that in some mysterious way which we poor mortals cannot understand this one grain gives to every grain or seed of its kind its own body. (See 1 Cor. xv. 38.) This illustration is from the common method of everyday life, which we are so well acquainted with, in order to illuminate and strengthen our minds spiritually, especially of the incarnation of Christ, who took not on him the nature of angels, but he took on him the seed of Abraham, whom God made the father of many nations, saying, “I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after

thee."—Gen. xvii. 6, 7. This promise of God to Abraham included every heir of promise—all the election of grace, both Jew and Gentile, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written. (Gen. xvii. 5.) So as those many grains of wheat all had life and existence in that one grain which fell into the earth and died, and was but the fullness of that one grain developed or made manifest, the offspring and fruit thereof, so also all the election of grace, all the promised seed, comprising the church, the mystical body of Christ, is but the fullness or manifestation of that one spiritual Corn of wheat, who took on him a body of flesh (fell into the ground and died), and was in all points tempted as we are, yet without sin. I say this mystical body, the church, is the fullness of Christ, this Corn of wheat that filleth all in all; for it pleased the Father that in him should all fullness dwell, and in order that a manifestation of this wonderful and mysterious fullness should be made, this Corn of wheat must fall into the ground and die; for if there had been a law that could have given life, verily righteousness would have been by the law; but this being the only way that salvation could come to poor helpless sinners, Jesus, their dear Redeemer, died for their offences and rose again for their justification. Therefore, being justified, by faith we have peace with God through our Lord Jesus Christ.

I will say in conclusion, had not this one bare grain or corn of wheat fallen into the ground and died, there never could have been so much as one of those numerous grains of its likeness made manifest. So in like manner, had not Christ, this Corn of wheat, come into this

world and taken on him a body of flesh like ours, and in that body died, there never could have been so much as one of God's dear offspring made manifest in this world, for we are the offspring of God; therefore let us walk as the children of God, in meekness and fear.

W. J. MAY.

PINSONFORK, Ky., Nov. 4, 1914.

SHOCK, Ky., July 23, 1920.

DEAR EDITORS:—In looking in one of my cabinet drawers a few days ago I found the inclosed article, which I wrote nearly six years ago, as you will see by the date of it. I had entirely forgotten it, and was somewhat surprised when I found it. No doubt I had written it intending to send it to the SIGNS for publication, but after looking it over judged it unfit for its columns. Since I came across it I have read it carefully three times, and thought over it seriously, and so far as I am able to judge I believe identically the same to-day on the subject, yet my views may be wrong. However, I have decided to send it to you to dispose of as you deem best for the good cause.

Yours to serve,

W. J. MAY.

IVYLAND, Pa., Oct. 18, 1920.

DEAR EDITORS:—After attending services at Southampton Sunday, September 26th, at 10:15, we left Wayne Junction at 12:36, and arrived at Washington at 4:10 p. m., and left Washington at 5 p. m. the same day for Atlanta, Georgia. We met Elder J. M. Adams and wife on the train at Winder, fifty-five miles this side of Atlanta, and they went with us on our trip. We arrived at Atlanta at 6:15 p. m. (eastern time), and were met at the station by Elder D. M. Matthews, brother J. H. Green and sister Ison, all of Atlanta, Ga. We went to sister Ison's for the night,

Tuesday, the 28th, all our party went to the Yellow River Association, held at Nances Creek, Ga. Elder J. A. Jordan was moderator. Elder J. M. Livezey preached the introductory sermon. In the afternoon Elder J. J. Turnipseed preached, and was followed by Elder Prather, of Georgia. We spent the night with brother John S. Ball, as did also Elders D. M. Vail, of Pennsylvania, Gresham, of Texas, Colwell, Curtis, Moss, Adams, Jordan and Stephenson, all of Georgia. Wednesday morning Elder D. M. Vail preached from Zephaniah iii. 16, 17, followed by Elder I. J. Gresham, of Texas. In the afternoon Elder Wallace, of Kentucky, preached, followed by Elder J. D. Curtis, of Georgia. Wednesday night was spent at the home of brother John P. Ball, where Elders J. M. Livezey, Ga., D. M. Vail, Pa., and D. S. Gower, Ga., spoke. Thursday morning, Sept. 30th, Elder Morgan Williams, of Georgia, preached, followed by Elder W. J. Hull, of Alabama. In the afternoon Elder J. M. Adams, of Georgia, was followed by Elder D. M. Hembree, also of Georgia. After the association adjourned all our Pennsylvania party went to Elder D. M. Matthews' home for the night. Friday morning we started for the Marietta Association, twelve miles from Atlanta, in session with the Collins Spring Church. Elder Mitchel was moderator. Elder W. T. Walden preached the introductory sermon, and Elder E. T. Caldwell preached in the afternoon. We returned to Elder Matthews' home Friday night. Saturday morning Elder I. J. Gresham preached, and was followed by Elder J. M. Yarbrough, of Georgia. In the afternoon Elder J. A. Jordan preached, followed by Elder J. M. Adams. Saturday evening we went to the home of brother Walter Bartlett, Atlanta, and after supper Elder D. M. Vail preached, followed by Elder D. P. Smith, of Atlanta, followed by Elder J. A. Jordan. Elder Vail and wife spent the night with brother Bartlett and my wife and I went with Elder D. P. Smith. Sunday morning there was baptism at Collins Spring Church, followed by preaching by Elders J. H. Johnson and S. M. Cox. In the afternoon Elder D. M. Vail preached, using the twenty-third Psalm as his text. After the association closed our party started for Covington, forty miles distant, and spent the night with brother Lee D. Adams at his home. Monday morning we rode seven miles to Harris Spring, where services were held. Elder Vail preached, text Deut. xxxii. 1-14. Elders J. M. Adams, J. T. Moss and Robert L. Cook made some remarks. The party all went to brother John H. Adams' for dinner, at Social Circle, Ga., and stayed all night. We went to Elder Robert L. Cook's for dinner next day, and from there went to Elder J. M. Adams' home, in Monroe, Ga., ate supper with Elder Adams' son-in-law, brother Wm. Peters, and his wife, and spent the night with Elder Adams. Wednesday morning Elder Vail preached in the meetinghouse at Monroe, Ga., and was followed by Elder D. S. Gower. All took dinner on the lawn between Elder Adams' and brother Wm. Peters' homes. Elder Vail preached at Elder Adams' home at four o'clock that afternoon, followed by Elder Gower. We spent the night at Elder Adams'. In the afternoon of October 7th we went to the home of Elder Adams' son-in-law, W. L. Breedlove, to visit, and returned to Elder Adams' for the night. October 8th, at 7:30 a. m., we left for the Oconee Association (forty-seven miles distant), which convened with the church at Browns. Elder Vail preached the intro-

ductory sermon, using as a text Isaiah xii. 1-6. In the afternoon Elder Frank Chandler, of Georgia, preached. Brother Arthur Jones took us to the home of Oliver C. Porterfield, where we spent the night. Saturday morning Elder W. L. Allen, of Georgia, preached, followed by Elder W. W. West, also of Georgia. In the afternoon Elder S. A. Huff preached, followed by Elder J. H. Stewart, Ga. At night we went back to the home of Oliver Porterfield, Crawford, Ga. Sunday at 10 a. m. Elder Robert L. Cook preached from Philippians iii. 3. Elder D. M. Vail preached from the twenty-third Psalm, last three verses. Elder J. M. Adams closed the meeting. Brother Arthur Jones took us to Athens for the 3:15 train for Washington, D. C. Brother Adams and wife, brother Peters, wife, daughter and two sons-in-law, Elder Huff and wife, sister Ison and brother Jones were there to see us off. We arrived in Washington at 12:20 the next day, and left there for Leesburg, Va., at 2 p. m. Arrived at Leesburg at 4 p. m., and stayed all night with Elder H. H. Lefferts. The afternoon of October 12th we went to the home of sister Craig, Middleburg, Va., where we stayed that night. October 13th we went to the Virginia Corresponding Meeting, in session with the Mt. Zion Church. Elder J. G. Eubanks opened the meeting by singing and prayer. Elder Vail preached the introductory sermon from Psalms xxvi. 4, 5. Preaching in the afternoon by Elder J. M. Fenton, text Psalms l. 2, followed by Elder H. C. Ker, text Luke xv. 32. Thursday morning Elder J. G. Eubanks preached from Galatians ii. 19, followed by Elder D. M. Vail, from Zephaniah iii. 12-18. In the afternoon Elder H. C. Ker preached from Luke xvi. 9, followed by Elder H. H. Lefferts, from Esther ix. 2-22. We went

to Leesburg and spent the night with Elder Lefferts, and left Leesburg at 5:15 Friday morning, and arrived at North Philadelphia at 11:17 a. m. Our folks met Elder D. M. Vail and wife and Wm. Hobensack and wife and we went on to Trenton, N. J. This finished a precious journey together.

WM. HOBENSACK.

EDGEMOOR, Delaware.

DEAR EDITORS:—My son was baptized by Elder Wm. Grafton. He was away from home at the time. He refers to a letter written at that time and his conclusions after twenty-five years. If it meets with your approval it can be published in the SIGNS.

B. F. HAMILTON.

WILMINGTON, Del., October 5, 1920.

MY DEAR FATHER:—I thank you for the letter dating back to my baptism. I have lived years since that time actually and in a figure. I shall write you some conclusions those years, as mortality measures time, have formed. In stating these conclusions, my dear father, think of two things. I am writing the things I know; I am writing them to you because you know. It is true that this life's journey is a passing to another phase of living. The word "trans" means across. We cross to another manner of life. In crossing we grow. In what? Remember now, we speak the things we know. I know that eternal life is the boundless gift of God. I know that he gives eternal life to his chosen. I know that in this gift we grow—grow in the grace (gift) and knowledge of our Lord and Savior, the Son of God. I know that my Redeemer liveth, and ever maketh intercession for me at the throne of God. I know that I know these wonderful things

only in the Holy Spirit. I know that flesh and blood cannot inherit the kingdom (abode, manner of life) of God. I know that Jesus Christ is named Savior because of the absolute unfailing safety given us by his indwelling. I know that he saves his people from their sins. I know that no one or nothing else is able to save me from my sins. I know that I was born to glorify his great power. I know that I shall die to prove his great power to make me alive in him. I know that even now I am alive in him. I know that Satan and all the powers of darkness cannot prevail to enter into the knowledge of these wonders. I know that Satan and all the powers of darkness cannot prevent me from entering into the knowledge through the Spirit of Christ dwelling in me. I know that when I am in the darkness of this natural mind I cannot enter into this knowledge. I know that when the gentle wind "bloweth where it listeth" the Spirit comes as the Comforter, and I grow in this journey across to the land of the inheritance of the saints (set apart). I know that in due time (growth) I shall see these things in their fullness and shall see my Savior as he is. There will be no veil of flesh between. What say you, father? Do I say that I know too much? How do I know? By growth. Now faith is the gift of God. I did not find it of myself; I did not attain it by any of my deeds or ability. Having faith, we grow. The trial of our faith is more precious than the gold that perisheth. Trial—what is that? The years passed since the day of my baptism answer. We are not in a losing fight. It is the good fight of faith we are soldiers in. We fall by the way often. The course of the battle is always onward for all of that. The battle against the flesh and this world and the powers

of evil is the battle of our Creator and his dear Son, and the victory is "Glory to God in the Highest." Can any other than glorious victory in his name be possible? What opine you, father? Are you glad that you are a soldier of the cross of our Lord?

Affectionately your son,

CHARLES W. HAMILTON.

CLARKS SUMMIT, Pa., Oct. 20, 1920.

DEAR EDITORS:—By request of brethren I will say wife and I left our home Friday, Sept. 24th, went to Ivyland, Pa., the fine home of brother William Hobensack and family, a lovely, orderly family; could not ask for anything better this side of heaven than we got there. Saturday went to the deacon's home in Southampton, who is blind, where we had a good dinner and grand visit. Stayed over night at the home of sister Mildred Gordy and family, the parsonage where her father, Elder S. H. Durand, lived so many years, and had an excellent visit there. How many good, spiritual visits I have had at that home with Elder Durand and family. He and sister Durand are in heaven now, at home with God. Sunday at 10:15 we had meeting at the church-house, and from there we started on our trip to Atlanta, Ga., in company with brother Wm. Hobensack and wife, and I want to say right now that they were just the kind of folks that wife and I needed with us on such a long trip in a strange country. We can never repay them for their great kindness to us in every way. And now, what about Old Georgia Baptists? I will say this: they almost buried us with kindness; and talk about hospitality, I was going to say Georgia leads; I will say she cannot be beaten. We heard some excellent preaching at all of the three associations we at-

tended in Georgia. We thank you all for your kindness to all of us, and invite you to come up north and visit us. We may not be as warm-hearted, as we live in a colder climate, but we will do our best to entertain you. God bless you all.

D. M. VAIL.

PETALUMA, California.

DEAR EDITORS:—I submit the following, if it is anything you can use.

“Bless the Lord, O my soul, and forget not all his benefits.” These words came into my mind while attending the Roxbury Association in September of this year. While thinking of the association to-day, and of being privileged to meet with the Lord’s people while I was east, both in New York (my home church), also in Middletown and Roxbury, they came to me again, and I feel constrained to attempt to write a few lines for our dear family paper, trusting if it be of the Lord he will surely guide my pen, because I know he has all power in heaven and on earth, even power to resurrect the dead, so if he wills to roll the stone away he is able to give life and spirit to my otherwise weak words, and bid them come forth for his honor and glory. I have been wonderfully kept all these years that I have been deprived of church privileges. I know it is of his great mercy that he has not forsaken me, because I am not deserving of any good at his hand; I am just the least one of all, but unless I am deceived he has given me a hope in his mercy, and I would not exchange that hope for all the world has to offer. Where is my evidence? My heart goes out to those who show they have been with the Master and learned of him. I am drawn to those people. I know I love the preaching of our dear Old Baptists; I feel the tie that binds all together in the one body, and the head and life is

Christ our Lord, and he will never leave nor forsake one of the least of his members, for the body would not be perfect without all. All are bought with a price, how great a price he alone knows; all are precious in his sight, and he will not suffer one to be lost, but will raise it up at the last day. Then we shall be satisfied. Is it not enough to know that we shall awake with his likeness and be like him? What more could we wish for? I feel I was greatly blessed in having the privilege of attending the meetings at Roxbury. It seemed good to meet with the Lord’s people and to have a hearing ear given me for the preaching, which was indeed precious to me. I wish to thank all who were so nice to me in their homes while I was there. I had hoped to spend another Sunday with my home church in New York, but it was not to be. The one I spent with them will be a precious memory until we meet again. Now I am a long way from you all, but I have the SIGNS, and that is a great comfort to me, so I still have much to be thankful for.

Yours in hope,

NELLIE H. ARNOLD.

NEW YORK, N. Y.

DEAR BRETHREN:—As my subscription has expired you will find inclosed a money order for two dollars, which please place to my credit for 1921. I have read the SIGNS for the last thirty-three years, and still enjoy reading it, for it has been a comfort to me, and I want to continue taking it as long as I live if it continues to contend for the doctrine I love. How strange it appears to me that for the last fifty years I have been made to love that which I once hated. Please note my change of address, from Salisbury, Md., to 1033 Summit Ave., New York, N. Y. (Bronx). MARTIN D. FISHER.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***LAMENTATIONS I. 4.**

"THE ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness."

We feel sorry to begin our writings for the year 1921 with Lamentations, but nothing seems as fitting when we cast our eye about Zion. Perhaps it is as good now that the pure minds of the Lord's people be stirred up as it was in the days when Peter wrote to that end. If the pure minds of the people were affected only, it would be a great pleasure to write, but so often the carnal mind seems more stirred, and discord rather than unity develops. However, the work of writing and preaching must go on, and the result left with the Lord.

Elder Lefferts in the "New Year's Greeting" expressed a desire that during the year 1921 there might be more unity, good feeling and forbearance than was the case during the year now past. We fully appreciate his feeling in the matter, and join in the desire for more charity. While this is the desire of us both, and while we labor to that end, not the least principle of doctrine can be sacrificed nor compromised. Firmness, yet kindness, must be the word. "Smooth things" will not do, rounding corners must not be indulged in, seeking to please man must be avoided. Hewing to the line, letting

the chips fall where they may, must be our every day work. Two cannot walk together except they be agreed, and agreement in doctrine is the work of the Lord alone in the hearts of men. All efforts of men have utterly failed, and will continue to fail, to cement where no cement is. The SIGNS has never had any use for half-way doctrine, such as "limited predestination," "conditional time salvation," "the old man made over in the new birth," "the resurrection of spirit rather than body," the millennium or thousand year reign, as taught by the late "Pastor Russell" and now adopted by some of our people. Predestination is predestination, absolutely, or no predestination at all. If God rules the falling of a sparrow and the falling of the hairs of the heads of men, sets up kings and casts them down; if the powers that be are ordained of him, he must have predestinated all things and governs all things according to his determinate counsel and foreknowledge, even the wicked acts of men in the crucifixion of his only begotten Son. This is the foundation of the SIGNS on the doctrine of predestination. Salvation, absolute salvation, is of God, who feeds and clothes the fowls of the air as well as to work in the hearts of men to will and do of his good pleasure. The idea that the Lord, by grace, sets the object of his love in motion and then demands that he keep going, is altogether wrong. How long will a railroad locomotive run after the steam is exhausted? The steam is the power, and the engine cannot move at all in the absence of the power; therefore, that the machine be kept in operation, the steam must be ever in evidence. So also with man, the Power must be ever present in order that he do the commandments of God. "Without me ye can do nothing." Let us therefore

give all glory to Him to whom all glory belongs. This is where the SIGNS stands on salvation, and has no use for the kind that is partly of God and partly of man, or "conditional time salvation."

If "the old man" is made over in the new birth, surely many of us cannot claim, nor even hope, that we are "born again." Every atom of human nature is in evidence from time to time in us all, and but that the children of God were restrained they would go to as great lengths as those who have never known the Lord. The word "birth" means deliverance, and in that deliverance the eyes see, the ears hear, the tongue sings, the feet walk. Except a man be born again he cannot see the kingdom of God. This birth, or deliverance, translates a man from the kingdom of darkness into the marvelous light of God; it manifests him a child of God and a joint-heir of Jesus Christ. The man is the subject of the new birth, or deliverance, but not made over, or, in other words, human nature changed. The man of God still possesses human nature with all its faults, and at the same time is a partaker of the divine nature. The resurrection is that of the body, "a spiritual body," and not spirit. The spiritual body has the likeness or image of the heavenly, or Christ. This image is not that of the earthy, which we all bear now. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." This is the doctrine of the SIGNS on the subject of the resurrection. Beyond this all men are at sea.

The doctrine of the millennium, as adopted by some of our people, is very different from that of the Scriptures. The things John saw in the revelation and wrote in a book and sent to the seven churches of Asia were "things shortly to come to pass." Therefore, instead of

looking into the future for Christ to come in bodily form and the dead to be raised and live and reign with Him a thousand years on earth literally, let us look back to the destruction of Jerusalem and all things pertaining to the old covenant, and to the beginning of a new day of light and liberty through the operation of the Spirit of God. A thousand years are as one day and one day as a thousand years with the Lord. Therefore the figurative language, "a thousand years," is used to denote the reign of Christ in the Spirit throughout the gospel dispensation, which has now endured almost two thousand years, and shall endure until time shall be no more. During all this time Christ reigns King of kings and Lord of lords, is raising men from the dead in trespasses and sins, to sit with him in his kingdom and reign with him, having been made conquerors through him. Be not deceived, evil communications corrupt good manners. This is the day of Jesus Christ; this is the day of salvation; this is the day the Lord hath made. In it let us be glad and rejoice.

Having now briefly established a few of the vital principles upon which the SIGNS was founded, and for which the editors will contend, and which seem necessary to the comfort of Zion, we shall examine the text in a more direct way. Why did the ways, streets, avenues, walks, ordinances of Zion mourn in the days of old? First, we are told, because the people, in the type, did not go to the solemn feasts. The prophets had become discouraged, false prophets were abroad in the land speaking smooth things to please the people. The shepherds had ceased to feed the flock, had ceased to take the oversight of them as they should. Warnings had ceased, pleasures abounded, the goodness and mercy of the Lord had been

forgotten, the solemn feasts had become tiresome. Because of all this the ways of Zion mourned, and for which transgressions the Lord punished the people.

In looking round about Zion to-day do we not see similar conditions? Surely there has never been a time when there was more lukewarmness than now. The solemn feasts are sadly neglected. Prosperity and pleasure produce coldness toward the house of God, and coldness produces indifference to the extent that many have little interest in the things of the kingdom. Have the prophets ceased declaring the word of the Lord? Are they discouraged and fainthearted? Have the pastors ceased to feed the flock which Jesus purchased with his own blood? Has the real doctrine of God our Savior, strong meat, lost its attractiveness, its sweetness? Have other things and other subjects taken the place of gospel preaching? Has the Zion of God made the fatal mistake of ordaining men to the ministry whom the Lord never called to feed the sheep, and thus the ways of Zion mourn? Have those called of God to the ministry ceased to warn, rebuke and exhort with all longsuffering and doctrine the saints of God? There is a golden wedge and a Babylonish garment hid somewhere in the camp. There is a reason for all the unrest and strife and coldness throughout the world to-day. There is scarcely a locality where Old School Baptists are located that there is not a lack of interest, a lack of spiritual mindedness, a lack of zeal, a lack of brotherly kindness. War is more prevalent than the love of God one toward another. Men are striving for the mastery unlawfully; churches are rent asunder in different parts of the country; ministers and brethren are backbiting and devouring one

another, seeming to care more for their own way than the peace and welfare of the church. Is it to be wondered at that "the ways of Zion do mourn," that her gates (entrances) are desolate, that her priests sigh, her virgins are afflicted and she is in bitterness? What is the remedy for all this? It seems to us that we have the solution in the messages to the churches of Asia. One special thing is, do the first works, get back to the first love, or, in other words, the love we first had, when we all were little children; so careful were we that we hardly dared venture an opinion, much less to take the lead, as some do now, and expect every one to follow on, and if any refuse to follow they are killed off like sheep for the slaughter. O that all of us could repent and do the first works, get back to the place where all was love, peace and joy, when the Zion of God was the most beautiful and restful place in all the world. There one brother could feel another's sigh and with him bear a part; there sorrow flowed from eye to eye and joy from heart to heart; there we were free from envy, scorn and pride, and our wishes were all above. May the Lord grant repentance and forgiveness of sins, that the desert may blossom as the rose and the garden of the Lord send forth its fragrance throughout the land of the living. Then Zion will rejoice instead of mourn, and her gates be no longer desolate. Those who see Zion in their first love see her "a quiet habitation" and long for a resting-place within her walls; but when they look upon the Old Baptist denomination to-day they do not recognize there the quietness and glory given them in their first experience.

"The ways of Zion do mourn."

K.

CIRCULAR LETTERS.

(Written by George R. Tedford.)

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Maine, September 10th, 11th and 12th, 1920, to the associations and churches with which we correspond sends greeting.

DEARLY BELOVED BRETHREN:—By vote of the Association at her last session I was chosen to write the Circular Letter for this meeting. I shall try, with the help of the Lord Jesus Christ, to write a few lines of the love of God for the church, or his people. In 1 John iii. 1, we find these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John ii. 15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" In Jeremiah i. 3, we find these words: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Here we have a sample of God's love; it is for all time, and has no beginning or end. It is very much different from natural love, or love of the flesh, for when our natural love is turned into hatred and jealousy it is one of the greatest sins of the mind. It will destroy the fellowship of God's people, but it cannot destroy his church, although it may seem so to us at times. We must remember the love of God and our natural love are two different things, they will not mix, they cannot be mixed. I sometimes think the love of God, the grace of God and the Spirit of God are all one. It is very evident to me that we must be blessed with all three

to be in fellowship with the saints. We are told in holy writ that God loves his chosen even when they are dead in sin. Paul says, Let love be without dissimulation. Peter says let it be unfeigned. Paul told the church at Thessalonica that it was needless for him to write them to love each other, for they were taught of God to that end, but he said to his Hebrew brethren, Let brotherly love continue. It does not require much time for one child of God to identify another; their speech betrays them. John says, We know that we have passed from death unto life, because we love the brethren. John wrote a great deal about love. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The whole thing hangs on belief. Philip told the Ethiopian eunuch that if he believed with all his heart he would baptize him. The eunuch said, I believe that Jesus Christ is the Son of God. No one can believe anything in nature or grace without evidence. For one to believe that Christ is the Son of God that one must be born of God, or regenerated. Of course many of all ages have a historical knowledge of God; that knowledge is natural, and, like all natural things, will perish with the using. The Savior said, Without me ye can do nothing. Paul said that with Christ he could do all things. He further says, We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Now abideth faith, hope and charity, these three; but the greatest of these is charity. Charity, which is synonymous with love, as before said, has no beginning nor end. Hope is an anchor of the soul, both sure and steadfast. Peter says the end of our hope is the salvation of our souls. If one

has the love of God shed abroad in the soul it enters into heaven with him, where the Forerunner has for us entered, even Jesus, our great High Priest, who was not made after the order of carnal commandments, but after the power of an endless life. Paul says, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. John says, If any man love God, the same is known of God. Paul says, If any man hath not the Spirit of Christ he is none of his. Christ in his elect the hope of glory is the christian experience. It requires divine light to convince one of sin. To easily admit one is a sinner, and to feel the conviction of sin, are two and very different things. Love is a grace, and no graceless person ever loved God. Love is a thing of the Spirit, or a spiritual thing, and 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. To love God is to know God. This, the Savior said, is to know God. The mystery of godliness is great. No one reasoning from a natural standpoint can harmonize the doctrine of election and man's accountability to God. That God's elect were chosen and given to Christ before the foundation of the world is just as sure as that the Scriptures are of divine origin. They were chosen to the end that they might be holy and without blame before God in love. The scriptural reason, or cause, is because it seemed good in the sight of God. The New Testament Scriptures are God's word to his people now, declaring that his love was made manifest in the gift of his Son when all were dead in sins, and that all promises are fulfilled in Christ.

As the conclusion of my remarks I will quote the precious words of John, fifteenth chapter, ninth to thirteenth verses inclusive: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." The love of Jesus, what it is none but the loved ones know.

Love to all who love our Lord and Savior. Amen.

Our next meeting is appointed to be held with Whitefield Church, at Whitefield, Maine, beginning Friday before the second Monday in September, 1921, and continuing three days.

Z. M. BEAL, Moderator.

GEORGE R. TEDFORD, Clerk.

(Written by Elder B. F. Coulter.)

The Salisbury Association, in session with the Snow Hill Church, Worcester County, Maryland, October 20th, 21st and 22nd, 1920, to the churches and associations with which we correspond sends greeting.

DEARLY BELOVED:—The Association in addressing you this annual letter is pleased to communicate spiritual growth and manifest vitality within our midst. Spiritual growth, or growth in grace, is not only invisible in its secret vital work, and unsurpassed in the wonder of it, but its springing into manifestation sets forth the hand of God in wisdom and power far beyond the finite wisdom and power of the creatures of earth in their pride and vanity. The powers of dark-

ness combined cannot stay or hinder or mar its astonishing growth. There cannot be growth without life. That which is dead cannot grow. A growth in grace necessarily means life in Christ Jesus. In him is life eternal. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Wisdom and knowledge and understanding are the fruit of the growth within us, taking root downward in the darkness, and bearing fruit upward in the light, and the same light which gives us the knowledge of God also gives us the knowledge of our total depravity, showing us a heart that is deceitful above all things and desperately wicked. Our gracious Redeemer in teaching his disciples admonished them to "consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." As the growth in grace is a secret, hidden movement in the life of the saints of God, so is the growth in nature, an invisible action in the darkness wherein the seed is planted, not by the volition of the seed (for it must die), for the lily toileth not, neither does it spin. It springs forth into its wondrous beauty and purity out of the blackness and darkness of the earth by the power and wisdom of its Creator. So the question is asked: "Can the rush grow up without mire? can the flag grow without water?" If the lily could with feeling and sensibility look down upon the earthy substance from whence it sprang into beautiful life it would be ashamed. So

the children of God's kingdom by faith's view behold the pit of iniquity from which they emerge with shame and sorrow. The psalmist was given to consider with inspired rapture the growth in the flock of the fold of God, and said, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." The prophet Hosea also by the word of inspiration said, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." So also the prophet Malachi by the same word said, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Now, dearly beloved, let us consider our growth, as compared to nature in the handiwork of God, and remember how we grow. Not by any effort of our own, but by the hand of Him who worketh all things after the counsel of his will. Let us also take heed to the words of the apostle Peter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen."

B. F. COULTER, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

CHANGE OF ADDRESS.

ELDER W. B. MCADAMS has changed his address from Jonesboro, Texas, to 2404 Laurel St., Columbia, S. C.

ELDER J. F. BEEMAN has changed his address from Larkins, Florida, to Limona, Florida, where he expects to remain for some time.

CORRESPONDING LETTERS.

The Roxbury Association of Old School Baptists, in session with the Second Old School Baptist Church, at Roxbury, N. Y., September 15th and 16th, 1920, to the associations and churches with which we correspond sends christian greeting.

DEARLY BELOVED IN THE LORD:—
Through the kind providence and tender mercies of the covenant-keeping God our unprofitable lives have been spared to meet in an association, to which your messengers have come richly laden with tidings of great joy from the Master's storehouse, proclaiming to us the unsearchable riches of Jesus Christ, and declaring his name as the only name under heaven given among men whereby guilty sinners must be saved. Our meeting together is an evidence of that love that John speaks of where he says, "We know that we have passed from death unto life, because we love the brethren." O what a blessing it is to love and be loved by God and his chosen people.

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

When love in one delightful stream,
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Our meeting has been evidenced by this love, and has gone on without any discord, and we hope to meet your messengers another year; until then, dear brethren, farewell.

Our next session is appointed to meet with the Middletown and Andes Church, at Union Grove, Delaware County, New

York, Wednesday and Thursday following the second Sunday in September, 1921, at 10:30 o'clock, a. m.

GEORGE RUSTON, Moderator.
ARNOLD H. BELLOWS, Clerk.

The Salisbury Association, in session with the church at Snow Hill, Worcester County, Maryland, October 20th, 21st and 22nd, 1920, to the associations and churches with which we correspond send-eth love in the Lord.

VERY DEAR BRETHREN IN CHRIST JESUS THE LORD:—We are indeed truly thankful to almighty God that our lives have been spared one more year and that we have had the blessed privilege of assembling ourselves together again in an associate capacity. We have only five ordained ministers with us, but they are richly laden with the precious things pertaining to the love of God our Savior toward his people.

Our next Association is appointed to convene with the church at Salisbury, Wicomico County, Maryland, on Wednesday after the third Sunday in October, 1921, where we hope to again have the precious privilege of meeting with you.

B. F. COULTER, Moderator.
J. H. TRUITT, Clerk.
G. W. ADKINS, Ass't Clerk.

HYMN BOOKS READY.

WE now have a supply of the small cloth Hymn Books on hand, which we will mail post paid to any part of the United States or Canada for one dollar a copy. These books formerly sold for seventy-five cents per copy, but because of the big advance by the binders we are forced to charge one dollar each for them, whether sold singly or by the dozen.

MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., December 29th, 1920, Lester Francis Hastings, of Parsonsburg, Md., and Lillian Pearl Ruark, of Salisbury, Md.

OBITUARY NOTICES.

William F. Sloan was born May 8th, 1857, and died at his home, 325 South Spring St., Lexington, Ky., November 29th, 1920, in the 64th year of his age. Brother Sloan had been in declining health for the past year, and the last few weeks of his life was a great sufferer, but bore it all without murmur or complaint. He united with the old Bethel Church, Shelby County, Ky., early in the eighties, and was married to Miss Sallie Barger in the fall of 1886, I think. To them were born six children, four sons and two daughters, all of whom survive, together with the dear devoted wife. He was a devoted husband and father and genuine Baptist, faithful to the church. He had a clear mind in the Scriptures, and loved to talk on them. Many have enjoyed his writings in the SIGNS. He was very unassuming, quiet in his manner, attending to his own business. The grace of God was with him. I have been closely associated with the dear family, and their acts of kindness have greatly endeared them to me, and I deeply sympathize with them.

I was called to attend the funeral service at the home on December 1st, after which the body was laid to rest in the Lexington cemetery to await the resurrection. For the hour is coming in the which all that are in the graves shall come forth.

I inclose a short sketch of his life written by himself.

P. W. SAWIN.

I was born, like all of Adam's posterity, under the bondage of sin, yet have a good hope through the grace of God that Jesus, the only begotten Son of God, has released me from the bondage of sin. For if the Son of God make you free, ye shall be free indeed. I have faults, and do not claim to be perfect, as none of Adam's fallen sons and daughters are perfect in this time state, only as Jesus is pleased to clothe his people in the perfect robe of righteousness, which he wrought out by perfect obedience to the Father's will. I do not boast, as boasting is excluded on our part. All praise and all glory is due to our Lord and Savior Jesus Christ. He paid it all, all the debt I owe. I expect to fall asleep in Jesus in hope of a glorious resurrection, with all of the Lord's redeemed people at the sound of the great trump at the last day, when his people shall be raised immortal and incorruptible.

My dear children who are living will please have this my obituary published in the SIGNS OF THE TIMES after my death.

Nov. 30, 1916. WM. F. SLOAN.

J. K. Dennington was born October 4th, 1853, and departed this life December 18th, 1920, at 116 E. Nelson St., Denison, Texas. His suffering was of long duration of Bright's disease, which he bore with patience. He was born and reared in Clark County, Ark., and was married to Mary Jane Collum Dec. 4th, 1879. To that union seven children were born, five of whom died in infancy. Their son Frank reached the age of sixteen, departing this life July 24th, 1907. Mr. Dennington leaves a widow and Mrs. Rosa Erwin, the only surviving child, and five grandchildren to mourn their loss. He and his family emigrated to Texas about thirty years ago. He and his wife united with the Primitive Baptist Church about twenty-eight years ago, and he lived a devoted christian life until death. He was a firm believer in the doctrine of predestination, and was appointed from time to time by his local church as a representative to the New Hope Association. He was not only loved by his brethren, but was highly esteemed by all who knew him.

The remains were laid to rest in Hog Eye Cemetery, near Celeste, Texas, to await the morning of the resurrection.

Written by his son-in-law,

A. L. ERWIN.

MEMORIALS.

(Salisbury Association.)

WHEREAS, it hath pleased Almighty God to bring to an end the labors of our beloved brother, **Elder A. B. Francis**, an able minister of the gospel of Christ, by the sudden and unexpected approach of the messenger of death; and

WHEREAS, this Association deeply feels the loss of his wise and fatherly counsel and greatly misses his presence with us; be it

RESOLVED, that the following expression of sympathy be spread upon our Minutes: We sincerely, deeply and most affectionately sympathize with his relatives and friends, and with the churches he so faithfully served, who are heart-stricken at the loss we all have sustained. And be it further

RESOLVED, that a copy of this Resolution be sent to his family and to the SIGNS OF THE TIMES.

B. F. COULTER, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

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

Attie Curtis, Me., \$1.00; Mrs. Jasper Seal, Ark., 50 cents; Duncan R. Black, Canada, \$3.00; Allie G. Reid, N. C., \$1.00; E. F. Readhimer, La., \$2.00; Eliza Jones, Ill., \$2.00; Mrs. T. R. Pittman, Kans., \$1.00; Mrs. C.

M. Richardson, Va., \$2.00; Hubbell Brothers, N. Y., \$10.00; A. B. Corder, W. Va., \$1.00; Mrs. M. E. Drake, N. J., \$1.00; Wm. K. Baird, Ky., \$2.00; Mrs. Alice Wien, Cal., \$1.00; Mary Barnett, N. B., \$1.00; Mrs. Nettie Rogers, Ky., \$2.00; W. E. McGregor, Ky., \$1.00; M. A. Somers, Va., \$1.00.

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J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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, 694 E. 125th St., 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.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

The Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., FEBRUARY 1, 1921. NO. 3.

CORRESPONDENCE.

CALALLEN, Texas, Dec. 10, 1920.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—It has been my mind for some time to write a short sketch of my imperfect life, and also a little of what I hope the dear Lord has done for me. I was born July 4th, 1871, in Henry County, Tenn., and moved with my parents to Graves County, Ky., in 1873, where I grew to manhood. In July, 1889, I hope the Lord led me to see and realize that I was a vile sinner in the sight of a holy and merciful God. I was ploughing in a tobacco field, and it seemed as if some one spoke to me and said, Where will you spend eternity? I could not think why such a voice or even a thought like this should enter my mind, so I kept on ploughing and wondering why such thoughts would enter my mind. I began to try to go back over my life and find if I had done any violence or had committed any sin that would condemn any one, and found I had not been guilty of very much sin, as I thought gambling, horse-racing and drunkenness were about all that constituted sin. The burden grew worse, and I would ponder over these things until I was made to cry out, O Lord, be

merciful to me, a vile sinner. The dark clouds would gather over me thick, and I felt to be the worst sinner under the heavens. I could look on every side and see, as it were, great mountains of despair and gloom. I was made to realize that there was no perfection in the flesh. O, I could, as it seemed, see the flash of lightning, hear the awful peals of thunder, and the word “eternity.” I went on in this way for some time, and finally the Missionary Baptists built an arbor within one hundred yards of my father’s field where I was at work. Now I thought I would get some relief, therefore set about to get out of this condition. My father was a Primitive Baptist, and had no confidence in the flesh, yet he always tried to treat everybody with respect. He remarked, “Well, we will work until near their meeting time, then we will go and hear them preach.” I of course was glad, for I verily thought I would find some relief, but it seemed that my doom was sealed. From my earliest recollection I never had any confidence in what was termed “mourner’s bench.” They would preach that Jesus died equally for all men, and that all men would be saved if they would try; that Jesus made

atonement for all of Adam's posterity, but it was applied only to those who would accept; Jesus had done all he could do. Now, dear sinner, if you will only accept him you will be saved; and told them just how to accept him: by saying, Here, Lord, take me as I am, and give your heart to Jesus. Now, brethren, I had been trying this for some time, and found no relief. I pondered over my condition one night as the meeting was nearing a close. I was sitting on a block. I do not believe the darkness was any greater in Egypt than it was with me. I could hear the preacher pounding the bookboard. I was sure I was going to die, and that hell was my portion, where the false prophets and all liars have their portion, where there is gnashing of teeth. Right here is where sin revived and I died. O my God, what an awful shrieking and shaking of the dry bones. A few minutes of time all was dark, but in the twinkling of an eye, at the last trump, the voice of dear Jesus spoke: Thy sins are all forgiven. O what a glorious light shone forth at 9 o'clock in the night, with a radiant glow much brighter than the sun. I shall never forget its brightness; all was peace. Here is where I was made to see the trees clap their hands for joy, and all faces did shine as an angelic host. Now I could say with the poet:

"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."

I went on for some time rejoicing, feeling that I would never have any more trouble, but ah, to my great surprise it was not long before I began to doubt whether this was of the Lord or not. Sometimes I would think, Now you have played the fool, you have deceived everybody and made a mockery of the whole thing; so it

has been a cross all these years. I had heard many dear Old Baptists relate their travels, and thought I was no better than they. I joined the Regular Predestinarian Baptists the fourth Saturday in August, 1897, and was baptized by Elder J. P. Jenkins in the fellowship of Harmony Church, in Graves County, Ky., and then found relief. I felt as if I would have no more trouble, except such as my ever unworthiness, but to my surprise and indignation I had a dream one night that I could not get rid of. I had never read the Bible, and knew nothing of the letter of it. I dreamed I was called on to preach at a Mr. Charlton's, and used as a text Hebrews xiii. 2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I began to read, and finally found the Scripture. This gave me some trouble, but I would try to throw it off by thinking that dreams often come because of ill health. Soon I dreamed of traveling in Texas, and came to a little town, and just as I passed the town I crossed a small branch, and on my right I came to a church-house, and there were several standing about. An old man came to open the gate, and said, We are glad you have come, for we have no one to preach for us to-day. I went into the house, and they sang a hymn, and told me to go up in the stand and preach. I went up in the stand and used this Scripture as a text: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." I then awoke, and thought, O, what can all this mean? I could sleep no more that night. This rang in my ears for months. I had never

read any such Scripture, as I only had a New Testament, so I borrowed an old Bible from father and would read about as I would chance to open it until I came across the verses. I studied this over every possible way, but could not get it off my mind. I told a brother in the church, and he went and told the brethren. Nothing would satisfy them but for me to try and exercise; no kind of begging would excuse me until the church liberated me. I left that section and stayed away so as to let it die down, but when the time came I joined by letter another church of the same faith and order, and in 1909 they ordained me. I have tried in my weakness to tell of the wonderful works of God, but little do I know of his mighty works.

Dear brethren, many have been the trials and afflictions of my life. I have had the pleasure of baptizing many of the dear believing children of God. Now I am so afflicted that I cannot have the pleasure of being in active service, but I want to be ever at the feet of my brethren, humbly bowed in submission, ever contending earnestly for salvation by sovereign grace, never being guilty of limiting God's sovereign and universal rule over all worlds, creatures and things. Prior to 1880 the people of God were, it seemed, a unit on the doctrine of God's absolute and unalterable decrees, but of late it seems that some have departed from the doctrine of the predestination of all things, and substituted a limited decree, also a kind of time salvation, which they say is conditional; but according to my experience, and that of all from Abel to the present, and on to the final end, salvation is of grace. Brethren, pray for me.

Your brother in hope of life,

J. B. BOWDEN.

POCA, W. Va., January 14, 1921.

DEAR EDITORS:—While perusing my old family Bible this morning I found a letter I had written in 1916, and after looking it over have decided to send it to you for your consideration. I have never felt that my writing could be of much value to the household of faith, but have a great desire to let all who read the SIGNS know that I love them that love the Lord Jesus Christ and are glad to trust him for all things, both for time and eternity. May the God of our salvation continue to bless you with health and strength, and above all with spiritual knowledge in the future, as he has in the past. When the weather gets so I can get out I hope to get you some new subscribers for the dear old family paper, the SIGNS.

J. W. McCLANAHAN.

POCA, W. Va., Dec. 17, 1916.

DEAR BRETHREN:—This morning my mind was called to Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We often think of the way some handle this and many other Scriptures, to make it appear that an invitation is extended to the universal whole of Adam's posterity. This is not an invitation, but a command by that One having authority to say to one, Come, and he cometh, and to another, Go, and he goeth. Under the title of King he commands, and it stands fast. It seems to me the words, "all ye," will never leave a single one without this holy calling or command which the Father gave the Son. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. "Come unto me, all ye"—a definite, particular and peculiar people, sanctified (set apart) by God the Father,

preserved in Jesus Christ and called in time, called with a holy calling. "Come unto me, all ye that labor and are heavy laden." Come away from the beggarly elements of the law, which knows no mercy, has no pardoning voice for you; for by the deeds of the law there shall no flesh be justified in his sight. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Paul owns the law or schoolmaster only to bring us unto Christ. He continues by saying, But after that faith is come we are no longer under a schoolmaster, no longer under the law, having passed from law to gospel; are now subjects of gospel address. All necessary preparations for coming, hearing and looking come about by the mighty operation of the Holy Spirit; for we read in the word of truth that the preparation of the heart in man, and the answer of the tongue, is of the Lord. Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is none else. This text is also referred to by those who claim the right of choice, not realizing that they are blind to spiritual things. God has never told one that was blind to look. He first opens the blind eyes, then commands instead of invites to look upon Zion, the city of our solemnities; for there you shall see Jerusalem a quiet habitation. One thus prepared to see can truly say, Whereas I was once blind, I now see; I now see my precious Savior typified in righteous Abel and on through the law dispensation. I also see him and his church typified in the two birds. The one (Christ) slain in an earthen vessel, the other bird that was dipped in the blood of the slain bird and turned loose in the open field, to my mind is a figure of the church cleansed by the blood of Christ, who was put to death in

the flesh but quickened by the Spirit. We also see him prefigured by the scapegoat, bearing the sins of Israel into the land of forgetfulness. Many are the types, shadows and figures, all pointing to Christ and his mission in carrying out his Father's will. We hear David speaking, or rather Christ speaking through him, saying, Lo, I come; in the volume of the book it is written of me, to do thy will, O God. Look unto me and be ye saved, is a command. All ye ends of the earth, out of every kindred, nation, tongue and people. God's chosen people are the subjects of his command. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come. Whosoever will, let him take the water of life freely. The word "let" is a command. By the Holy Spirit there is obedience to the command. They shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Many say the word "let" is optional, left to one's choice, but we notice when God said, Let there be light, his command was obeyed, and there was light. Paul, in addressing the brethren at Corinth, 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.

J. W. McCLANAHAN.

POCA, W. Va., December, 1920.

DEAR EDITORS:—I trust that I may not weary you with my feeble thoughts on many portions of Scripture pertaining to the glorious theme so wonderfully advocated by yourselves and the many writers who contribute to the glorious cause of Christ and his kingdom (by rev-

elation only), being set up in the heart of his chosen people by appointment. We are often brought to remembrance of our Creator in the days of our youth, when the kingdom of God, as we have hoped, was set up in our poor hearts by appointment. The words of Jesus are, I appoint unto you a kingdom, as my Father hath appointed unto me; and when the Pharisees demanded to know when the kingdom of God should come, he answered them and 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. Daniel had the secret of the whole matter in his heart, and said, In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. No doubt this inspired man of God viewed the church the visible kingdom set up in this gospel dispensation, which none can see except by an eye of faith. To them the command is to look upon Zion, the city of our solemnities. For behold, the kingdom of God is within you; for greater is he that is in you than he that is in the world, to the breaking in pieces and consuming all Arminian kingdoms. Behold, a King (Jesus) shall reign in righteousness, to the exclusion of all false doctrines and institutions of men and devils. "For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 2, 3. The children of God being in the way, their offering is in righteousness. For Jesus is the way, the truth and the life; he is in them,

and they are in him, and he in the Father. God's chosen people, being in vital unity with the Lamb, makes their calling and election sure.

J. W. McCLANAHAN.

GENESIS II. I.

"THUS the heavens and the earth were finished, and all the host of them."

The preceding chapter tells of the creation of all that was made or created, and the above Scripture more fully sets forth the fact (truth) that nothing more should or would ever be created. The word "thus" expresses (here) ended creation; that is, the bringing into existence any new thing whatsoever, heavenly or earthly. Howbeit the heavenly was created first; that is, God chose his people in Jesus Christ before they were created in Adam; hence when Adam was created the work was finished. Since all men partake of the nature, so also do as many as were chosen by the Father before time partake of the nature (Spirit) of Christ. So in the beginning God created one man, yet it will take until the end of time to make manifest all the people created at the beginning; even so will it take until the end of time (this material world) to make manifest all those chosen in Christ before the foundation of the world. Here, to my mind, is a wonderful illustration of election. The mighty towering oaks God gave to the world, bringing forth seed after their kind, yet we see with the natural eye thousands of acorns fall from those trees on fertile ground, and no doubt by our learned botanist would be pronounced all to contain a germ, that is, tree life, yet by the power and according to the purpose of God but one in a multitude brings forth a tree. Just so it is with the people of God; multitudes (acorns) have fallen or come from Adam,

and are pronounced by the so-called preachers (botanist) to contain life (spiritual), but again by the power of and according to the purpose of God only a few contain the germ (Christ) and bring forth a tree after the similitude of the tree of life (spiritual). In creation God said, Let us make man in our image; that is, in the image of him that was to come (Christ), formed and fashioned as a man, that he (Christ) should bear the image, earthy, yet only manifesting that which was spiritual. Then if we bear the earthy we shall also bear the heavenly. How does this come? Though you have ten thousand instructors in Christ, yet have you not many fathers; for in Jesus Christ I have begotten you through the (power of God) gospel. Not of works, lest any man should boast. But contrary to the above Scriptures, we find the do and live people all around us. Brethren, if I know anything about what the Scriptures set forth, Christ and his people are inseparable, having been chosen in him before the world was, by the determinate counsel and foreknowledge of God. Though having been separated from God by transgression, still in Christ, suffered with him, crucified with him, buried with him, brought forth from the dead in him and ascended up to (God) glory in him.

Submitted in love and much weakness.

Your brother in hope of the Christ I have feebly tried to set forth,

K. C. SPINDLE.

ATLANTIC, N. C., Jan. 7, 1921.

DEAR EDITORS:—I have not been very well for the last two weeks, and to-day I have been in the house most of the day, and have been reading the SIGNS and some other things. I am pleased with the matter contained in the SIGNS. It seems to me to have the ring of our

Father's kingdom. I love to read when the reading is meat to me. When it is meat it is drink also, for the eating and the drinking go together so well that it is hard to distinguish them. Jesus Christ is our meat and our drink in this blessed kingdom. In the present slight sickness I have felt that I want to live and die in the fellowship of the church and doctrine of God our Savior. I cannot find anything else that is worth living for or dying for. It is all we can hope for here and hereafter; in it there is the fullness of the Spirit of God. He is indeed the head of the church, the church of the first-born. She is the fullness of Him that filleth all in all, and is so built on him that every member is built in him. There is no earthly house which can be so built that every piece of the material can be in the foundation, but this one is so built. Adam and Abel were no more in him, nor was John or Paul or Peter, than is each and every member of his body. If I am a child of God I am in him, and if you are children you are in him; in him to live here and in him to live on the other side of the grave. To live in him is to live forever, for he lives forever. God gives unto us eternal life, and that life is in his Son. Paul said unto one of the churches, Ye are dead, and your life is hid with Christ in God. Therefore it is sure. For this cause the christian's hope is an anchor of the soul, both sure and steadfast, and he has said, As I live, ye shall live also. None of us believe that he will ever die. He died once, to die no more; now he lives and intercedes above for those whose sins he bore. He being their attorney in that divine court the Judge is satisfied. Our Attorney says, Behold I, and the children that thou hast given me. The Judge says, Thou art all fair, my love, there is

no spot in thee. Thus our Advocate and Head presents us to the Father, not having spot, nor wrinkle, nor any such thing. All his work is acceptable to the Father, and we are received in him.

I will inclose check to continue my subscription another year. The editorial of Elder Lefferts' in the last issue is a most excellent letter, and full of the best of advice, to which all of us will do well to take heed. The Lord bless editors, publishers and readers with many rich blessings during this new year.

Your brother in hope,

L. H. HARDY.

TEHUACANA, TEXAS, Dec. 20, 1920.

DEAR EDITORS:—I will write you a few lines, thanking you for your kindness in sending me the SIGNS another year free of charge. Words fail to express my appreciation, as it is nearly all the preaching I have, for I do not get away from home much, so do not meet many Baptists to talk with. The writers of the SIGNS feed my hungry soul, often to the full, and my cup runneth over at times with rejoicing to know that there are others trusting in the same God that this old sinner is trusting in. There are times when I am reading the good communications that I feel I am directly in their company feasting on the good things prepared of our heavenly Father, and I have a desire to return thanks to the eternal God for putting it into the hearts of his servants to feed a poor, little, hobbling lamb. I would love to grasp the hand of each and every one of the writers and extend to them my love for the truth's sake. If I could write in a way to edify and feed God's little ones as I have been fed it would be a pleasure for me to do so, but it seems I travel much in the dark and can come forth only when it pleases

the eternal God to give me a little ray of light, showing me a small portion of his abounding love and mercy; then I can rejoice for awhile in the light, but darkness soon comes and shuts me in again, but I guess my dark seasons are just as needful as my bright seasons. If we were never in the dark we would not know how to appreciate the light. I will say to one and all, Write on, for you know not who you are feeding when you send out your messages of love

I will close by asking the interest of you all at the throne of God's grace, and also ask you to overlook all imperfections in this letter, for it was written by an imperfect old sinner, now past his seventy-sixth mile-board.

J. H. BOZEMAN.

SWOFFORD, Wash., Jan. 9, 1921.

BRETHREN EDITORS:—Inclosed find a money order to renew my subscription to your valuable paper, which now lacks less than twelve years of spanning a century of continuous publication. This may seem a small matter to the unthinking, but it is significant to believers, because in all this time it has never swerved from its original purpose of declaring the whole counsel of God, and of earnestly contending for the doctrine of the Bible, which always makes for peace and harmony among believers, while arousing hostility and persecution from those who would follow strange doctrines and seek to please men, which would enrich them in these days of evil and perversity. Had the SIGNS OF THE TIMES long ago hearkened to the voice of the charmers of this world it could, no doubt, have increased its subscription list, but it would have lost the support of those who believe in sound doctrine and practice. I remember that my father was a subscriber to the

SIGNS when its founder was yet alive, and when men like Elders Trott, Wm. J. Purington, E. Rittenhouse and many others of the old school were active writers and speakers. It seems sad that the hand of time should erase from our midst the lives of many of these brethren and sisters who have departed hence, but it is the will of our heavenly Father, and it is for our good and his glory. He is of one mind and none can change him. His purposes are as sure of accomplishment as if they had already transpired, but we in our weakness often find ourselves opposing the march of time, and thus admit ourselves as opposing the purposes of Omnipotence. Every day developments are only the unfolding of God's will, the manifestation of his purpose concerning men and things material. While we should bow in humble thankfulness and joyous submission to his will, we often complain and try to evade the necessary chastening, which works for our good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Yours in hope,

E. D. OVERSTREET.

HOPEWELL, N. J., Nov. 21, 1920.

DEAR ELDER KER:—I have read for the third time your editorial, "Extremes," and feel it is good. I do not remember it when published before, but am truly glad it was published now, for I thoroughly enjoyed it. I did not want to change a word, or add to or take from it. How saddening it has been, and still is to me, to have Old School Baptists so afraid of having some one not of their faith and order hear a sound, strong and extreme sermon, fearing it would hurt their feelings. It does not worry me, for it took some hard sayings, some extremes, to

open my eyes, even though I had been used to hearing Old School Baptists all my life. So if it took all that I heard from Elder Purington, which did so rasp my feelings, yet all the time I could see it was the real truth, and nothing but God's eternal truth, and would stand as long as time lasted, it might take just as much to bring some one else to repentance, and so I do not feel troubled to hear any of our ministers come out in as strong terms as language can express. I never did like rounding corners to suit the feelings of some, or to be popular with the world. I do not know why the Old School Baptists could be expected to suit the feelings and minds of those who do not believe. I do not want to hear any remarks of, or on, other denominations, for I do not think that is preaching the gospel. I am often made to think of Stephen, where he asked that his stoners be forgiven, and so with other denominations, I can but feel they cannot see the truth, and we should conclude they cannot do different if not given the power of light to see good and evil. May you continue to bring forth the true doctrine in all of its purity and strength. Yes, may you ever declare the whole truth. We all need to well consider the extremes, and be true and brave in it. Yes, fearless, with an eye single to the glory of God. I wish some time you would write an editorial on these words: The word of God is sharper than any two-edged sword, &c. Can a two-edged sword cut without hurting? or can it round the corners, or please the hearing of the unbelievers?

I hope you and yours are usually well. Sister Bonnie Chick called, and was telling about being at your annual visit. Elder Vaughn's was held the same evening, also Elder Coulter's. I hope all had

as pleasant and profitable a time as we did here. Elder Vaughn has been quite ill since, but was out to meeting yesterday and preached a good sermon. I was detained by sickness in the house.

I have not written this for publication, but wanted you to know how we felt about the "extremes." Brother Terry and I feel the same about it. Best wishes to you, and may God continue to bless you.

In love, MARY HILL TERRY.

SOUTHAMPTON, Pa., Dec. 30, 1920.

DEAR EDITORS:—May I say through the SIGNS to its readers how much I wish to thank them for their kind and appreciative letters to me about father's book, "Fragments"? Those letters have abundantly repaid me for all the burden and anxiety of getting out the book. I wanted very much to answer each one personally, but there are so many that it is impossible for me to do it. For a very long time I have felt so far away from all things spiritual, so lifeless, that I have wondered if I ever knew anything of things above the earth, but as I read these letters speaking of Jesus and his love, and the love of the brethren, my heart throbbed in response, and I wondered if I could feel stirred that way if there were no little spark of life in me, and so I could not help taking comfort. The orders I have received for the book have all been filled up to the present, and if any have not received their books please let me know at once. I have been given some money to send books to those who want them and are unable to pay for them, so if there are any who desire books and cannot pay for them, if they will let me know I will send the books as far as I can. Elder Lefferts has said I might publish the kind letter he wrote to me.

With love to all the household of faith,
your unworthy sister,

MILDRED DURAND GORDY.

LEESBURG, Va., Oct. 5, 1920.

DEAR SISTER MILDRED:—I was glad to get yesterday a copy of your father's book just received from the publishers. You are to be congratulated on this splendid achievement. The book is of convenient size and clear type, a joy to handle and to read. It is a fitting memorial to your dear parents, really spiritual literature. I hope you will receive orders for all the copies you have, and that the brethren everywhere may so perceive the book's undoubted merits that a second edition will be necessary to fill the demand.

Yours in christian fellowship,

H. H. LEFFERTS.

POETRY.

THE WATCH-TOWERS OF ZION.

GOD of all power, and wisdom, and glory,
Pray place on the watch-towers of Zion so high,
Men filled with thy message in song and in story,
From the fountain of Grace our needs to supply.
Men filled with thy charity, love and devotion,
Who forget not the beam which is in their own eye,
Who refuse o'er a mole-hill to stir up commotion,
Who forgive those in error and give sigh for sigh.
Who preach that alone by grace is salvation,
Through faith, which is truly the free gift of God;
That those who receive it pass through tribulation,
In the path which the fierce lion's whelps ne'er
have trod.
May they lead thy dear flock beside the still water,
And preach Jesus Christ and him crucified;
That we're only as clay in the hands of the potter,
And that to redeem us our Savior has died.
Thus keep us from strife and needless contention;
May we ne'er try to pry 'twixt the leaves which are
sealed
Concerning thy myst'ries which cause this dissension.
O grant it, dear Lord, that these sores may be
healed.

ALFRED E. TITUS.

TRENTON, N. J.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

FELLOWSHIP between the children of God is of two kinds. There is church fellowship and there is christian fellowship. Church fellowship exists between members of the church; that is, between baptized believers of the same faith and order. Christian fellowship is wider, and exists between all who are believers in Christ, whether baptized or not. Fellowship is always between equals. It cannot exist between individuals of different standing or of different experience or condition. There must be equality of condition in order for there to be true fellowship. For instance, fellowship cannot exist between an unbeliever and a believer, because there is a difference of condition between the two which cannot be bridged. Further, there cannot be church fellowship existing between one who has been baptized and is obedient to the ordinances of Christ and one who, though a believer, has never been brought into subjection to his brethren. Here, too, is a difference in condition, and while there may be, and truly is, christian fellowship existing in this last instance, there cannot be church fellowship. This matter of fellowship does not come and go according to our will; it is a fruit of the Holy Spirit, and not to be controlled by the human will. When one has ever

had real fellowship for another it cannot be forfeited. To make our meaning clearer: if one is a member of the church and becomes guilty of some breach of church order, it may become necessary to set that one aside from the fellowship of the church, but if that one has ever been in the hearts and affections of the church he will still be loved, and for him there will still be christian fellowship, even though he be cut off from partaking of the privileges and ordinances of the church. Thinking of the church as the spiritual mother of us all, fellowship is the great, brooding, yearning mother-heart that watches over all her children. If they stray from the fold fellowship goes after them, seeking to reclaim them. If they behave themselves unseemly, fellowship seeks their correction, not their destruction. Mother-love is one of the most beautiful things in all nature. How insistently a mother will cling to an erring child, how longingly goes out her heart after the wanderer, earnestly desiring that he may realize his wrong and come back to her feet for forgiveness. If spiritual things transcend the natural (and we all believe they do), then how patiently and prayerfully should the fellowship of the church go out after that one who, pursuing wrong, seems blinded to his course. The fellowship of the brethren will long and gently labor with that one to endeavor to show him his wrong; they will pray the Lord to grant him repentance, that thus he may be saved to the church, and not be cast off from it. Exclusion is an ugly word. The church should not have much use for it. It is never to be employed except as a very last resort to keep the house clean after all efforts at reclamation have availed nothing. The whole purpose of Christ and his gospel is to save, not to

destroy. Christ himself sought the lost sheep to restore them to the fold. He himself says he came not to destroy the world, but that the world through him might be saved. No one ever loved the sinner more, or ever served the welfare of sinners more whole-heartedly than the blessed Jesus. He bared his back to the scourgers for sinners, he even gave his cheeks to the spittle of his enemies, that sinners through him should be cleansed from sin, raised from the dead and restored to the glory of the Father which they had with him before the world began. The gospel which Jesus sent his apostles to preach is filled with love and mercy and patience and long-suffering to poor, erring creatures. By no means did the disciples have the patience with men which Jesus himself had. The disciples rebuked mothers for bringing children to Jesus that he might lay his hands on them. But Jesus quickly showed them their shortness of sight when he said to them, "Of such is the kingdom of heaven." Again, when the disciples came across a man who was healing in Christ's name they asked Jesus to command the man to stop it. Jesus, however, told them to let the man alone, that he who is not against us is for us. Thus we shall never while in the flesh be able to comprehend the great heart of Jesus. His love is high enough, deep enough, wide enough, to embrace sinners of every class and condition. Where once he bestows his love he loves unto the end. He never casts away. He does reprove our backslidings, corrects our ignorance, instructs us in righteousness and rebukes our sins. He chastens his children with his fatherly chastisements, but never with the rod of wrath or condemnation. Following out the great principle of the gospel of Jesus, which owes its vitality to the eternal love of God and his inexhaustible grace, what

use can the church have for exclusion? Certainly it is so harsh, and an instrument of such severe discipline, that never should it be employed by any church until every shred of patience has been utterly worn out in seeking the restoration of the erring. If ever we need the mother-love of the church it is when we are weak and easily yielding to wrong. Should the brethren desert us in that cruel time of our deepest need, where then is the evidence that Christ is in their midst? By all we have said we do not mean to imply that the church should be slack in keeping its house clean, that it should cease to administer the discipline of the church to its members as laid down by inspiration. Of course all this must be done, but very many times churches are too quick to condemn a brother for a fault, without due examination into the matter; too quick to exclude without first laboring with the sinner and seeking to reclaim him or to save him to the church. Fellowship is a precious thing. It is not to be tossed about like a rubber ball, as though it were something to be treated with lightness and insincerity, yet at times we talk of fellowship, and about taking it away from this one or that one, as though it were something that we could handle, like sugar or some other commodity. The Spirit of Christ can alone give us spiritual fellowship for another, and when so given cannot be taken away. It has been our privilege to have this fellowship with the Lord's people, and we feel that no matter what they might do to us we could not cease to love them. It would be a shame could we not have like confidence that no matter what we might do the fellowship of God's people would still be ours. Nor does such confidence in the fellowship of the church encourage us to want to do wrong. No, but rather spurs us to maintain a good

behavior, that we may, in some slight measure at least, be worthy of their love and fellowship. Salvation is ministered through the fellowship of the brethren to each member of the church. Many things which one might do if one were not in the church one does refrain from doing because he fears to offend the brethren. This fear is not because one fears exclusion, but fears to hurt the feelings of those one loves. The more we reflect upon what fellowship means the more should we exercise great care and long-suffering in dealing with transgressions against the order of the church. Too much patience there cannot possibly be, but too much haste there certainly often is. As to what is the order of the church our people are not unanimous. Various constructions are put upon certain passages of the New Testament, which leads to variations in church order throughout the country. In view of this variation, whenever any one church is considering a matter of discipline or order, it is well to get the mind of the whole church before taking any radical action; not simply to be guided by the pastor, who is but a man and may err as easily as any, nor simply to be guided by a section of the church, but labor to get the minds and counsel of the whole church, and then in the light of such counsel proceed to act. Part of a church might not see any given matter in its right light, but the whole church, if left to act with perfect freedom, and without any coercion whatever, will seldom decide any matter wrongly. The Catholics have unbounded confidence in the infallibility of the Pope. We have no confidence in any man, but we do have confidence in the infallibility of the whole church, for the mind of the whole church is Christ himself. He never errs.

L.

OBITUARY NOTICES.

Willis Johnson, our brother in Christ, passed away from this earthly life October 30th, 1920, at the home of his mother, near Manassas, Va. He was the son of Deacon George Johnson, of the Bethlehem Church, and of sister Hannah L. Johnson. Brother Willis was born July 29th, 1875. He was baptized into membership with Bethlehem Church by Elder C. W. Vaughn in August, 1914. For many years he was much afflicted in body, and it was a great cross to him, but he bore it patiently. The grace of God was sufficient for him, and his hope of salvation in Christ was surely an anchor of his soul. He was buried by the side of his beloved father in the cemetery at Manassas.

ALSO,

Mrs. Hannah L. Johnson, our dear sister in Christ, departed this life at the home of her daughter, Mrs. Minnie Harrell, near Manassas, Va., January 14th, 1921. She was the widow of Deacon George Johnson, who died in 1914. Sister Johnson was the daughter of Thomas K. and Louvisa Lamb, and was born August 1st, 1838. She has two brothers living: Lucien Lamb, of Albany, N. Y., and Thomas Lamb, of Michigan. She was first married to Luther C. Lindsley, who was a soldier in the Confederate Army during the Civil War, and was killed at the battle of Fisher's Hill. By this marriage there was one son, who is now dead, but who is survived by two children: Mrs. Virginia Hoxton, of Washington, D. C., and Luther C. Lindsley, at Cornell University, N. Y. Her second husband was brother George Johnson, to whom she was married in 1868, he also having been a soldier in the Confederate Army. To them were born five children, as follows: R. Lee Johnson, Mrs. Minnie Harrell and Ralph B. Johnson, of Manassas, Mrs. Maude Hutchison, near Aldie, Va., and brother Willis Johnson, deceased. There are also eight grandchildren living of this second marriage. Sister Johnson was baptized into the Bethlehem Church by the late Elder J. N. Badger, in May, 1888. Deacon George Johnson had been the clerk of the Bethlehem Church, but after his death this duty devolved upon his wife. Words cannot express the loss which the death of these two has brought upon the Bethlehem Church. Still we know the Lord reigns, and we know further that his will is being done both in the church on earth and in the church in heaven. The Lord is the keeper of the church and the builder of the holy temple. Without him the watchman waketh in vain and all our labors are naught. Nevertheless, our hearts are filled with sorrow for dear old Bethlehem. The cause of truth there now seems to sorely languish, but the Lord is able to revive it, and only he can. Ever since the death of brother George Johnson it seemed to be the one desire of sister Johnson's heart that the Lord might spare her life to outlive

the afflicted son, our brother Willis, so that she might care for him. The Lord heard her prayer and she did outlive him. After brother Willis was laid away a few months ago sister Johnson then began noticeably to decline rapidly. She felt that her work was done, and that there was nothing further for which to live.

The funeral services were conducted by the writer in the Old School Baptist meetinghouse at Manassas, interment being by the side of her loved ones in Manassas Cemetery.

ALSO,

Addison G. McKimmy, our brother in Christ and a member of the New Valley Church, Loudoun County, Va., passed away from this earthly life January 6th, 1921, at his home in the vicinity of Lucketts, Va. He was born December 23rd, 1849, the son of the late John and Sarah McKimmy, and was one of five children. His twin sister, Mrs. J. W. Shry, and his brother, Frank McKimmy, both living near Lucketts, survive him. His brother, W. F. McKimmy, and his sister, Mrs. Mollie Shoemaker, both of whom were members of the New Valley Church, died a few years ago. Brother McKimmy first married Miss Alice McGavick, who lived but a short time and died in 1882. In 1899 he was married to Miss Rosalie Apple, who survives him. To that union was born one daughter, Mrs. Raymond Carnes, of near Washington, D. C., who also survives her father. Brother McKimmy was baptized by the writer Sunday, June 15th, 1919. He had been an attendant at Old Baptist meetings for years, and for a long period believed no other doctrine than that of the unlimited sovereignty of God and salvation by grace alone through Christ the Lord. He was one who truly fed on the word, and hated to miss a single meeting; was always in his place among his brethren, esteemed others better than himself, had no confidence in the flesh, rejoiced in his Savior. His death was due to an internal cancer, and he knew perfectly what ailed him, knew that nothing could be done for him and that the end was inevitably near. With all this, however, he was undaunted, and approached the grave sustained and soothed by an unflinching trust in his Redeemer. He talked of death as though it were a pleasant journey he was soon to take. Truly it could be said that for him death had lost its sting and the grave its victory. He was buried in the Union Cemetery at Lovettsville, and at his funeral we used the subject discoursed upon by Paul in the fifteenth chapter of 1st Corinthians, for we felt that certainly if there is comfort in any theme at such times it must be in the glorious doctrine of the resurrection of the dead through Christ Jesus our Lord.

ALSO,

Mrs. Miriam Mellott, our sister in Christ, departed this earthly life January 9th, 1921, at the home of her son, Deacon Jefferson C. Mellott, near Needmore,

Fulton Co., Pa. She was born April 17th, 1832, the daughter of William and Mary Hess. She was married to Dennis Mellott November 11th, 1849, and he died January 28th, 1899. To them were born thirteen children, six of whom, four daughters and two sons, are still living: Mrs. Sarah Hollinshed, of Greencastle, Pa.; Mrs. Tabitha Trnex, of Breezewood, Pa.; Mrs. Elizabeth Tate, of Curwensville, Pa.; Mrs. Ella Walters, of Altoona, Pa.; brother Marcus Mellott and brother Jefferson Mellott, of Needmore, Pa. There are living eighteen grandchildren, thirty great-grandchildren and two great-great-grandchildren. Sister Mellott was a member of the Fairview Old School Baptist Church at Needmore, having been baptized many years ago by Elder Joseph Correll. For more than twenty years this mother in Israel had made her home with her son, brother Jefferson Mellott, and no care was spared by her children in doing all possible for her comfort and well-being as long as she lived. It was always beautiful to witness the devotion and tenderness of every member of her family to their mother. As long as she had a home of her own it was always open for the entertainment of the Old Baptists, and many who read this notice will doubtless remember pleasant seasons spent beneath her hospitable roof. She was truly one who rejoiced in Christ Jesus and had no confidence in the flesh, always maintained good works.

The funeral services were conducted by the writer in the Sideling Hill meetinghouse; burial in the cemetery there. Text used was Revelation xiv. 13.

L.

Mrs. A. E. Bowers was born in Alabama in 1849, and departed this life May 16th, 1920, near Fairfield, Freestone Co., Texas, aged 71 years. She was the youngest daughter of Reuben and Polly Chancellor. Her father and mother moved from Alabama and settled in Freestone County, Texas, in the pioneer days of this country, where she grew to womanhood and lived at the old homestead until her death. She was the wife of Elder I. W. Bowers, they having lived together some twenty-five years. When a girl she joined the Missionary people, but in after years became dissatisfied with their doctrine and practice, and was honestly and truly drawn to the Old Baptist Church and attended their meetings regularly as long as her health would permit, yet she could never make up her mind to join them, feeling too unworthy and unfit to be among such good people as she felt the Old Baptists to be. She attended the home church of Elder Bowers' faithfully, always taking a warm interest at all the meeting days of the church, preparing for the comfort and entertainment of the brethren, and delighted to see them come. From her youth she was a very delicate person. When she fell sick three doctors were summoned to her bedside, and after an examination her disease was pronounced

dropsy. Various remedies were applied, but to no effect, and therefore necessitated the use of the tapping needle twenty different times, causing intense suffering, yet she endured all these critical operations without a murmur, bearing all with christian fortitude and resignation to the divine will. She had no children. A few nights before her death she awoke her husband and asked him to stir up the fire, which he did, and carried her to a chair, as she wanted to talk to him. She began by telling the exercise of her mind, relating a precious hope in the Savior of poor lost sinners, saying she had a great Savior and was not afraid to die. Her only grief was for his lonely condition when she was gone. He replied that he had rather hear her talk of her blessed hope of a future reality of rest beyond the grave than to have all the riches of this sin-cursed world. Soon afterward she calmly fell asleep in Jesus, passing through the ordeal of death without a struggle, and as death came a halo of glory rested upon her countenance. Thus another jewel has passed into the heaven of eternal rest, freed from the turbid waves of sin and sorrow. Sister Bowers' mild and unassuming manner endeared her to all the community.

Interment took place in the family cemetery at Union church-house, where Elder Bowers preached and served as pastor for many years. As there was no Old Baptist minister near, brother Bowers called upon a minister of the New School to officiate at the grave, who gave a brief but impressive talk.

Now, dear brother, your dear companion is gone from the evil to come, to awake with the likeness of her dear Savior on the great resurrection morn. You are familiar with the precious promises of the gospel. Go on in duty and preach the glad tidings of great joy to comfort and edify the poor afflicted saints of God, and when the summons comes may you receive a crown of life that fadeth not away. Farewell until we meet again.

Written by request.

ASA HOWARD.

Rebecca J. Byrd, my dear mother, was born August 1st, 1859, and departed this life August 22nd, 1920, death being due to a complication of diseases, developing at last into a severe case of Bright's disease. Her age at the time of her death was 61 years and 21 days. Mother had been in very poor health for a number of years, and since the tragic death of her dear companion, C. Jacob Byrd, two years ago, had been fast going into decline. She was the daughter of John R. and Othelia Duncan, both deceased. She leaves to mourn their loss three daughters: May, Ira and the writer; one granddaughter, Lucille Pilchard; one sister, Mrs. I. F. Holland, and four brothers: Meshack, Samuel, William and Letcher Duncan, be-

sides a large number of friends. Mother was a consistent member of the Old School Baptist Church at Messongoes, Va., having been baptized in the early part of her life by Elder T. M. Poulson. She was a firm believer in the doctrine advocated by them, and was always present at her meetings unless sickness or some other dire circumstance prevented. She was a typical christian woman, a good mother, a devoted wife and a kind neighbor. She felt when she was bereft of her companion that it was more than she could bear, but said she was only living for her children. Her disposition was to take life seriously, and during the past thirteen years had had many trials to pass through, but she never lost sight of the blessed Redeemer, who is able to comfort at all times. She often made mention of the fact that she was sorry she could not at all times feel submissive to his will.

Funeral services took place at her late home in Pocomoke City, conducted by her pastor, Elder J. C. Mellott. Interment was made in the Greenwood Cemetery, by the side of our father.

May the Lord give the afflicted ones a place to rest in his bosom, is the prayer of her daughter.

GEORGIA BYRD NORTHAM.

[We were well acquainted with sister Byrd, and knew her to be faithful in all the walks of life; have visited her home and been kindly entertained by her and brother Byrd. She was a genuine Old School Baptist, loved and respected by all who knew her. We deeply sympathize with the children.—K.]

Sara M. Post, wife of Edward Post, was born April 15th, 1872, and died at her late home in Kingston, N. Y., October 30th, 1920. Her maiden name was Winchell. Of her immediate family she is survived by her husband, daughter, father, three sisters and two brothers. Mrs. Post was a firm believer in the doctrine of salvation by grace, and her fellowship was with all who "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Her name does not appear upon any of our church books, but we are comforted in believing that her name is written in heaven, in the book of life—the church of the firstborn. She loved that afflicted and poor people who trust in the name of the Lord, spoke their language, followed after them, and though feeling unworthy of a name with them they were her people and their God her God, and in the fellowship of like faith and hope she "served the Lord with fear, and rejoiced with trembling." She was highly esteemed and loved by all who knew her, and her departure is a sore bereavement. May the Lord graciously comfort them that mourn, and reconcile us all to his will in all things.

JOHN McCONNELL.

MEMORIALS.

GOD in his just and holy sight has taken unto himself our dearly beloved brother, **J. W. Carter**, of Covina, Calif. We mourn brother Carter, not only as a dearly beloved brother, but as one who in times past had been useful and helpful to us. He was good to advise, and his advice always proved wise and judicious. He was active in the organization of Little Flock Church, and the Articles of Faith were drafted by him and were adopted without change. The article, "We believe God controls all events for his elect's sake," expresses his views on this important question, and needs no explanation to know the meaning. Yes, we mourn him.

Little Flock Predestinarian Baptist Church of Southern California.

OLIVER P. SPEIRS, Church Clerk.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE 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, 694 E. 125th St., 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

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

CANON CITY, Colo., January 7, 1921.

DEAR EDITORS:—I inclose a letter written by brother L. E. Thompson, of Lamar, Colo. I would like to share it with the brethren and sisters who read our dear paper. I love the SIGNS, and much enjoy the many good communications in it.

Yours in hope,

SARAH V. CURRY.

EAST VAUGHN, N. Mex., July 5, 1920.

DEAR SISTER CURRY:—Your good letter was received by the church, and was accepted as words “fitly spoken.” I volunteered to answer it, as I wanted to write you. I do not know that I can comfort you, but if the Holy Spirit leads my mind then I will comfort you to that degree. I am here at our sheep ranch for a week or two, and how lovely the country looks, grass and flowers everywhere, the lakes full of water and the sheep so contented. Over at the shearing plant last week, where they were shearing two thousand per day and slaughtering several each day for meat for the men, this Scripture was forcibly impressed

upon my mind: “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” Among all those slaughtered and shorn not a sound was heard, and I thought how appropriate the comparison, and how well our God knows how to impress his teachings upon the hearts of those to whom he has imputed the righteousness of his dear Son. He uses sheep in the Scriptures to represent his people more often than all other representative terms combined, and often calls his ministering servants shepherds of his sheep. While sheep of the same breed all look alike to most people, yet we have one shepherd (a Frenchman) who can pick any one of his sheep out of a band of two thousand as easily as we could pick a person we know out of that many. That is a very unusual gift; not one in thousands who are with sheep all their lives can do it, and the singular thing about it is, he is by far the best shepherd we have; his flock is always the fattest, and there is a rivalry between them, but good naturedly. He goes before his flock and they follow him and are not afraid; when he breaks out in singing his French songs they look up at him and

listen, then go on eating again. There are many snake-bitten, but he is always on the lookout, and doctors them as best he can and saves many of them, as he finds them in time, and does not wait until they are sick and lag behind. When one dies, he shows he has lost something he cared for. In the winter time he has a few lambs that are not so fat as the others; these he feeds bread out of his hand every day, as those that were snake-bitten in the summer get thin, but by the next spring he is very proud of his "pets." When we class up the flocks in the spring and fall some of his sheep get in other flocks, and they act strange for some time, but after awhile they "forget" him, and do like those they are with. That shepherd has never had a "cut off" that I know of; all others have, and the wolves catch them and scatter them all over the country.

I am wondering if this is tiresome to you. I hope not. My experience and observation in handling sheep continuously since August, 1885, have taught me many wonderful and beautiful lessons, which I could have learned in no other way. My meditations are sweetest when I am on the sheep ranch (next to the church). My God has opened my understanding more when on the sheep ranch. It has been and is there that my heart is full of thanksgiving and praise, if indeed I ever praise him. It was with the sheep he taught me to pray, and instructed me in so many ways, and made me feel submissive to his will. There I first realized the office and finished work of the great Shepherd of the sheep of his pasture; how he goes before his sheep and calls them by name and leads them out and brings them to the fold; how he knows them every one, and they know his voice and follow him, and a stranger they will

not follow, because they know not the voice of a stranger; how they love him because he first loved them, and has taught them all that they know and made them feel safe in his care, and to know that there is no other like him, who will leave the ninety and nine and go after the one that needs his care most because of sickness or distress. The great Physician carries it in his loving arms, doctors it and feeds it with proper food until it becomes strong again. What wondrous love is this, O my soul! I am not done with the beautiful picture, for the great Shepherd has done more for his sheep: he has provided a fold for his sheep (the church), and ordains, by setting apart, under-shepherds to feed his sheep with food that he always provides, and not man. They are taught of him to divide the word of truth, and rightly divide it, so they can relish it and feed upon it; and they also should feed the little lambs beside the Shepherd's tent, and tell them of him, and not drive them away and lie down and go to sleep and then wonder why the sick ones do not get well and fat and love him. They must be tenderly cared for; they always respond to such treatment, otherwise the type would not apply, and God made a mistake; but he made no mistake when he likened his people to sheep and lambs, and his Son as their great Redeemer and everlasting Keeper, both in time and eternity. Neither did he make a mistake when he likened his preachers and pastors to under-shepherds here in time, to take the care of his flock, or oversight of it, not for wages (filthy lucre), but of a ready mind and for love of the flock, meekly doing the very best they can, spending and being spent, toiling and laboring under all conditions, sometimes abounding and sometimes abased; when the

flock rejoices they rejoice with them; when any are distressed they "burn" with them; when any are sick they visit them; when any mourn they mourn. They have a hard lot at times, but Paul counted it all joy, that he might win Christ; that is, have his approval of, Well done, thou good and faithful servant. They have the satisfaction of knowing that after a few short days more they can say, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up in heaven for me a crown of righteousness, when they shall enter into the joys of the Lord, there to dwell with him with joy unspeakable and praise beyond our realization while here in time. Bless his holy name, I do not know why he pointed the "golden scepter" at me in acceptance, for I am nothing to be desired, and only by the grace of God am I what I am—a beggar before his throne of mercy, always asking, and nothing to give but a broken and contrite heart, and sometimes a little weak praise, and he causes that, and puts it in my heart; sometimes a lisping prayer, and he indites that. Sometimes I hope I do give a cup of cold water in his name, but the cup is his, and the water is his, and he prompted the desire in me to give it, so I cannot find one thing in me to merit my blessings here in the world, nor anything to fit me for a glorious, pure, perfect state after this life, yet some way I do hope to have just that; for I know that if the righteousness of Christ was imputed to me it is because my sin was imputed to him, and his righteousness was sufficient to atone for the sins of every one for whom he died, and their names were written in the Lamb's book of life from the foundation of the world, and though I am the chief of sinners, it took just as much righteousness to save

me as the best person that ever lived, and no more, for our God is no respecter of persons, and all who call upon his name through Christ shall be saved, the thief on the cross, the murderer David and the good and kind person; all three classes and all other classes of sinners are saved through the atoning blood of the pure, sinless, righteous Mediator between God and men, the man Christ Jesus, who loved his sheep so well that he laid down his life for them, for without the shedding of blood there is no remission of sins; and as the life is in the blood, so the shedding of it took his life, and death ensued, and his people were all baptized into his death. But he had power to take it again, so all who died in him live with him. When his spirit left his body it returned to God who gave it; that being eternal, it could not cease; when it came back to the body it took it again, not a spirit, but a spiritual body. So also his people are given spiritual life while here in the world and in these sinful bodies; when they are parted from that life it, too, goes back to God who gave it, and when that spiritual life comes to the body it, too, will be raised a spiritual body, and will go where Christ, their forerunner, has gone, and so shall they ever be with the Lord.

At our last meeting my wife and I went on Saturday. She had to go back home that evening, but seemed to want to go. To my great surprise and joy she offered herself to the church, dating her hope back about twenty-five years. She said she felt like one of the little foxes that Elder Perdue talked about in his preaching and warned against, because she was so afraid she did not believe all that the Baptists do; that was the last prop she had, and she could not lean on it any longer. She had been greatly

troubled for years, and laid plans to join an organization called Presbyterian Church by some, but when she was ready it seems they were not, and gave no invitation. She took that as a sign not to try further. She was still greatly troubled after she joined, for fear she had done wrong (a mighty good sign). She told me the next morning (she cried about all night) that all she could do was to keep praying. I told her that was a good state to be in, for God only can bind up the broken-hearted. I had to leave her the next day, but O, dear sister, I am not worrying, for God, our God, is her Husband, Friend and Keeper. So another blessing is added unto me, and I have already had more from Him than any undeserving mortal ever had. I wish I could be more thankful. Some sweet day I will be so I shall praise him and never cease, I hope.

Pardon this long letter. I seldom write much, but my heart is filled to overflowing. Write again when you have a mind to. May God's richest blessings continue to be yours, and may his presence be your comfort and sustain you through every trial until he takes you home.

With christian love and fellowship,
L. E. THOMPSON.

MONROE, Ga., Jan. 13, 1921.

DEAR EDITORS:—For some time my desire has been to write a few lines to the SIGNS by way of expressing my belief in the truth I believe is being set forth in its columns. I do believe I feel thankful to the Lord that he has given me a heart to understand and feed upon the things I believe his true followers place before his people each time the SIGNS comes to us. If it be truth, and I feel assured that it is, how wonderful to have the hope that it is food, life to one, to one even as I.

Just a few moments ago I opened the Bible at these words: "And Laban said unto him [Jacob], I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." Some way I have felt to have some fellowship for Laban. I recalled Jesus spoke of his disciples as his mother and his brethren. Then the church is in one sense his bride, his mother and his brethren. Laban was the brother of Jacob's mother, and since Jacob is a representative character I feel that he could in like manner as the Savior say, These are my mother and my brethren. What a wonderful thing it was to the poor, weak, fearful followers of the dear Master to hear him say, These are my brethren. How they must have felt to say with poor Laban, Tarry: for I have learned by experience that the Lord hath blessed me for thy sake. How often have I felt that if I am his, if I can claim the precious relation of brother, he the Elder Brother, if indeed I can feel that I have his seed within this vile heart of mine, if the precious promise I felt the "hidden man of the heart" granted to me years ago: Fear not, I am with you always, is indeed true, then how surely do I feel with Laban to say, Tarry: for I have learned by experience that the Lord hath blessed me for thy sake. What a pitiful cry of weak, sinful flesh: "Tarry." How we long to hold him, to keep him with us. If we are truly his he indeed does not leave us, yet when we feel destitute, see our poverty without him, realize what "Christ in you" really means to a poor sinner, then we are made to fear lest he forsake us and leave us poor indeed. Then it is that we cry out with poor old Laban, Tarry: for I have learned by experience that the Lord hath blessed me for thy sake. We remember how vile

and poor we were before he came to us (as we hope). We know all that we have is ours for his sake. Without him we can do nothing, we are nothing, and are destitute, having nothing. How we hope, pray, that he may hear our cry and "tarry." What great peace, joy, love, rest, fills our souls when we are given to hear with poor old Laban, "I will again feed and keep thy flock," and truly it is a joy when we can feel that the witness is between us, "Mizpah * * * The Lord watch between me and thee, when we are absent one from another." For with Paul, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." Blessed thought indeed, that Jacob tarried with Laban until he had been given all the goods of Laban. Truly it was God's purpose. Was not Rachel Laban's daughter? Were not the wealth and possessions of her father's house hers by right? Rachel and Jacob were of the same family. Then how right it seemed that Jacob should labor in the works of his bride's father until all the riches of her father's house be hers, and however much Laban rebelled in his heart when he heard the voice of the Lord he knew it was well, well that Jacob should go now. Joseph had been born, and he was the rightful heir to all the inheritance of Laban's house, increased by the labor of his father, Jacob. Jacob must go now into the country, where Joseph may be about his father's business in the land of Canaan, the promised land from God to Abraham, Isaac and Jacob, and on the journey to this promised land is Jacob made to cry out, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy

servant: for with my staff I passed over this Jordan; and now I am become two bands." But, merciful God, thou hast preserved both bands. His hand keeps the one band, his Spirit guides and protects the other. What a wonderful thing to feel assured that God rules. Not a sparrow falls to the ground without the Father. I am glad he has given me to feel that all things are in his hands. Whatever he saved, whatever the salvation, we know it was by his almighty power. I love to think of him as having all power in heaven and earth. I love to feel that if I am saved from any sin, saved from any error, saved from any affliction, saved from any harm, it is alone by the power of his amazing grace, his love and mercy toward the works of his hand and the fruit of his Spirit, for with my whole heart do I feel to say with Job, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." He did both, and for his own purpose and glory. He rules all. Glory and honor to his matchless name forever.

In hope of life eternal,

ELLA BARFIELD JONES.

MACOMB, Ill., Dec., 1920.

DEAR BRETHREN EDITORS:—As I am sending my remittance for the SIGNS, I have a desire to write a few lines for its columns, but I am so conscious of my weakness and inability that I feel to hesitate while attempting to write a word worthy a place in our dear paper, or for the perusal of my dear brethren and sisters. I have taken the SIGNS for thirty-five years, and have tried, in fear and trembling, to pen a few lines about once a year, adding my feeble testimony to the cause and to the doctrine it sets forth, and express my appreciation of the dear precious editorials and letters of the

correspondents, which have been of much comfort and encouragement to me. I know not how I could do without them. O, you do not know how much pleasure and satisfaction the SIGNS is to one like myself, who is almost entirely deprived of hearing gospel preaching. There is no Old School Baptist meeting near me, and very few within miles of me who know the truth as we believe it. It has been over a year since I heard a discourse or met with the brethren in church capacity, and O how I miss the assemblies of the saints, miss the grasp of their hands in fellowship, miss their kind and cheering words of welcome, miss the dear songs of praise, and so long for a crumb from the Master's table. How I long for the courts of Zion. In times past it was my greatest enjoyment to go to meeting, and "I was glad when they said unto me, Let us go into the house of the Lord." My health has been poor for the last two years and I have been close home, and therefore the SIGNS is more highly prized. None but those so situated can appreciate the loneliness which comes of being deprived of the inestimable privilege of meeting together, and how highly favored are those who are thus blessed. May they not forsake the assembling of themselves together, for where there are only two or three gathered together in his name he will be with them. It matters not how small the number, if they only meet in the name of Christ. I often feel as one alone in a desert land. My hope grows very dim, my faith seems so small, that I think I surely must fall by the way, yet I know that God still reigns. He knoweth them that are his. He will not leave nor forsake one for whom Christ died, and if I am one of that happy number how blest am I, he will keep me safe to the end. But am I one of those highly

favored ones? I am so sinful, so unworthy, that I can scarcely claim a hope. How can I be a child of grace when I am so far from what I ought to be? I know that in my flesh dwells no good thing, and sin is mixed with all I do, so if I am saved it is through grace. "Grace all the work shall crown through everlasting days."

I have neglected answering some precious letters, among them being one from Elder P. W. Sawin, of Kentucky, and sisters Bonnie Chick and Florence Pultz. I hope they will not think they were not appreciated, for O they were, but I have been so very nervous that I have written but little for over a year. These letters are a great comfort to me, and I hope they and many others will still continue to write for the SIGNS. I am very thankful that the SIGNS is prospering, and pray God's blessings upon it, and upon Elders Ker and Lefferts, and may they long be spared to the comfort of God's people. I am glad to see that the brethren of late are writing more often on the subject of the resurrection. This is a soul-cheering theme, and one of great comfort to the saints while journeying here below. It is as plainly taught as any point of doctrine of the Scriptures. Almost the entire fifteenth chapter of first Corinthians is taken up in explaining this precious truth, and also many other portions of the holy Scriptures. Paul says, "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is your preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." Paul says in another place, in speaking on this subject, Comfort one another with these words. Yes, the body that here is full of sin, suffering and death will in the resurrection be raised a spiritual body, be changed

and made like unto the glorious body of our Lord Jesus Christ. This is a great mystery, we do not understand it all; neither do we understand all about election, predestination, God's love to poor sinners, that he loved them when they were dead in trespasses and sins, yet enough is revealed to the saints to cause them to love these blessed truths. So with the resurrection, we do not know it all, it is too deep for finite minds, yet we love this glorious theme. It is the very culmination of the christian's hope that when Christ shall come again he will raise the dead and they shall evermore dwell with him and be satisfied. May he bless and sustain each and every one for his name's sake.

With love to all the household of faith,
I am your most unworthy sister,
SARAH E. RUNKLE.

LAURELVILLE, Ohio, Dec. 17, 1920.

DEAR EDITORS:—I am happy to inclose a check and the name of a new subscriber, brother Gale Hanover, Ashville, Ohio. Brother Gale is a grandson of the late Elder L. B. Hanover, and a son of the late Elder J. C. Hanover, both of whom were subscribers to the SIGNS, and a son-in-law of the late Elder Robert W. Peters, who was also a subscriber to the SIGNS. Notice the expression "subscriber to." Brother Gale has been liberated to speak in the great Name, and we feel that he undoubtedly gives evidence of the divine origin of his commission. One of our prayers we have breathed to the God of Israel for these several years is answered, namely: that he would send or raise up a preacher in this section of his heritage. We have great cause to rejoice and bless his holy name for his goodness and for his wonderful works among the children of men.

I am remitting my arrearages and amount to extend my subscription to February 15th, 1922, also the renewal of sister Amanda Schaal, Laurelvile, Ohio. Our prayer is that God may prosper the SIGNS, its publishers, editors and contributors, also each individual subscriber and reader, and may he also see fit to bless our nation, that his people may be blessed in basket and in store, and that they may be permitted to worship God under their own vine and fig tree, and that none dare molest or make them afraid.

Again wishing all the household of God a prosperous and happy new year for 1921, I am unworthily yours,
GEORGE W. HARTSOUGH.

COLUMBUS, Ga., Jan. 20, 1920.

TO THE LITTLE CHURCH AT MACON, GA.—BELOVED PASTOR AND KINDRED IN CHRIST:—I feel impressed to write you a little letter, this being the time of our regular meeting. I am thinking of you all, and wish I could be with you; how pleasant it would be. Greetings I send to you all, wishing you all new covenant mercies. These are so needful to us as pilgrims and strangers on the earth. This vile world is not a friend to grace to help us on to God. It is written for our admonition, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Our God is the rock, our unchangeable friend, our sure foundation and our everlasting consolation, and says, I will make an everlasting covenant with

you, even the sure mercies of David. As we journey on to that city not made with hands, eternal in the heavens, oftentimes our way is rugged and painful, temptations and sorrows are ours, but on through the desert wastes streams of mercy never ceasing shall flow to refresh our souls, to lift up our heads, and through the unfailing kindness and mercies of our blessed Lord we shall hold on our way. The blessed Redeemer said to his disciples, "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." Tribulation then is sent upon us in such measure as our merciful God seeth is best for us personally, and collectively as a church, but we hear the gracious assurance from our Head, Lo, I am with you always, even unto the end of the world. Amen. These blessed assurances are the ground we build our expectations upon, and know that in all things we shall be more than conquerors through him. "Unto you therefore which believe he is precious." Our life is hid with Christ in God. All the elect are bound up in the bundle of life with the Lord their God safe and secure; no harm can come to them, nothing can rise to overthrow them, for they are upheld by the strong arm of the living God. "Because I live, ye shall live also." Christ, the life, flows upward through all the lively stones that are built upon him a spiritual house, and it will flourish in eternal life. O how precious by faith to meditate upon the wonderful things given us in Christ Jesus, and feel that we experience this life of Christ anointing us and holding us fast to him, our sure foundation, causing us to rejoice in holy confidence, for if built on him we shall not be confounded. Time and climate cannot affect or deface this building. In all his ways and works he is

precious to his children and supplies their every need. Jesus is our unfailing friend, and says, I will never leave thee nor forsake thee. Afflictions may come, floods may rise, but we are one in him, so nothing can prevail against us. Our Captain has gone on before, fought all our battles and conquered all our foes; yea, the last foe, even death, for we see him rise triumphant over death and the grave, leading captivity captive, giving gifts unto men, even eternal life. Jerusalem hath received all at the Lord's hand, and we have not whereof to glory, but we hunger and thirst after righteousness, and have the sweet promise that we shall be filled. Yes, dear ones, filled with the fullness that filleth all in all. Then let us suffer on a few more years, bearing our trials patiently, knowing that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Children of the heavenly King everywhere, how I would love to meet you all and talk with you face to face, and I do hope to when the last trump shall sound and the dead in Christ shall rise, and those that remain shall be caught up in the air and ever be with the Lord. This is the full consummation of our hope, for we shall be like him and he satisfied. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This, dear brethren and sisters, is the sure foundation, and in these things rests our hope.

"There shall we bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

Remember me at the throne of grace.
Yours in bonds of christian love,
F. J. NORRIS.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

R. H. COOPER, of Social Circle, Ga., requests that we give our views of the above named chapter. He is a subscriber to the SIGNS, but does not say he is a member of the Old School Baptist Church. For this reason, and for no other, we did not speak of him as brother. We shall not take up space to quote the chapter in order, but here and there shall quote parts, and ask that our readers acquaint themselves with the chapter by reading it.

Paul was writing to Timothy, who was at that time a young man in the ministry, instructing him with reference to things important and necessary in the churches. The "first" thing in this chapter was that supplications, prayers, intercessions and thanks be made for all men, meaning that all men fill the places and fulfill the purposes of God. Therefore, inasmuch as they were, and are, the creatures and servants of God, the ministers and the churches should make supplications, intercessions and give thanks to God for them. All things and all beings are for the praise of God and the good of the church of Jesus Christ; hence nothing should be despised, but rather thanks be given to God for all men and all things. In verse two the apostle names kings and all in authority as subjects for whom prayer should be made, to the end that

"we" may lead a quiet and peaceable life in all godliness and honesty. Kings in that day were not always friends to the church, but instead were bitter enemies, yet Paul exhorted that supplications, intercessions and prayers be made for them, that wisdom be given that through their government the church might be permitted to live in all godliness and honesty, rather than be compelled to blaspheme the name of Jesus and thereby deny the blood of Christ that bought them. Again, that they be allowed to work with their own hands and worship according to the dictation of their own conscience. It is right now for the church of God to pray for our president and others in authority, that they be given wisdom to so manage the affairs of our government that nothing come upon the church to mar her peace and quiet worship of God. Such supplications, intercessions and prayers as the apostle speaks of here are not commanded to be offered for the salvation of sinners, that "all men" might give their hearts to the Lord. There is no such commandment in the Scriptures. Verse three tells us that a peaceable and godly life is acceptable to God and our Savior, who (verse four) will have all men to be saved and come unto the knowledge of the truth. The term "all men" here does not differ in any special particular from the same words in verse one. This means all nations. The purposes of God in men concerning the glory and good of his church is not confined to any special nation, even though Timothy and others might have thought so. The Jews filled, and do fill, their place in purpose and plan, and the Gentiles filled, and do fill, their place in God's plan for the uplifting and upbuilding of his spiritual house or kingdom. The church is not composed of any one nation

or people, but of every nation, kindred and tongue under heaven. The salvation of God, through Christ our Lord, is in this sense universal. Therefore He will have "all men," nations, to be saved and come unto the knowledge of the truth. Had such not been his will, no man would ever have been saved, nor would any ever had the knowledge of the truth; and so verse five tells us there is one God, and one Mediator between God and men, the man Christ Jesus. There is but one God, and but one way to him, and that way is through the Mediator Christ Jesus. This forever does away with the idea of other mediatorship: that men are saved by men, and that through the prayers, supplications and intercessions of father, mother, brother, sister or some fanatical evangelist men are brought to God. The one Mediator between God and men gave his life a ransom for all (nations), to be testified in due (proper) time. Then Paul tells us that unto such testimony was he ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity. He being a Jew, of the strictest sect, was sent to testify the grace of God to Gentiles, among whom God would have some to be saved and come unto the knowledge of the truth.

In verse eight Paul says he would have men everywhere pray, lifting up holy hands, without wrath and doubting. This differs from verse one in that men themselves are to pray, while in verse one Timothy and others were to pray for all men. Those whom the apostle says he would have pray were and are quickened sinners everywhere whose hands were, and are, holy; that is, hands not swift to shed blood, not swift to harm any man, especially the Lord's anointed. Praying was to be done without wrath and doubting, showing the Spirit a man must be of

before he could pray. A man with wrath in his heart cannot pray, even though his language be sublime. If he doubts God, his goodness and his mercy, and that he will be slow in answering, or perhaps not answer at all, there is no prayer, and that man is condemned.

Verse nine tells the manner in which women professing godliness should adorn themselves. They should be modest in apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array. The women in that day dressed very differently from what they do in this age of the world, but what was good and right then is good and right now, and should be reckoned as applying to all women who profess godliness with good works. In verse fourteen he tells why women should be modest and shamefaced, saying, Adam was not deceived, but the woman, being deceived, was in the transgression. Verse fifteen says, Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. Woman brought sin, destruction and death to man, yet the Lord said in the beginning that she should be saved in childbearing, meaning that she should be preserved. She, being the mother of all living, the world must be peopled by her. Hence the woman shall live as long as the world stands, and motherhood is woman's crowning glory. She should not therefore think dress, pearls and gold her glory, and through dress deny God's purpose in her, and through pride hold her head high, as though she had had no part in sin and death entering the world.

Verses eleven and twelve give the stations of women in the church of God, saying, Let the woman learn in silence with all subjection. It is right for a woman to learn doctrine, the order of the

house and the ordinances, but without any disputation whatever. No argument should ever be advanced by a woman in church or elsewhere when men of the church are in conversation or in dispute. Silence is her dignity, particularly so when the word of God commands it. Matters of church order and discipline should never be transacted by women if possible to avoid it, and it is possible when a church has male members. In another place the apostle says, It is a shame for a woman to speak in church. In this chapter he tells us why: "Women should learn in silence with all subjection." We think, however, that Paul would say that in the absence of male members it would be lawful for women to attend to the affairs of the church. In this, however, we have not the word of the Lord.

Verse twelve tells us that Paul suffered not a woman to teach, nor to usurp authority over the man, but to be in silence. Men in that day were ordained to the work of the ministry. Jesus called, qualified and sent men out to preach and to occupy such places in the church as prophets, apostles, pastors, teachers and evangelists, all for the work of the ministry. Because of this Paul found no place for a woman to teach, nor to usurp authority over the man. Because of this order of the house we would advise all women of the church to heed the law of the church, and be in "subjection," rather than desiring to rule. We would also advise all male members of the household of faith not to exceed their authority, let their office be what it may. The duties and privileges of a pastor should not be entered upon by any member of the church he serves, and surely not by one whose membership is elsewhere. The duties of the deacons should be performed

by the deacons, no one interfering; the work of trustees should be attended to by the trustees, without interference of the pastor or deacons, should the trustees not be deacons. To attend every man to his own business, and the women keep silence in the churches, makes for peace and union, and thereby the ties of fellowship are strengthened. But one troublemaker in the church of God can make more pieces in a month than a dozen peace-makers can put together in a lifetime.

Our friend Cooper will by our effort know our willingness at least to comply with his request, even though he derives no benefit from what we have written. May the effort, however, not be altogether in vain.

K.

CORRESPONDING LETTERS.

The Mt. Enon Primitive Baptist Association, now in its forty-ninth annual session, sends greeting and love to all whom it concerns of like precious faith.

DEARLY BELOVED IN THE LORD:—We feel that it is through God's love and tender mercy that we have been blessed to meet again in an associate capacity, for which we hope to praise his holy name. All orderly churches are represented by letter and messengers, and report love and peace, for which we are thankful to the Lord. Also, we have a representation from other associations of our faith and order with us, laden with the gospel. We invite orderly Baptists to visit us, and especially at our association.

Our next association will be held with Bethlehem Church, four miles west of Brewster, Hillsboro County, Florida, on the C. H. & N. R. R., the second Sunday in November, 1921, and Friday and Saturday before.

W. O. FUTCH, Moderator.

J. H. MILLS, Clerk.

MARRIAGES.

By Elder B. F. Coulter, at the home of the bride's parents near Snow Hill, Md., January 7th, 1921, Albert P. Laws and Maude H. Perdue, both of Worcester County, Md.

OBITUARY NOTICES.

Josephine Ensor Fowle departed this life November 25th, 1920, at the St. Joseph's Hospital, Baltimore, Md., in her 65th year, having been operated on the Saturday before to relieve serious stomach trouble, but when the incision was made it was found that no earthly physician could give her aid, and although all that skill could give and loved ones could summon, a few days later, conscious until the last, resting in that peace which passeth understanding, she bade loved ones adieu, sweetly testifying that Jesus, the great Physician, had come unto her with healing in his wings. It was my privilege to visit her on Sunday at the hospital, and to have a precious talk with her. She told me of all that had taken place with her. I asked her how she felt in her mind. "O," she said, "I am perfectly reconciled; I have such sweet seasons. The Lord is present with me here." So wonderful was the peace, reconciliation and trust manifest in her in all she was called to pass through that doctor, priests and nurses exclaimed, How can this be? She passed away as she had lived, a beautiful example of those called by grace to be a living witness not only in the shadow of the valley of death, but in the valley of death itself; to say, I will fear no evil, for thou art with me. Those were almost the last words spoken by her. Sister Fowle was baptized by Elder H. C. Ker, and received in the fellowship of the Black Rock Church twenty-two years ago, where she was loved and looked up to as a beautiful character indeed. She was highly esteemed by all who knew her. This was attested to by the large gathering that came to pay the last tribute to her. She leaves one daughter, Nellie, one brother, Carrol Ensor, and one sister, Rachael Ensor, all well known to those who visit Black Rock.

The funeral was conducted by the writer, who tried to speak words of comfort to the bereaved ones. May the Lord comfort them with the comfort wherewith she was sustained.

ALSO,

Franklin Pierce died December 15th, 1920, aged about 75 years. He was baptized August 1st, 1904, by the late Elder William Grafton, and received into the fellowship of the Harford Church, where he remained steadfast in the precious faith. He served many years as deacon, and both as member and deacon there was manifest unto the end in his quiet, unassuming and humble manner that mark which is in

the forehead, by which men were enabled to see his good works, and did glorify the Father which is in heaven. His conversation was always sweetened with the desire to tell how good the dear Lord had been to give a precious hope to a poor sinner such as he. He left no family to mourn his departure. His wife, who was an esteemed member of the Harford Church, died several years ago. He was well cared for in his last days by his niece and nephew, whose thoughtful care for him was beautiful indeed.

The writer conducted the funeral at the Harford meetinghouse, where friends and neighbors gathered to show their respect for his memory.

ALSO,

Naomi Grafton, wife of William O. Grafton, died December 28th, 1920, aged 66 years. She was baptized in the fellowship of the Harford Church March 6th, 1881, by the late Elder William Grafton, where she continued faithful and steadfast to the end. In all the conflicts through which she was called to pass her testimony was that her strength was sufficient unto the day. Wherever her lot was cast she was ever given the desire to seek out and mingle with those of like precious faith. Sister Naomi was afflicted with that dread disease, cancer of the stomach, which no mortal hand could stay. When her time came she was given to know that the same gracious God who gave her a precious hope was with her then to bear her safely on death's cold flood. Besides her husband, she leaves two daughters and one son, two sisters and one brother.

The funeral was conducted by the writer at the Harford meetinghouse, where many relatives and friends gathered to pay the last tribute to her. May God be gracious to those left to mourn.

W. S. ALEXANDER.

David W. Sheppard died October 26th, 1920, at the age of 52 years, 11 months and 25 days. He united with the Old School Baptist Church at Hopewell, N. J., June 27th, 1898, and was held in the fellowship of that church the remainder of his life. Brother Sheppard was taken sick June 10th, 1918, with heart trouble, and had been confined to his home since that time. He had been unable to lie down from October 5th, 1918, until his summons came. He was a great sufferer, but bore it with as much fortitude as any one could, and often expressed to the writer that it was right, and he was willing to be submissive to the will of God. He often spoke of the sufferings of Job, but said, Mine are not as bad as Job's, for his friends all forsook him, but I have mine, as well as good, faithful brethren to console me. He was twice married; his first wife was Miss Elizabeth Hill, to whom he was married January 17th, 1889. To that union were born five children, viz.: Miss Permelia Sheppard and Mrs. Emma Cornell, both of Hopewell, N. J.; Mrs. Lewis Blackwell, of Rosedale, N. J.; Mrs. Henry

Rylander, of Allentown, N. J., and Charles Sheppard, of Trenton, N. J., all of whom survive him, together with their stepmother, to mourn their loss. His second marriage was to Mrs. Alva Hill Perrine, April 25th, 1918, a sister of his first wife. To that union he had no heirs. It might well be said God gave him these companions for his helpmates in life. The first was a faithful companion, and after she was taken the second was given, and the duties of a true companion were borne by her both to his children and brother Sheppard during all his sickness. Sister Sheppard did not shrink from anything that she could do for him, and did many things which seemed nearly impossible for human endurance, which proves to us the truth of the expression of the word of divine truth which says, As thy day thy strength shall be. So we can truly say sister Sheppard was indeed a great blessing, and no woman could have filled the place more completely than she.

His funeral was held October 29th, in the Old School Baptist church-house in Hopewell, N. J., conducted by the writer, and his remains were laid to rest in the churchyard to await the time appointed of God to raise him from the dead a spiritual body, and be glorified together with his Redeemer. The esteem in which brother Sheppard was held was manifested by the large gathering of brethren, sisters, relatives and friends in this last public tribute to his memory. We all mourn to give up those who are dear to us in the flesh, but the Lord gave and hath taken away; blessed be the name of the Lord.

C. W. VAUGHN.

Basil Grafton, son of the late Martin and Hannah Grafton, and brother of the late Elder Wm. Grafton, died at his home near Bel Air, Md., Sept. 29th, 1920, aged 87 years. In early life he was united in marriage with Miss Elizabeth Hines, who survives him, and who has indeed been a companion and helpmeet in the truest sense. Brother Grafton had long been a believer in the doctrine of salvation by grace and a lover of the same, but like many others, from a sense of unfitness he held back from openly declaring the faith that was in him until the fifth Sunday in August, 1910, when he was given strength to go before the little church at Harford, and in a simple, child-like spirit tell them what great things he hoped the Lord had done for him. The church gladly received him, and he was baptized by Elder J. T. Rowe. Owing to his feeble state of health, and also to the great distance he lived from the place where he united, he was unable to meet with us very frequently, but we believed him to be with us in spirit. He was always concerned for the welfare of the church, and never failed to remember her needs financially. His gentle, lovable disposition endeared him to all. Truly to know brother Grafton was to love him. During the past eight years of his life he was a great sufferer

at times, and during the last few weeks his suffering was intense, but he was very patient. The family have the heartfelt sympathy of the church in their sad bereavement, yet in the midst of their sorrow they may well rejoice, because of the blessed assurance they have that their dear father is forever at rest in the presence of his Savior, where parting is unknown. Brother Grafton leaves, besides his widow, four daughters: Misses Jennie, Lillian and Edna, at home, and Mrs. Edward Hooker, of Bel Air, also one brother, now the last of his generation, about ninety years of age. The family, at the time of the funeral, being unable to secure a minister of their father's faith, the service was conducted by the Methodist minister; interment in the Methodist cemetery, near Bel Air. May the Lord's blessing rest upon the family and all who mourn.

Written by his niece.

JENNIE GRAFTON.

Robert Koebig, son of Elvira Koebig, died in Binghamton, N. Y., January 8th, 1921, aged 6 years, 3 months and 1 day. His father died four years ago last July, and another child was taken from them five years before the death of the husband and father, leaving sister Elvira with one son twelve years old, a lonely, sad widow, trusting alone in Jesus Christ, her Savior and Redeemer. May the God of all grace strengthen and sustain her in her great affliction, is my prayer. Little Robert was a lovely, bright child, loved by all who knew him. He was all affection, and his ways were very winning. He and I were close friends; we loved each other. It was in his mind that he would not get well when he was taken sick, for he told his mother he was going to die. The disease that caused his death was pneumonia. He was not sick many days. He is now with Jesus in glory. Sister Koebig's maiden name was Tuthill, a sister of sister George Genung, both members of the Ebenezer Old School Baptist Church, New York city.

The writer of this notice tried to speak to the comfort of the friends at the home in Binghamton, after which we went to Waverly, N. Y., and buried the dear little boy in the Waverly cemetery.

ALSO,

David Nethaway died Saturday, January 29th, at a hospital in Binghamton, N. Y., aged 83 years, 5 months and 17 days. Death was due to old age. I think he had lived in Schoharie County, N. Y., many years. His home at the time of his death was near Howes Cave. He leaves a lonely, sad widow, sister Nethaway, to mourn as a dove for its mate, they having lived together so many years. Six sons with many other relatives and friends will miss him much. A daughter died some years ago. He with all of his family were believers in the Bible, therefore all enjoyed hearing the Old School Baptists preach and were ever ready to help the cause. Uncle David was a soldier in the war of 1860, served three years and

was honorably discharged. He is now beyond all strife and war, he is in glory.

Funeral services were held at the home of his son Jesse, February 2nd. A Methodist minister from Cobleskill said prayers and gave the eulogy, and the writer tried to preach the gospel to the comfort of the mourning friends. Burial near Howes Cave. God bless them for Jesus' sake.

D. M. VAIL.

Mrs. Elizabeth Guthrie was born February 16th, 1838, and died January 15th, 1921, aged 82 years, 10 months and 29 days. She joined the Primitive Baptist Church called Liberty, of the Pocatalico Association, at the age of nineteen, of which she remained a consistent member for sixty-three years. Six children survive her, four daughters and two sons; also four sisters, two brothers and many friends are left to mourn their loss, but feel their loss to be her eternal gain. She was well established in the faith and doctrine of the old order of Baptists. She stood firm while the church of her membership passed through a severe sifting a few years ago.

The writer was called to conduct the funeral, which was her request, being her pastor. A large congregation of relatives and friends was present to pay the last tribute of respect to the one they felt had been a mother to the rising generation, by way of giving them advice, which was always done in kindness and in love. On this memorable occasion the language of Job v. 26, was used as a foundation for a few remarks: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." The remains were taken to the Guthrie cemetery and laid in the grave to await the resurrection of the dead. God alone can comfort the broken-hearted children.

J. W. McCLANAHAN.

Chloe Mead departed this life at her home in Roxbury, N. Y., October 11th, 1920. She was the daughter of Erastus and Mary Mead, and was born in Vega, N. Y., February 20th, 1845. She lived and attended the meetings in that place until the year 1883, when she moved within the bounds of the Second Roxbury Church. She united with that church June 11th, 1892, and was baptized by the late Elder J. D. Hubbell. Sister Chloe lived with her two sisters, Marietta and Phebe, who deeply mourn their loss. It is unnecessary for me to write a eulogy to our dear sister's memory, for she still lives in the hearts of all who knew her. To her two sisters that remain she was a faithful and affectionate sister, and her life, conversation and deportment, both in her church and the world, were exemplary. It was her delight to hear the name of Jesus exalted, and now we believe she is in the presence of her Lord.

The funeral was conducted by the writer at her late home; burial was in the cemetery at Vega., N. Y.

GEORGE RUSTON.

Mrs. Charity Campbell was born in Lycoming Co., Pa., in 1836, and was in her 85th year at the time of her death. She was the wife of William D. Campbell, who died July 30th, 1888. One daughter was born to them, who died at the age of twenty-one years. She leaves two brothers and two sisters, both brothers living near her home, one sister residing in Utica, N. Y., the other in the west. Sister Charity was baptized by Elder S. H. Durand August 4th, 1876. She was one of the oldest members of the Cammal Church, and always filled her place in the meetings when she was able to be with the little flock. She will be greatly missed in the church, but we hope our loss is her eternal gain. She was known and loved by all as Aunt Charity, and she was well named.

The funeral service was conducted by our faithful pastor, Elder D. M. Vail, in the presence of a very attentive congregation of relatives and friends. The remains were laid to rest in the Cammal cemetery, by the side of her husband and daughter.

J. T. BADGLEY.

NOTICE.

By an action of Oak Grove Church at our last meeting it was voted to say through the SIGNS OF THE TIMES to all ministers of the Primitive Baptist faith who are in good standing, that we extend to them an invitation to visit us at Oak Grove Church, Jackson Co., Mo., at any of our meetings, the first Sunday and Saturday before in each month, as often as they can. We welcome them at all times.

W. T. WEBB, Church Clerk.

OAK GROVE, Mo., January, 1921.

INFORMATION WANTED.

I would be pleased to hear by letter from any Baptist living in or near the city of Davenport, Iowa. Is there a church in that city or vicinity?

(MRS.) MARTHA J. ALLEN.

FREEWATER, Oregon, Lock Box 53.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 5.

CORRESPONDENCE.

PSALMS CXXXIX. 7.

WHITHER shall I go from thy Spirit? or whither shall I flee from thy presence?”

Man at his best estate is altogether vanity. The most learned, the most sensitive cannot grasp omnipresence; the finite cannot grasp the infinite. We cannot understand how it is possible that a being can be present wholly and completely with us and be equally so with another thousands of miles away. While this is infinitely beyond the possibilities of the most perceptive mind, it is just as infinitely true of Almighty God. The grass flourishes and the birds are kept in one section equally as well as another at one and the same time. His guardian care is ever about us, at midnight on a stormy ocean or at noontime in the seclusion of our own homes when all is well. His protecting mercy reaches not only from the cradle to the grave, but it endureth forever. In the awful war through which we have just passed his guidance attended each and every bullet or other missile of death, causing it to hit or to miss as he saw fit according to his eternal design, which he purposed in himself be-

fore time began; for he is the First Great Cause, the Ruler and Disposer of all events, from the most trivial to the most gigantic, and “not a single shaft can hit till the God of love sees fit.” Men have gone through the most destructive battles without a scratch, while death has overtaken others before reaching the scene of battle. Moreover, the hand of death has gathered thousands from the bounds of civilian life through the scourge of the epidemic of influenza, which has hovered over our land as a mighty vampire, sucking the life-blood of the nation, baffling the skill of the most learned in medical science, and in the face of the united and unceasing efforts of doctor and nurse death moved about its gruesome task and claimed its own. Surely he doeth his will in the army of heaven and among the inhabitants of the earth. A young man of my acquaintance acknowledged that he never realized or felt the need of prayer in his whole life until in the midst of the fury and roar of the battle, while bullets screamed and shells shrieked, while death-dealing machines of the most improved method of modern warfare belched out wholesale death and destruction in the last great drive of the Allies, when he

involuntarily stopped in the midst of this most cruel scene, where men were being literally torn limb from limb and blown to atoms, threw his face heavenward and begged for the protecting care of Almighty God, realizing God's presence and power to protect and safely deliver even from the very bowels of destruction, and were God not the omnipresent Being that young man would be the only and sole inhabitant of the earth to-day, for God did protect him and deliver him without harm or hurt; and had it been necessary to have withdrawn his presence from others in order to have gone to this one's rescue, the rest had perished. While our mind cannot grasp so mighty a theme, yet faith holds us and we believe. "Lord, help thou mine unbelief."

While the psalmist realized and believed the omnipresence of God from this view, yet there is a sweet experimental view that David also realized. We only know the Scriptures as we live them. There have been times in our lives when it would have seemed sacrilegious to say that we to-day experience or live the Scriptures; for by tradition we hold those holy men of old in reverence, forgetting that they were men even as we. The angel told Peter to stand up when he fell at his feet to worship him, saying he was of his brethren; and not only they, but Jesus himself knew all the weaknesses of the flesh, for he was not an high priest that could not be touched by the feeling of our infirmities, but was tempted in all points as we are, yet without sin. Jesus told the Jews, Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. There is no eternal life for doing the commandments or observing the rites and ceremonies of the Mosaic covenant. To do so with this in view is like eating the

broken bread, not discerning the Lord's body. But the Scriptures are a testimony of Jesus Christ from his conception to his ascension, having his word that he will ever send the Comforter, and that he will come again. The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. The life that Christ lived in the flesh he lived by faith—faith in God the Father. As the man of sorrows and acquainted with grief, the man Christ Jesus lived by faith, and not by sight. As God, he unrestrictedly foresaw the end from the beginning, but as Jesus, the man, it was ever by faith; for in the weakness of the flesh he prayed in the garden, sweating, as it were, great drops of blood, begging in the extremity of the weakness of his flesh that the very thing which he came to do, if it were possible, might be taken from him, that he might escape the very thing for which he was born; but the faith which is in God said, Not my will, but thine, be done. Faith in the perfect work of God, faith in Him who knows no change, that whatever he doeth is right and is forever. The whole Scripture is a record of the life of Jesus, a diary, as it were, a record of each day and of each night; and even in our most lonely exile, shut out, as it were, from the presence of the brethren, no companionship, absolutely alone, ensnared with a perfect entanglement of doubt and unbelief, where all is darkness, hedged about by despair, with the pangs of hell upon us, even in this we have in no wise gone beyond the Master in that which he suffered; for we are the body of Christ Jesus, and he had to live this life in the flesh even as you and I must live it, living and walking by faith, not by sight; for it is written of him that "he must needs go through Samaria." Our finite minds can-

not grasp the infinite purpose of God in these things, but we do know that he was made like unto his brethren, coming in the likeness of sinful flesh, and for sin, condemned sin in the flesh, and we are made conformable to his death and have fellowship with his sufferings through the things we suffer. We do suffer with him, and if so we shall also reign with him; but he had to go through Samaria, he could not go any other way; notwithstanding the fact that Samaria and its inhabitants were an abomination in the sight of the Jews, yet he must go through there to reveal himself to the woman. He had a sheep there, a subject of the love and mercy of God, which was chosen in him before the foundation of the world was laid, and he as the Savior of sinners goes where the sinner is and reveals himself to him, he comes to his people. This woman is one of if not the most striking and complete types of the true church, which is composed of Jew and Gentile, which is neither Jew nor Gentile, but one in Christ Jesus. She by nature was a mixed blooded Jew, both Jew and Gentile, yet she was neither, but an out-cast, still she was the first person to whom Jesus revealed his true self, and spoke plainly when she said to him, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."—John iv. 25, 26. Therefore he must needs to, had to, go through Samaria. In other words, the path of his life was marked out, and from which no deviation could possibly be made. He must needs live, suffer and die, and could in no sense escape a single dreg of the bitter cup, which could in no wise pass except he drink it; for it, the cup of suffering, passes only with the drinking, even of the last bitter dregs.

The purpose of God can in no sense fail; the absolute sovereignty of his being forbids this, the very name God forbids it; the name is sovereign, being applicable to no other, and his honor he will not divide with another; and as the subjects of his love and mercy were chosen in Christ Jesus before the world began, it was also purposed in him that he should suffer pain and death for them; and as they are partakers of flesh and blood, he also partook of the same. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. ii. 9, 10. In the great experimental sense we feel the omnipresence of Almighty God, for Jesus was God manifest in the flesh, and in the flesh he suffered every pain to which flesh is heir, and all the agony of which the natural mind is capable he endured to the uttermost. That tormenting and agonizing thought that surely God has cast off and forsaken us was his to know by experience in the things which he suffered in the flesh, in that awful hour when all men, even his bosom friends and his brethren, had left him, the earth wrapped in darkness from the sixth to the ninth hour, three hours of blackness during time that according to the natural order of things would be light, and in the blackness of this darkness he felt the separation from God, and could but ask, "Why hast thou forsaken me?" It is impossible that we suffer greater or deeper or have a more strange affliction than he, absolutely impossible; yet inasmuch as it is absolutely impossible

to separate him and his people, they suffer all these things together with him, but they cannot go beyond. No matter to what height or depth, length or breadth we go, or to what extremity we may come, the presence of Jesus goes before and he leads the way; he must have the preeminence in all things. Though we cannot imagine him as realizing his helplessness and dependence upon God the Father, his faith was in God, ever relying on the sovereignty of God, his loving-kindness and faithfulness, which endureth forever, and his unchangeable, unalterable purpose. We only know these things as we experience them; one cannot tell another in an understanding way. We can only have fellowship to the extent of our mutual knowledge, and knowledge comes only by experience. If we are faithful witnesses we testify to the sufferings of Christ in the flesh, in our flesh, and to be faithful witnesses we must speak of what we see with our eyes, and handle with our hands, and taste of the Word of life, and these things are experienced and declared only and alone by the power and mercy of God, that we may have fellowship one with another and that our joy may be full. If our testimony agrees with David, or if we understand and have fellowship for anything he says, just so far have we been with David. If we suffer the things which Christ suffered, just to that extent we are conformed to his image, and these things separate us from the world, even the nearest and dearest ties of nature. As He was not of this world, so are we not. The way is ever new and strange, for it is the new and living way. We are strangers traveling in that path, which no fowl knoweth. Though the way is lonely, yet he setteth the solitary in families, bringing them together in affliction

and the things they suffer and binding them together in his love, and he will hear the prayer of the destitute and not despise their cry. We cannot go beyond his bounds in any sense whatever; he is Head over all things to the church, a faithful High Priest, the only name under heaven given among men whereby we must be saved.

This is offered for publication in the SIGNS with the same hesitancy, with the same embarrassment and fear that has ever attended my efforts in this way, but being earnestly entreated by a dear sister to write an article along this line for publication in the SIGNS, I have endeavored to comply with her request. If it is the Lord's will, may her mind be freshened with sweet meditations of the mercy and goodness of our God, who hath provided all things in Christ for us, and may he bless his people everywhere to realize his omnipresence.

Your unworthy brother,

F. SELBY FISHER.

SALISBURY, Md.

BUCYRUS, Ohio, January 9, 1921.

DEAR BROTHER KER:—I have been requested by some of our brethren to write a letter for publication in our dear old paper, the SIGNS OF THE TIMES. While I feel my nothingness, sinfulness and inability to write anything to comfort Zion, and know that none can receive anything except it be given from above, I have a desire to try and comply, and leave you to judge whether it will do to publish or not, and if not, it will be all right with me. The question on which I have been requested to write is, What constituted one a fit subject for admission into the church in the time of Christ and the apostles? There is only one question that I can find that was ever

asked, and only one satisfactory answer ever given, and that was, Do you believe that Jesus is the Son of God? We find recorded in Mark xvi. 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now the question is, What must he believe? We find the answer in John i. 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Also see John iii. 15-18; vi. 69. In Acts Paul told the jailer to believe in the Lord Jesus Christ, and in John xi. 25, 26, the Savior said to Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God." Again, the apostle said, Whosoever believeth that Jesus Christ is come in the flesh is born of God. Peter said, Thou art Christ, the Son of God, and the Savior said, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Now, it seems in these days there are contentions among the brethren in a great many places that it looks to me there is no authority for in the Scriptures. Not that any brother or minister should shun to declare the whole counsel of God or soften any part of doctrine to please any one, but that we should not fall out by the way on some of the mysteries which God has not seen fit to reveal unto all of us, like the resurrection. Paul said, Behold, I shew you a mystery. Now we and all Old School Baptists agree that no one can know anything of the mysteries of

God except as he sees fit in his wisdom and mercy to reveal them unto us. So then if he has seen fit to reveal some of these mysteries to one brother and not to another, I do not believe it is according to the Scriptures for either brother to say unto the other, This was revealed to me, and if you do not see it that way you are wrong. Now take it from my standpoint. I believe this vile body shall be raised and quickened by the Spirit and made spiritual. Another brother believes this same body shall be quickened and raised a spiritual body. Now what is the difference? One claims it is this same old body that is raised and quickened by the Spirit of God, the same Spirit that quickened the body of the Savior; the other claims it is the same old body quickened by the same Spirit and raised a spiritual body. Now, dear brother, I cannot see any difference, except in the times and seasons, which the Lord has put in his own power. When the Master and the apostles received any one into the church I cannot find anywhere in the Scriptures that they ever asked any one if they believed the body was quickened before or after the resurrection. It seems that in that day it was sufficient for them to believe Jesus Christ to be the Son of God. John said, Whosoever believeth that Jesus Christ is come in the flesh is born of God. Would it not be better and more becoming if we, instead of fighting among ourselves about the times and seasons, which the Lord has put in his own power, would forbear one another in love and endeavor to keep the unity of the Spirit in the bond of peace? Is it not enough if we have that Spirit which teaches us to know Him whom to know is life eternal? The Savior says, I give unto them eternal life, and they shall never perish, and the old prophet said,

Happy art thou, O Israel, a people saved by the Lord. May we all be made to feel with the apostle: God be thanked for his unspeakable gift.

What I have written has been by request, and I hope if the editors see fit to publish it no one will take offence, as it is not written with that intent. I feel I love all of the writers of the SIGNS and all of the Lord's dear children; and although I do not feel worthy of a name among you, yet I feel to say, Entreat me not to leave thee.

Your unworthy brother in hope,
C. E. JACKSON.

LIMONA, Fla., Feb. 4, 1921.

DEAR EDITORS:—I am writing some queries about "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Some of these questions are answered in the asking of them. My mind has never dwelt much upon what the devil is, or what he has done or is doing since I lost confidence in the Arminian way of salvation, and that has been over sixty years. Not until recently, by reading the Scriptures, did I realize how much Scripture is used to tell of the devil and his work; a work that is set forth as being opposed to God and the welfare of his people, and he is given another name that fits his calling, which is, "The Adversary," and as such he will always be the adversary of the saints of God. I do not know that what I shall write will be fit for publication, for many of our thoughts are not fit to be known by our brethren, but as I am referring to what has been written "aforetime" by men inspired of God to do the very writing that they did, this of itself will partly excuse me for talking about "the father of lies."

If a man be free after the Lord calls

him, what was his previous condition? Was he in bondage? Jesus says, "The truth shall make you free." Also, "If the Son therefore shall make you free, ye shall be free indeed." This plainly admits the previous bondage of the believer. Paul's statement is this: "For he that is called in the Lord, being a servant, is the Lord's freeman." If he was made a free man by the Lord Jesus, was he a bond man before he was set free? If he was in bondage to the law of sin and death he was not a free man. God placed man and woman under the rule of prohibition, yet he turned the devil loose with the first man and woman—no fence between. (The devil must have been "a free agent.") Who says that the devil did not have influence over the first bride of the land? Who says that the devil had no legal right there? Who says that the devil had no claim on the family of man? Did not the God of heaven and earth give the devil the privilege to influence humanity? Did the devil forcibly break through any inclosure to get to converse with the first bride of earth? Was not the devil glad to be a stockholder in death's company and hold the bands for death? Was it true that the devil "had the power of death," or was Paul mistaken about it? How did the devil lose that power and get himself destroyed? Was it not Christ who "overcame" and broke the bands that Satan, the devil, held against the elect? Did not the devil show his cunning hand in many ages of the world in the hearts of the children of men? Was he not the first counsellor to Eve? Did he not move Cain to offer vain oblation? Was he not with the giants of old whose hearts were full of sin, and that continually, until God destroyed the world by water? Did not Satan "go and come" to Pharaoh, king of Egypt? Was he not

prominent in the hearts of Joseph's brethren when they sold Joseph? Did he not put up a good reason with the children of Israel in the wilderness why the calf should be made? Did he not move the king of Moab to hire Balaam to curse Israel? Was he not in the mouths of all the false prophets that are spoken of in Scripture? Taking all the testimony found in the holy Scriptures, do we not find that the devil was a very prominent factor in the records of holy writ? After all, is not the devil at the very bottom of the greatest of sins found among the children of men? Is not idolatry the greatest sin, and is it not chargeable to Satan, the devil? Seeing, then, he is found in the earth "walking up and down in it," and "as a roaring lion, walketh about, seeking whom he may devour," should we not have a happy thought that God takes care of us and shields us from the haunts of the adversary, and that our God does confine the devil to certain limits such as the Lord himself dictates through his decree of old?

In hope of immortality,

J. F. BEEMAN.

FREEWATER, Ore., Jan. 26, 1921.

DEAR EDITORS:—To-day I received the SIGNS for January 15th, and soon had read the editorial signed "K," and in my usual way of beginning the review of any sacred text I said, Am I one for whom the prophet was given that wonderful Lamentation, one among Zion's children languishing because none came to her solemn feasts? Then I said, By whom are Zion's children fed and clothed and comforted with all spiritual blessings? but there was only darkness and confusion. Later in the day I read of the travels of Elder Vail and others. I then selected the various texts used at the

different meetings, and as I turned to each one and read it from the Bible I was led into that sweet source of comfort where Zion becomes the city of our solemnities. Time seemed to extend into one vast eternal hymn of praise. Hope was renewed and patience made perfect through the merits of Jesus, who bore our sins and perfected salvation through that great love made perfect in us that we may have boldness in the day of judgment (1 John iv. 18), and have the righteousness which is through the faith of Christ, the righteousness which is of God by faith, that we may know him and the power of his resurrection. For some time past I have had in mind not to put so much stress upon the duty to attend our meetings, as I got discouraged by the many disappointments that came to me, but the words of Jesus in John xii. 35, 36, seem to be addressed to just such as desire to be in the light, and the time came when all unexpectedly we went to hear Elder Barnes preach, and although two weeks have elapsed the words are still sounding forth in the hearts of those who were prepared to receive the message of that everlasting gospel. He read the fourteenth chapter of John, and then took as a text Psalms xxvii. 4: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." How we are brought home to Zion, the city that hath foundations, as we come in touch with the world of inquirers that are employed in search of God's ways by poor finite beings, and then comes the 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 arise in your hearts. (2 Peter i.

19.) For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. We read that all things work together for good, yet how can we look Zionward when there are so many ways that seem right unto us? Yet our hearts desire that steadfast place of abode, and we can but ask in faith. All things for our good will be revealed to us, and hope will arise to cheer us on our way. The cross must be borne if our steps are toward Zion, and one by one each earthly weight will be laid aside, until we are enabled to say, "Thy will be done" in all things.

I find this a poor letter, not worthy space in the SIGNS; it has been written as the thoughts came to me, and I leave it with better judges to decide of its fitness for publication.

MARTHA J. ALLEN.

**"THOU SHALT NOT TEMPT THE LORD
THY GOD."**

"THEN the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

"Tempt" has two meanings of slightly different interpretations. One is in the sense of try, or test; the other means to entice, especially in the sense of enticing to do evil. It is evident that the former meaning applies here. As an example of the other meaning, James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." God never entices a man to do evil, but

he does try the faith of his children to prove them. However, according to the words of our text, we are forbidden to try the Lord in this sense. A proper understanding of this truth throws a clearer light on the subject of prayer. James says again, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." Again, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." A prayer uttered without faith, to try the Lord, will not be honored. It has the same source as the desire of those who asked for a sign, but Jesus said no sign such as they sought should be given. Their desire was not of faith, but of tempting or proving the Lord. A servant of the Lord may do wrong in this respect. Gideon recognized this when he asked for a double sign, for he said unto God, Let not thine anger be hot against me. We find also that the anger of the Lord was kindled against Moses on a somewhat similar occasion. It is not the desire for anything, but the lack of faith which constitutes the sin. The prayer of faith may cry with a blessed assurance of God's power and grace, "Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, Lord, hast holpen me, and comforted me."

GILBERT B. MCCOLL.

WASHINGTON, D. C., Jan. 19, 1921.

DEAR EDITORS:—Though the time for my SIGNS does not expire until March, I am sending you a money order for another year's subscription. It was sent me at Christmas by a very dear sister in Cali-

fornia to be used for that purpose, so I consider it yours, and instead of my keeping it lying around I want you to have the use of it, as I feel it takes all that is due you to carry on the great business you are engaged in for people who feel themselves unworthy of your great labor. I speak for myself, and feel sure it would be sanctioned by all our dear ones scattered throughout the United States, each receiving their paper in due time, and when it has been read a feeling of love goes out to the writers, for all in their sinful nature are much alike, but we would never know of others seeing themselves as we see ourselves were it not for the experiences we read in our family paper. I feel assured there is not another like me, and I grieve many hours over what I profess to be: a member of dear old Frying Pan Church, for I know I am unworthy and unfit for such a name. I know nothing, and can do nothing, and am not worthy to be among my brethren and sisters at our monthly meetings. It is one of my greatest regrets to have to be absent during the winter months, but the will of our heavenly Father rules all our ways, and every step we take must be in submission to his power. We would have more downfalls than we do if his arm was not forever around us poor frail mortals, who have no strength within ourselves. I hope the new year will bring you greater success in your business, and that all our writers will continue to write and cheer us, especially our editors, who write so well for us. When some have been taken away I have been made to wonder who would fill the places, but never more than with the present editors, and I trust it may be many years before another change has to be made.

Excuse my writing so much, when I should only have written a short business

letter, but I felt "alone" and wanted a chat with my kindred, and you being the ones necessary for me to write to just at this time were the ones imposed upon by a most unworthy sister,

BETTIE BENNETT.

MYSTIC, Conn., Feb. 16, 1921.

DEAR EDITORS:—Whenever I renew my subscription I always feel I ought to give some word of encouragement to those engaged in this labor of love, for every one interested in reading the SIGNS knows that nothing but love to God and his people would sustain the publication of such a paper. While I seldom attempt to express all that is in my heart, the editorials of Elder Ker and Elder Lefferts in the last two numbers of the SIGNS so appealed to me that I felt I must try and show my fellowship, and say something to comfort the precious sons of Zion, though I realize I have no power to do so unless it is given me from above. Christ tells us that blessed are they that mourn, for they shall be comforted, and that he will appoint unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. How blessed it is that these promises do not depend upon time, conditions or men, but upon the immutability of him who has promised.

Last October I was greatly refreshed in spirit by meeting with the church in New York city. God had called my dear father home the June before, and I was sad and lonely, but Elder McConnell so broke the bread of life to me that I went on the strength of that meat many days, even to Horeb, the mount of God. I also heard a young minister preach a short sermon. He did not have as much liberty as God will give him further on, but he showed what is better: humility, proving that his

calling was not of man, neither was he taught it, but by the revelation of Jesus Christ. In all this association with the Lord's people I have been made to walk about Zion, tell her towers, mark well her bulwarks and consider her palaces. If God so comforted me in Jerusalem I know he will comfort all his redeemed. They shall return and come to Zion with singing; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

EVA ASHBEY.

VIENNA, Va., July 8, 1920.

DEAR ELDER KER:—Ever since I read your editorial in the last SIGNS it has been on my mind to write you. I went to Frying Pan Church to-day and it is still on my mind. My experience from the first was about the things of which you wrote. From my earliest childhood days I would think of those things. I remember I would go to funerals and would think of the words, "O death, where is thy sting? O grave, where is thy victory?" and would wonder what the meaning was. Time went on until I was married, and my oldest brother died, and when I looked on his dead face I knew there was a rest. What was that rest? I never rested a moment from that time in November until the following spring, when I believe God revealed those words unto me. I never thought or prayed for anything but a knowledge of the hereafter, but when I first felt God's presence the desire for such knowledge left me. "I am the resurrection," saith the Lord. "Whosoever liveth and believeth in me shall never die." I have never since then given a thought of what my spiritual form shall be, neither do I care. When the time comes for me to leave this world will his presence be with me? A person might call me bigoted in my opinions. You remember the last day of

our Association I spoke to you at the door about the Old Baptist Church being the true church. When I went to the Baptist Church I do not suppose I had heard three sermons in fifteen years, and had never heard more than two or three Old Baptists preach, but when I prayed to God to know what church to go to the answer was, The Old Baptist. I do not feel like going into details about my experience, but wanted to tell you about what I have written, as I never heard it preached. Elder Lefferts preached a good sermon to-day, but I am spiritually dead.

M. M. FRENCH.

COTTONWOOD, Ala., Jan. 27, 1921.

DEAR EDITORS:—You will find inclosed a money order for two dollars, as my subscription ran out with the last issue and I do not want to miss a copy; it is good news from a far country. It is a great witness to us to read from the pen of each other the dealings of the Lord with us and find the precious evidence that all of his people are taught of him. Many of them have never met each other on this earth, yet they all tell the same thing: salvation by grace, in and through the merits of a crucified Lord, made manifest to us in due time. If we had the land flooded with tracts and catechisms then might it appear to the natural mind an easy thing that we all have the same witness, but we have instructions that the natural mind knows nothing of, and that is this: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

As ever, your brother in hope,

J. B. MURPHY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

ISAIAH IV. 2; XI. 1; ZECHARIAH III. 8; VI. 12.

OF all the names given to the Savior this one of "The Branch" is probably the most mysterious. Surely, great is the mystery of godliness, of God manifest in the flesh. This title, "The Branch," has to do with the manifestation of God in the flesh. In the first of the Scriptures cited at the head of this article Jesus is spoken of as the branch of the Lord, and it is in this sense we shall try first to consider the subject. We must not think of Jesus simply as a man, but always bear in mind he was verily God. It is a mistake to say that Jesus was a man just like ourselves. We doubt if the Scriptures will bear out that assertion. We are born of flesh and blood, conceived in sin and shaped in iniquity. Our human nature is all depraved. Jesus was not born according to the ordinary laws of human generation, he was not shaped in iniquity, was not born in sin, did not come forth from the womb speaking lies, he was not a sinner and his flesh was not sinful flesh. He was made in the likeness of sinful flesh, so says Romans viii. 3. There is a world of difference between being made flesh and being in the likeness of sinful flesh. Also, Jesus was made in the likeness of men, so says Philipians ii. 7. There is a difference

between being a man and being the likeness of men. We know that our Savior was a man among men, but he was so infinitely more than a man, being verily God, that it behooves us not to say that he was a man just like ourselves, for if he was exactly as we are, then must he have been sinful and depraved. Perish the thought! It is a noticeable feature of much of the literature being written by the world to-day that it thinks of Jesus as a man, neglecting almost entirely the truth that he was God; that is, much emphasis is laid on the fact of his manhood, passing by the great essential truth of his divinity. This is a point of view Old Baptists cannot afford to take, for to do so denies the ability of Jesus to save sinners. Had he been merely man he could not have been the atonement for sinners, and himself, with all other men, would still be under condemnation. But he was God in the likeness of men, therefore abundantly able to save to the uttermost all the Father had given him before the foundation of the world. All the sins of his people were imputed unto him, but he himself had no sins of his own. He was tempted in all points as are his people, but never once yielded to temptation. We are tempted and do yield; he did not. God never suffered his Holy One to see corruption. Jesus never saw corruption, either during his life or after he died and was laid in the tomb. We do live with corruption in our very nature, and after we die, we are consumed by corruption; that is, so far as our human nature is concerned. The angel of the Lord appeared to Joseph in a dream, and said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Also the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of

the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." This wonderful language never could have been used of a mere man, and settles forever the character of Jesus as being truly God. Outwardly to the world Jesus looked like a man, but inwardly he was filled with all the fullness of God. It is a known fact that often those who cultivate fruit trees will take a branch, what might be called a bud or twig, from some choice kind of fruit tree and graft it on an insignificant stock of another tree. In such case the part grafted grows fast to the stock and partakes of the life and sap of the stock, but bears its own delightful fruit on itself. It will not leave off bearing its own fruit and take to bearing the fruit of the stock on which it is grafted, but it continues to bear its own fruit even though joined with the insignificant stock, or stock of poorer quality. So Jesus is called the Branch of Jehovah. Mary was the one woman of the seed of David chosen and prepared of God to receive this Branch within herself. It was born of her as the result of a divine conception. So, while partaking of her life and of her flesh and of her blood, as a branch grafted on another tree, yet Jesus never bore sinful or corrupt fruit, but always his own perfect, spiritual and holy fruit. Mary was a likeness of every one of God's people. Each one, by regeneration, brings forth Christ, at the same time keeping his or her own carnal nature without change. Mary possessed her own human nature, but at the same time held within herself that "holy thing" Jesus. Every true believer in Christ has two natures within himself. These two natures never blend or become one, but that which is born of the Spirit is spirit, and that which is born of the flesh

is flesh. So Mary had other children, but never such an one as Jesus. The others were children of the flesh, but Jesus was the Son of God. What a difference! So, we might say, every believer has children of his flesh, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. On the other hand, as the result of being quickened and born again of the incorruptible seed of the word of God, every believer has children of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These two natures, of the Spirit and of the flesh, are contrary one to the other.

According to the second Scripture cited at the head of this article, Jesus is presented as the Branch of David. This presents the other side of the matter; that is, that Jesus was, according to the flesh, of David's royal line. At the time of Jesus' birth the land of the Jews was no longer their own to rule over as in David's time, but was under the sway of Rome, and ruled by a governor appointed by Cæsar. So far down in the social scale had the Jewish royal line descended that not even was there accommodation found for Joseph and Mary in the inn at Bethlehem, but they had to seek refuge in a stable. Nevertheless, this neglected branch of David's house found favor in God's sight according to his predestinated purpose so that to it and of it was born Jesus, the Branch.

The third Scripture cited at the beginning presents Jesus as the servant of God, as the Branch acting in that capacity. As the servant of God, Jesus came to do God's will, to accomplish the salvation of his people, to do all that the

Father gave him to do, to fulfill the law of God in every jot and in every tittle. He thus came to render his body a living sacrifice for sin, to shed his blood for the remission of those sins. All this is his work as the servant of God. A man's servant does not do his own will, but the will of his master. So Jesus delighted in the will of God, it was his meat and drink, not serving God for hire, but because he contained within himself all the love of God, and this animated him in this service and consecrated him wholly to it.

The final Scripture to which we referred at the beginning presents Jesus as "the man whose name is The Branch." Here again his character as a man is emphasized, and as a man he was the Branch; that is, the Branch of David.

It is a singular thing that in comparing these four passages of Scripture we find that the first and third have to do with Jesus as the Branch of Jehovah, manifested in the flesh to do God's will, to perform the work of service. The second and fourth Scriptures have to do with Jesus as the Branch of David. In Jeremiah, twenty-third and thirty-third chapters, we have the promise that God will raise up unto David a righteous Branch, and that God will cause the Branch of righteousness to grow up unto David. Now, we know that David had no righteousness of his own, but his righteousness was of faith in the Lord. Therefore, if the Lord causes the Branch of righteousness to grow up unto David, then this Branch must come from somewhere outside of David and be grafted unto or within David, and while partaking of David's nature, yet bear and continue to bear the fruit of righteousness. All this truly came to pass with Mary, as said before.

In conclusion, let us always bear in mind that the character of Jesus is a profound mystery; that it can be known by revelation, and in no other way; that this revelation is an experimental one, by which every believer knows he contains two natures within himself, giving rise to a warfare which knows no discharge so long as we are in the flesh. Thus let us never forget that while Jesus was in the likeness of men, he was verily God; that while he was verily God, he was also man. To see him only as a man is to not know him as one's Savior. To view him only as God is not to know him in his companionship with us and in the fellowship of his sufferings.

We have written this by request, and we trust by the help of the Lord.

L.

MARRIAGES.

By Elder J. B. Slauson, at 100 Wright Ave., Toronto, Ont., February 9th, 1921, John Melfrid McKay and May Mabel Sinclair, both of Duart, Ont.

OBITUARY NOTICES.

John Benjamin Williams was born February 8th, 1857, in Weakley County, Tenn., and died at Acorn, Ripley Co., Mo., December 6th, 1920, aged 63 years, 9 months and 6 days. In 1882 he was married to Miss Emma Nichols. They made their home in Hickman County, Ky., for two years, then moved to Missouri. To that union were born ten children, four of whom survive him. Brother Williams and wife united with the Regular Predestinarian Baptist Church at New Hope, Ripley Co., Mo., on the third Sunday in November, 1909, and were baptized by the pastor, Elder B. H. Yates, remaining faithful until death. He lay on a bed of affliction eight months, but bore his suffering with patience. All was done for him that loved ones and kind friends could do, but the Lord thought it best to call him home. Besides a wife and four children, he leaves three grandchildren, one brother and two nieces. We feel that he is at rest in that great beyond, where sorrow and pain can never come. Sleep on, dear one, and take thy rest.

Written by his daughter

AGNES,

Francis Lemuel Woods was born in Henry County, Ala., November 16th, 1854. He was the son of John M. and Louisa (Byrd) Woods. His father died when the subject of this notice was about seventeen years of age. Thus it became his privilege to see that his mother was taken to her church meetings each month. When about eighteen years of age he united with the Missionaries, and nearly two years later was given a gospel hope. He then began to feel that he was not at home with the Missionaries, and as the preaching of the Primitive Baptists accorded with his inward teaching he diligently searched the Scriptures to see if these things were so. He was speedily convinced that his mother's doctrine and the Bible were in accord, and that his salvation was all of unmerited grace; so he requested that his name be erased from the Missionary records, which was reluctantly done. Having removed to Texas, he became a teacher in the public schools there, and held several positions of trust politically. He was married to Reuban Arcana Boatwright in 1893, to which union were born three children, one dying in infancy. The wife died in September, 1903. On March 29th, 1905, he was married to Joie (Ekelberry) Wickham. Two sons were born to that union. In 1918 he removed with his family to Ohio, where he was baptized in the fellowship of Mt. Pisgah Church, Morrow County, by Elder J. Harvey Daily. He was a faithful attendant until February, 1920, when he and wife and both sons were stricken with influenza and pneumonia and all drew near to death. While his family were too ill to attend his sick room, Jesus was his guest, and he seemed sweetly reconciled and eager to depart. He fell peacefully asleep February 26th, 1920. His mortal remains rest in Marlboro Cemetery.

ALSO,

Francis Jacob Woods, elder son of F. L. and Joie Ekelberry Woods, was born in Texas March 20th, 1906, and died February 29th, 1920, three days after the death of his father, of influenza and pneumonia. He was a good, bright boy, very affectionate, to his mother especially, to whom he gave evidence shortly before his illness that the light of God's grace was shining in his heart. How blessed to be permitted to so soon be called home to inherit the fullness of joy without enduring the long, trying wilderness journey of life here below. He was loved best by those who knew him best. His mother could not be near to comfort him, but Jesus could, and no doubt did, although he was irrational most of the time. His schoolmates brought a lovely floral tribute of love. His teacher said, among other expressions, "He was a very unusually good and gifted boy, the best reciter I had; I can never forget him." His body rests near that of his father in Marlboro cemetery. Of the immediate family the bereaved are the mother, one brother, Joseph P. R. Woods, of Ohio, a half-sister, Mrs. D. A. Fleet, and two half-brothers, Lemuel Woods, of Texas, and Dr. J. C. Wickham, of Ohio. We sorrow not as those who have no hope.

JOIE EKELBERRY WOODS.

Mrs. Anna Elizabeth Beauchamp Perdue was born February 28th, 1870, and died at her home near Showell, Md., January 21st, 1921. She united with the Indiantown Old School Baptist Church, Worcester Co., Md., and was baptized Sunday, April 1st, 1894, by Elder T. M. Poulson. On Wednesday, Nov. 14th, 1906, she was married to C. S. Perdue. She had been in declining health for the past six months, and her companion informed the writer that her sufferings were very severe much of the time. It was my privilege to visit sister Perdue only once during her illness. I found her very patient and exceedingly anxious to have me talk on those things which are most precious to the spiritual-minded. You may learn the travel of her mind by turning to hymn 526, page 209, hymn and tune book, which she requested to be read at the services, which were conducted by the writer. She was very devoted to her church, and expressed regret at not being able to attend more frequently. She leaves a companion, a brother and sister and other relatives and friends to mourn her departure. May God sustain and comfort them with his presence, is my desire for Jesus' sake.

The funeral was held at their late residence near Showell, Md. Interment was in the Evergreen Cemetery, Berlin, Md.

Mrs. G. W. Carlton was born November 7th, 1846, and departed this life December 3rd, 1920, at her home near New Castle, Young Co., Texas. She was Miss Nan Rogers, and was married to G. W. Carlton January 16th, 1868. To that union were born twelve children, six sons and six daughters, five sons and four daughters surviving. Mrs. Carlton united with the Primitive Baptist Church in October, 1867, where she ever lived a faithful and devoted member, and where in her old age we all esteemed her as a true mother in Israel. Mr. Carlton is also a devoted member of the Primitive Baptist Church, and their home has been open to the Baptists for more than forty years, a place where all could feel welcome. Besides her dear husband and children, Mrs. Carlton leaves four sisters, one brother, other relatives and a host of friends to mourn their loss.

Funeral services were conducted by Elder J. H. Fisher, and the body was laid to rest in the Oak Grove Cemetery at Graham, Texas, to await the morning of the resurrection.

Resolutions of respect by the church of Christ at True, Young County, Texas, for Mrs. G. W. Carlton.

Whereas, it has in the providence of an all-wise God seemed proper to call from our number at True Church, Young County, Texas, our well beloved and most devoted sister and deaconess, **Mrs. G. W. Carlton**, who departed this life December 3rd, 1920, and passed serenely and peacefully into that sweet sleep in Jesus, from which none ever wake to weep, whom she had so faithfully and devotedly served many years. She

stated at our last communion that she wanted us to be more faithful in our duty in showing forth the death of our beloved Savior; that we should commune at least twice each year. Both sister Carlton and her husband, who is now deacon in the True Church, were in the constitution of the church in which she lived a devoted member until her death; and

Whereas, our church at True has sustained a great loss in the departure of this good, faithful and devoted sister and deaconess; therefore be it

Resolved, that we bow in humble submission to the will of our heavenly Father and endeavor to bless the rod that smites and say, Thy will be done, with our sincere sympathy to the bereaved.

Resolved further, that a copy of these resolutions be spread on the church book, a copy sent to the SIGNS OF THE TIMES, one to the New Castle Register and one to the Graham Leader for publication, also a copy to the bereaved family.

By order of the church in conference.

C. T. RICHARDSON, Moderator.

A. J. WHITE, Church Clerk.

Mrs. N. E. Little, my dear mother, departed this life December 16th, 1911, after a lingering illness of four years, caused from measles. She was stricken with paralysis six months before her death, during which time she was almost helpless and her suffering was great. A few hours before death came (which she so much desired) mother talked quite awhile with father of her God and Savior, saying that she remembered her happy acceptance with the church, referring to the place way back in Perry County, Ala., fifty years ago. Mother died in the full triumph of a living faith in Christ Jesus, her blessed Lord and Savior. She was a kind and gentle wife and mother, ruling over her house gently and tenderly. She was a true christian, and was appreciated by the people generally for her faithfulness and godly conversation. To know her was to love her. She was every one's friend. The little children loved her; she wronged no one. She walked through all her years without guile the broad and noble highway of a noble, generous and useful life. She waited patiently for the end. Death can have no terrors for the righteous; it had none for mother. Our loss is her eternal gain. She is in paradise, where all is peace and love, where troubles come no more. She has only gone on to receive the crown of righteousness laid up for her. She leaves a loving husband, three sons and three daughters: T. E. Little, J. C. Little, W. A. Little, Mrs. Laura Ray, Mrs. Naomi Weathersby and the writer of this notice, besides other relatives and many friends, to mourn their loss. She was the daughter of Green and Winnie Morton, and was born in Randolph County, Ala., April 4th, 1846. She moved with her parents to Perry County, Ala., where she was married to Wm. Little July 7th, 1868.

HATTIE L. GILLETTE.

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ELDER J. B. BOWDEN has changed his address from Calallen, Texas, to Waring, Texas.

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Elder H. C. Ker, Middletown, N. Y.
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“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

2 TIMOTHY III. 16, 17.

“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.”

A wonderful subject is contained in these words. The holy Scriptures are a wonderful book. All mankind combined has never been able to produce such a book as the holy Scriptures. The reason this is so is because man is a fallible being, while God is all-wise. Man is mutable, therefore subject to change. God is immutable, therefore is unchangeable, and cannot lie. Man not only can lie, but he does lie. Paul said, Yea, let God be true, but every man a liar. David said, I said in my haste all men are liars. These Scriptures are true, because they are given by inspiration of God, and he cannot lie. It is recorded, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.”—Heb. i. 1, 2. Also read 2 Peter i. 20, 21: “Knowing this

first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” The best Scripture reason given that the Old Testament Scriptures are true, is because Christ quoted from them on many occasions, and on many occasions affirmed their truthfulness, by saying, Thus it must be, that the Scriptures may be fulfilled, as it is written. The apostles did the same on many occasions, therefore the man of God has no good reason for being a skeptic (an unbeliever) as to the Scriptures being given by inspiration of God. Also the man of God has no good reason for saying or believing that all Scripture is not 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. I repeat that none but God could cause such a book to be as the holy Scriptures; none but God could inspire Moses to write things that had taken place hundreds of years before he was born; none but God could inspire Moses to foretell events that would take place many hundreds of years after he

was dead. It was, and is yet, profitable to the man of God to know these things, or else God would not have inspired Moses to write them. Moses just wrote what God inspired him to write, and no more. God was judge as to what was profitable. Moses wrote many things said and done by evil men. Those who did those evil things were not inspired of God to do them, but Moses was inspired of God to write them, therefore the account is given by inspiration of God and it is profitable for the man of God to know. The false prophets did not speak as the Holy Ghost moved them to speak, for their prophecy was of private interpretation, yet the Holy Ghost did move holy men of God to record things said and done by false prophets, and that also is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Not that it is profitable for the man of God to do as the false prophets did, but shun them, avoid them, do not pattern after them or follow them. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Peter in the preceding verse tells of the true prophets, and how that they spake as they were moved by the Holy Ghost. Those true prophets under the law of Moses typified the true gospel ministers under the law of Christ. The false prophets of old typified false teachers, and just as sure as there were two kinds of prophets of old, just that sure there will be two kinds of teachers in this age of the world. All New Testament writers spake of these things, along this line, but I think Paul had more to say along this line than either of the other

apostles, but Peter especially makes this matter very clear that there were two kinds of prophets, and that there would be two kinds of teachers; one would be true, the other false. Peter here spake of past events, he also spake of future events. One had come to pass, the other would certainly come to pass. Paul said, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. Paul was here talking to the elders of Ephesus, and he told them what he knew would take place after his departing. He continued, verse thirty-one, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Also Peter told what would take place after his decease. Second Peter i. 15, reads, "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." Peter, like Paul, was concerned about the future welfare of the brethren in his life, and each told what his own brethren would do. Notwithstanding their warning and earnest zeal for their welfare, they in faithfulness to God spake as they were moved to speak, both telling of the past, also of the present and the future. One would as certainly come to pass as what had come to pass. The apostles witnessed many things that came to pass in their day that had been prophesied many hundreds of years before they were born. They also foretold events that would take place in the near future, and they also foretold events that would take place hundreds of years in the future. Christ did the same in his teachings here on earth. He warned against wickedness, yet foretold of great wickedness that would come to pass, and he told them it would as certainly come to pass as it was

true of what had come to pass. He said, Heaven and earth shall pass away, but my words shall not pass away. Read Matthew xxiv. 35; Mark xiii. 31; Luke xxi. 33. Luke continues, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." O how wonderful and solemn these things are. Our dear Savior warned his people to take heed to themselves. The holy Scriptures abound with similar teachings in way of warnings, also foretelling what God's people would do contrary to righteousness; they also foretell the sore judgments that will be meted out to them that forget God.

Now let us notice again the words of Peter concerning prophecy, where he says, "Knowing this first, that no prophecy of the scripture is of any private interpretation." This is most essential for the man of God to observe who is concerned in knowing the truth, that it is of first importance if God's people overlook the first and essential thing concerning prophecy they evidently will be deceived by false teachers. Peter here is trying to impress this most essential thing concerning prophecy: that no prophecy of the Scripture is of any private interpretation. Peter here referred to the present time; it was just the same in olden times as it was then in Peter's time. Knowing this first, keep this always in remembrance after my decease, that no prophecy is of any private interpretation. Then Peter assigns his reason for this: "For the

prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 20, 21. Peter's argument is that no prophecy is by the will of man now, and that it never was by the will of man, and no man of God has the right to say that it is not the same now as it was in Peter's day or in old time. Yet Peter knew there would be false teachers in the future as there were false prophets in old time, therefore he said, "But there were false prophets also [as well as true prophets] among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." None but God's people were ever guilty of denying the Lord that bought them. These false teachers even denied the Lord that bought them. These teachers had a selfish end in view, or else they would not privily have done what Peter said they would; if the Holy Ghost were in the matter they would not privily do these things. God does not require of his ministers to privily preach his everlasting gospel. Peter continues: "And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." This is the most sorrowful part of it all, that these false teachers will deceive many; yes, very many of God's dear people. Peter continues: "And through covetousness shall they with feigned words make merchandise of you." Peter here in these few words tells the real object of those false teachers, which was covetousness. Covetousness is the reason why they privily shall bring in damnable heresies, even denying the Lord that bought them. It is covetousness that causes them to use feigned words to make merchandise of

God's people. We all know that those engaged in the mercantile business are in the business for the expected profit of handling the merchandise. Just so with the false teachers who make merchandise of God's people, they do it for gain. They expect to realize a profit when they start out in business, and some are wonderfully successful, which is a great inducement to others to try the same occupation. It is all a private affair, according to the will of man. Peter continues: "Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

"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." Paul here in the sixteenth verse tells what the Scriptures are profitable for, and in the seventeenth verse tells who are to be perfect, thoroughly furnished unto all good works.

In my next article, if the Lord so wills, I will try to give some Scripture reasons why the man of God is not perfect, thoroughly furnished unto all good works, as well as to give a Scripture reason whereby the man of God is perfect, thoroughly furnished unto all good works.

JOSEPH FORD.

SENECA, Kansas.

BELINGTON, W. Va., Dec. 30, 1920.

DEAR BRETHREN:—Having been requested by some of my brethren to write out my experience and have it published in the SIGNS, I am now going to try by the help of God to do so, but before I try to give an account of my experience I want to say that I feel I cannot say anything unless I receive help from higher power than myself. First, I think, How

can a child of God tell the way he was brought when the word says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit"? We can only tell our feelings and know our grief and feel the hand of God upon us. The first time, many years ago, when I was made to know the awfulness of my condition was after I had come home from a protracted meeting, which was being held in a schoolhouse near my home by a German Baptist. I attended more to have company with my neighbor boys than anything I know of, and when I saw some of my schoolmates going to the altar I was made to know that God would save his children any place as well as at the altar, so I did not believe in their system, therefore did not go with my schoolmates, but after I came home I felt very deeply touched, and desired to be alone. I went into a room by myself, and to my surprise I broke down and wept as though my heart would break, and after that had left me I still sat by myself thinking, meditating on what caused me to do that, and indeed I was surprised at myself, and tried to console myself and banish the thought by saying it was just because I saw some one weeping in the meeting; but indeed I was very sorry in my heart, and felt that it was God showing me just how sinful and vile I was. Since that time I have found myself in a restless, sinful condition, and could find no relief. When I would read the Bible I could find nothing that would seem to soothe my troubled soul, and would close it and lay it aside. Many times I would wait for my father and mother to go to bed at night so I could peruse the Bible, which I did almost every night. I would read the SIGNS and sit

for hours feasting on some one's travels, and their experience would in many ways be like mine, but still I would think, I am just imagining it out of my own fancies. Dear brethren and friends, many times while I have been traveling along roads I would almost constantly pray for help, and my heart would be so that I would shed many bitter tears. My places of mourning have been along roads, in the fields at work, and especially when I would lie down at night. When I would get in my bed I would start praying for God to heal my wounded soul before I scarcely realized it, thinking it might be the last time I would ever get to pray. I believed that at some time God would bless me, and I prayed for a vision to come to me and speak peace to my soul. Many times I would be afraid to go into my room for fear of seeing something awful, believing myself to be very sinful. O how I would plead with the God of heaven to help me and remove the heart of stone and give me a heart of flesh, and my words would seem to have no effect and would scarcely leave my mouth; then at other times I would find some relief and could speak in prayer more freely. This went on for three years, and finally I attended a meeting in Marion County, where I heard Elder C. W. Vaughn, of Hopewell, N. J., preach, and I thought he was directing his whole sermon to me, and I would try to get behind some one to keep my face from being seen. I stayed all night with Elder James W. Linn, and that night I told a member from Montrose my feelings, which seemed to touch him very much. We talked and cried until late in the night, and when I went to meeting the next day I felt I ought not to have told him, for I thought all the members were watching me. In the winter of 1915-1916 I went to Ran-

dolph County to teach school, and to my surprise I got lodging with a member of the Old School Baptists, namely, Adam Findley. During the winter I believe there was never a time while walking to school that I did not pray, or try to, nearly all the way, and one time while I was grieved so much these words came to my mind: What manner of man art thou? It gave me much unrest, so when I came home I asked Mr. Findley about it, if those words were in the Bible. I thought they were, and he found them. I felt myself to be very sinful indeed, and often wondered why a young man should be going on like this. Still I believed and hoped that the Giver of all good and perfect gifts would bless my soul and set me free, which I believe he has done. O, is there any good in me? I will say that there dwelleth no good thing in my flesh. I feel so low and sinful that many times when I attempt to pray I put my hands over my face and ask for His truth and grace. When my school was over I went home, and one night, being distressed very much, and thinking of that place prepared for the devil and his angels, I dreamed of being taken into hell by a man. I was on his back, and when we had gotten in I could see the redhot doors opening into a hall, and I seemed to realize that I was going to be left there for my wickedness, but I do not think I was left, as I can remember. When I awoke I was afraid, and began to cry for mercy, believing this to be a warning that I was going to die and be cast into hell. I wept until my pillow was wet. Later on I met with an accident, in which a neighbor accidentally shot me with a revolver, and when I had the bullet extracted, and while under the influence of ether, I prayed, as my nurse told me afterward. Dear people, if God visits us while we are

unconscious, is he not able to call a sinner to repentance when he is in his natural mind? He does not ask any weak, sinful preacher or any other person for help; he speaks and it is done, he commands and it stands fast. In October, when I was alone in my room preparing for bed, I was gazing around in the room, and I could imagine I saw the face of our blessed Master inclosed in a circle against the wall. This I could see before my face for many days. There I hope it pleased the Lord to give me a hope of heaven, which I feel I do not deserve.

Again I had a vision, which I hope answered and made clear my prayer. I was afraid I was deceiving myself and others, so I prayed for something to prove to me that I was truly seeking Jesus in the pardon of my sins. I dreamed of a narrow walk or path with a beautiful building at either end. I saw on the right a very steep slope covered with grass, and on the left a gentle slope of ground covered with something white like snow, in which I could see the tracks of two people. I was on the right side struggling to get up to the path, and when I would get almost up I would fall back again, until finally I succeeded in reaching the top and started to go forward, when I heard the voices of two girls, as if to turn away and leave, saying, Come on, it is Talbott. This troubled me, to think I was so low and sinful that people would shun me, but I felt assured that this dream meant what I said above. I am sure that if we could do as we please many would not join the despised Old School Baptists, but would join some denomination more popular, where they could work their way through, or try to at least, but these words should prove to any christian that works fall short in the sight of God: Who hath saved us, and

called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began.

One Sunday while I was alone, as my father and mother were away, I looked out and noticed the cattle quietly feeding, and I became very sorry and wept very much, and asked myself, Am I a child of God or am I not? I thought I would open the Bible, and the first verse I put my finger on I would read; I did so, and this is what I read: For we can but speak the things which we have seen and heard. When I went to meeting on the first Sunday in December I felt I could not withhold my feelings from the church, so when the door of the church was opened I, trembling almost from head to foot, offered myself, and was received, and baptized the next day, Sunday, December 5th, 1920, by Elder J. S. Murphy. I thank God for all things, even the breath I draw, and by his grace I am what I am.

Yours to honor God,

WILLIAM TALBOTT CROSS.

WHEELING, W. Va.

DEAR BRETHREN:—The inclosed letter from brother Burch was so comforting to me that I would be glad to share it with others of like precious faith, but leave it for you to decide.

Unworthily yours in hope,

FLORENCE PULTZ.

SUMAS, Wash., Nov. 15, 1920.

DEAR SISTER PULTZ:—You must pardon me for not answering your good letter, which I took much comfort in reading, and wish I could write in a way that would comfort you as much, but I come to the conclusion many times that I should not burden the dear children of God with my imperfect letters, yet, like

my preaching, I cannot quit, for fear of the stripes and the rod, which I have had applied to me so many times for disobedience that I go halting and stumbling along in much fear and trembling. When I am blessed with sweet liberty I come home rejoicing, with my cup running over with the good things from His rich storehouse of love, which are so strengthening to a poor wayworn traveler. At such times I think maybe the Lord has called me and given me a message to tell, but when I am shut up and cannot come forth I come home with my head hanging down like the bullrush. The last two meetings were sweet ones to me, although my physical strength was not sufficient for me to complete my discourse either time, and I had to sit down with many beautiful things in sight, yet there was great rejoicing with the brethren and sisters; but as I told them in regard to my bodily strength, that also is of the Lord, for without him we can do nothing, and I would tell all that he wanted me to tell.

You spoke of having Elder Durand's Biography. I was also reading it, and rejoiced with you in the kindness of the dear sisters who gave it to you. I will say further, that if you want to know my belief and understanding of the Scriptures, insofar as he wrote on them I can truly say that he told my belief and understanding better than I can. I read it through carefully, and it told of my travels of mind. Though I was surprised to hear him tell of his failures like mine, and his feelings of unworthiness so much of the time like I have, it gives me courage to press on toward the mark for the prize of our high calling of God.

You said you were afraid I would not have the same fellowship for you when I knew you were a Clark Baptist. Now,

my dear sister, I am going to ask you to search your Bible and see if you can find where Christ ever gave a command to love one particular branch or body of his dear little ones more than another, and when you find it write and tell me, for I want to know all of his commands and wish I could keep them, but I fall so far short that I fear and tremble lest I have grasped the shadow and missed the substance. I have heard of the Clark Baptists, but do not know why they are denominated as such, but believe we should be just plain Jesus Christ Baptists, knowing no man after the flesh. Although the Bible asks the question, "How can two walk together except they be agreed?" and I know it is a greater comfort to me to talk with one who believes in the predestination of all things, still when one comes telling what a great sinner he or she feels to be, and begging the Lord to be merciful, I do not require that one to believe in the absolute predestination of all things before I can give the right hand of fellowship, for I truly believe our fellowship is with the Father and with his Son Jesus Christ. They cannot have that feeling of abhorrence unless the Spirit of God has shined in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ, having been born again of incorruptible seed, which liveth and abideth forever. If we are heirs of the same family, and some are weaker than others, shall the weak ones be crowded out that they get no food or drink, or shall we disown them because they are not as strong as we? Have we anything we did not receive? Have we anything to boast of, even though God in his wisdom sees fit to open our eyes to a deeper insight into his vast and unsearchable storehouse of knowledge? Should we not

bear the infirmities of the weak, just as we should a brother or sister in the flesh who is deformed or crippled, who calls forth our love and sympathy? It makes my heart ache to hear of the deplorable condition of Zion, even though I believe God in his infinite wisdom and power is ruling all things after the counsel of his own will, and nothing can come to pass contrary to his will, and it will all come out just as he with his all-seeing eye saw it in the beginning of time, when he created the heavens and the earth and all things therein. It is beyond the comprehension of mortals to search out the deep and infinite works of God, and what would it avail us if we could? Would heaven be any more glorious, or communion with saints be any sweeter? Would our hope be brighter or God's promises be any surer? No, no, a thousand times no. Then, dear sister, let us be content with such knowledge and understanding of his written word as he in his wisdom sees fit to impart to us, and not fall out over words to no profit. If we had wisdom so that we could interpret correctly the whole works of God, and had not charity, it would profit us nothing. Though I speak with the tongues of men and of angels, and have not charity, it profiteth me nothing; I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is

not easily provoked, thinketh no evil, &c. To get the full comfort of this you can read the rest of the thirteenth chapter of 1st Corinthians.

Well, as my letter is too long already I will close for fear of tiring you with my disjointed remarks. I hope you can understand what I have tried to tell, and will write me again when you have the time.

From one of the least.

DAVIS BUROH.

BIVINS, Texas, Feb. 6, 1921.

DEAR BRETHREN EDITORS:—I am reminded that I have let more than a month pass since I should have renewed my subscription to the SIGNS. It seems the older I get the more negligent I become in performing my duties. Since the sixth day of last December I have been in my sixty-third year, and as I view myself in this late day of life I am the greatest sinner that was ever permitted to have life and health, especially one who professes to know the Lord. Some time about the middle of January, 1886, I saw the blessed Savior of sinners lifted high and nailed to the cross, and since then to this blessed day that scene has been firmly fixed in my mind. Before seeing the dear Savior thus nailed to the cross I was made to see my sinful condition. I was lying beside a dark gulf, so miserably dark that, seemingly, if I should put forth my hand I could feel the darkness; all my sins were presented before my eyes, surrounding me, and mounting up as so many pyramids, and very rugged. I was reminded that this gulf was my doom, that these mountains of sin would fall upon me and crush me into this gulf. I felt it was too late for me to pray, but I desired some one whom I had confidence in to pray for me, and I could think of no

one except my dear old uncle, in whose house I had been lying on a bed of affliction for more than a month. I called my dear wife to my bedside and asked for my uncle. She asked me what I wanted with him, and I informed her I was going to die and wanted uncle to pray for me. She went for him immediately and returned and said he had gone to haul rails for a neighbor and would not be back until about sundown. All at once those sins seemed to come upon me and crush me into that awful gulf. I do not know how long I remained in that unconscious condition, but when consciousness returned then it was that I saw my blessed Savior thus nailed to the cross. He looked down upon me with much pity and compassion, and said to me, That was your doom, but I satisfied it for you over eighteen hundred years ago, when I expired upon the cross. There was a great brilliant light coming down, seemingly, through the housetop, brighter than any noonday sunshine, and O how my heart was filled with joy and gladness. I listened, and heard the birds, and the whole creation seemed to be praising God. I immediately was clapping my hands and praising him for his wonderful love and mercy to me. This Scripture was given me, Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. I hope that I sought this kingdom (church) for five long years, and I am fully convinced that I found it. If I were as thoroughly convinced that I am a child of God as I am that the true Primitive Baptists constitute the church of Christ I would have no doubts; but as I grow old my days are filled with darkness, doubts and fears. I cannot account for this, unless it is that the older I grow the more I am confirmed in the doctrine of

an all-wise and absolute God, who rules and controls all things after the counsel of his will. When I first joined the church (Saturday before the second Sunday in November, 1890,) my days were filled with songs of rejoicing, and I could sing thus as I followed my plow:

“O how happy are they,
Who their Savior obey,
And whose treasures are laid up above;
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.”

All I cared to hear was something concerning Christ and his kingdom, now I go mourning on account of my extreme barrenness, and am compelled to sing thus:

“I am a great complainer,
And bear the name of Christ;
Come, all ye Zion mourners,
And listen to my cries.

I have many sore temptations,
And sorrows of my soul;
I feel my faith declining,
And my affections cold.”

Now, dear brethren, while I can truly confess, as did old Jacob, Few and evil have the days of the years of my life been, and that I have not attained unto the days of the years of the lives of my fathers in Israel, still I am made to rejoice at times that I am made to keep the faith once delivered unto me. I believe the same doctrine to-day that I did thirty-five years ago, only am more confirmed day by day. I believe in the doctrine that gives God all the honor, praise and glory, and there is no sweetness in a song that does not so honor him. The doctrine may be ever so ably proclaimed by a gospel minister, and then followed by a song full of Arminian sentiment, which kills most of the sweetness of the preaching for me.

Your little brother, in hope of life beyond the grave,

J. S. McLEOD.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***MARK XVI. 1; LUKE XXIII. 56;****JOHN XX. 6, 7.**

WHILE visiting an association in Virginia last fall we were requested by an aged and highly esteemed sister to write on the three Scriptures cited at the head of this article. We were slow to comply, and she has reminded us of our duty.

It is not according to the wisdom and purpose of God that any one man understand "all mysteries," therefore we must be excused, as we have but little knowledge of them. Editors are often thought to have much more knowledge of and insight to the Scriptures than they really possess. We are frank to confess that we feel to possess less knowledge or understanding of the word of the Lord than we did in our childhood in the church. If it were possible we would grant every request for views, but where "little is given, little must be expected." Our sister who asks that we write on the texts cited above is sincere in her desire to know what they mean, hence it was not for mere pastime that she made the request, and we would gladly give their spiritual import, if indeed they have any, if we could. Many years ago, when young in the ministry, and much younger in years than we are to-day, such things occupied our thoughts much more than they do now. Then, as is usually the

case with young ministers, most everything in the Old Testament appeared to us as a type, in some sense, of something in the New, and it gave us great pleasure to meditate upon those things and to compare and try to fit them in here and there in the things of the New Testament. In later years our mind has not been exercised very much along those lines, and many times we have thought that our conclusions were wrong, even though the truth in some small measure may have been seen here and there by us. Instead of types, it may have been a blending of testimony, an opening up of the Scriptures both New and Old. In those years of our youth we also thought we could see, now and then, here and there, wonderful things in such passages of Scripture as are named by our dear sister, but such visions have also vanished. It is not to be wondered at, therefore, that we feel we know less than in our childhood days in the kingdom of God. We have learned that it is safe to confine ourself more closely to the declarations of the Savior and the apostles along such lines. Very few things are spoken of by them as types, but we are always safe in asserting what they assert. Those things are sure and necessary for the instruction of the church, and ministers should constantly affirm them.

With reference to the things our sister wants to know, we do not remember that either of the apostles speaks of them at all in any of their epistles, and having no expression from them we conclude that they were not considered of vital importance. The resurrection of Jesus was the all-important thing in their testimony, hope and faith, and it is to all the children of God the "one thing needful;" without it all is vain and sin reigns. "But now is Christ risen from the dead."

It is true that no record of the Scriptures is unimportant, but some are plain statements of things as they took place, and they fill their places in the testimony of Jesus, but were never intended, as it seems to us, to be spiritualized. In attempting to do so many mistakes are made and erroneous ideas imbibed. The apostles warned the brethren against such things, and none of us can be too careful in our interpretation of the word of God.

Now just a few things with reference to the texts suggested by our dear sister. First, Mark xvi. 1, which reads as follows: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him." Our readers will observe that those women were keepers of the law, as respecting the Sabbath day; not until after it was past did they come with their sweet spices and ointments to anoint Jesus. Remember he had been twice anointed before that. First by the woman who had the alabaster box of precious ointment. Jesus said she had anointed him for his burial. The odor of that ointment filled the house. We speak of this to show why sweet spices and ointments were used along such lines. According to the custom of the Jews in burying their dead, it is not reasonable to suppose that Joseph and Nicodemus omitted the sweet spices in preparing the body of Jesus for burial. There were two special reasons for using spices in preparing their dead for burial: first, as an embalming method, and second, to dispel ungrateful odors. Sometimes the sepulchre itself was anointed with sweet ointments to this end. The women having forgotten the word of Jesus, that the third day he would rise from the dead,

but filled with love for him, even though dead, bought sweet spices and ointments on the day, no doubt, in which Jesus was crucified, and prepared them immediately. Their idea was perhaps to further preserve the body that they might have it to look upon as long as possible, thinking that some one would from time to time "roll away the stone" for them. But when they arrived at the tomb Jesus was not there to be anointed with sweet spices and ointments, but had arisen, anointed with the power and glory of God.

Luke xxiii. 56, does not differ materially from Mark xvi. 1, already quoted, but we shall give the credit in Luke also, which reads as follows: "And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment." In commenting on Mark xvi. 1, we said about the same as we would say of Luke xxiii. 56.

The third Scripture is John xx. 6, 7, and reads thus: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." John and Peter heard from the women that the sepulchre was empty and they ran together, but John outran Peter and came to the sepulchre first, but did not go into it. Peter, when he was come, went into the sepulchre and discovered for himself that it was empty of the body of Jesus, but the linen clothes and the napkin were still there. These were evidences that the body had not been stolen, else the linen clothes and the napkin would have been taken with the body. The linen clothes are called graveclothes in John xi. 44, the napkin, however, is called "a napkin," the same as in John xx. 7. We

remember that years ago we thought the graveclothes, with which Lazarus was bound hand and foot, represented the fetters of the law, as well as its traditions, and the napkin represented the veil that hid gospel things from the eyes of dead sinners, or national Israel in that dispensation. Now we wonder if they had any such significance. The linen clothes with which Jesus' body was wrapped were lying in one place and the napkin carefully wrapped by itself in another place. Concerning this matter, of one thing we are certain: that the graveclothes and napkin were left in the sepulchre, never again to be used in binding Jesus, nor one of his chosen vessels for whom he died, nor shall the napkin ever again be bound about the face to hide from the eyes of their understanding the glory of God in the face of Jesus Christ, nor is there any power in earth or hell that can confine the redeemed of God in the grave; they shall come forth by the power and glory of God.

What we have written may come far short of our sister's expectation, but we have written frankly, and confess that if the sweet spices, ointments, linen clothes and napkin mean anything more than what we have suggested we do not see it. Of one thing we are glad: that she has an inquiring mind. It is refreshing to find one now and then in these days of progression and forgetfulness of God whose mind is exercised in the things of Jesus. May He, who can, reveal such things to them as their hearts desire.

K.

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

Uriah Garton, Okla., \$1.00; Etta Frasher, Del., \$1.00.

OBITUARY NOTICES.

Mrs. Janet Burns (nee Hay) was born September 1st, 1849, and died October 14th, 1920, making her stay on earth 71 years, 1 month and 14 days. She joined the Primitive Baptist Church at New Hope on Saturday before the third Sunday in October, 1898, and was baptized by Elder J. H. Daniels. She was married to Kelly Burns about the year 1865, to which union were born twelve children, eleven sons and one daughter, all of whom are living except two sons. Only two of the children are married, one son and the only daughter. In the death of sister Burns New Hope Church has lost a precious sister, one who was unfaltering in the faith, being blessed with a lively hope, with the Spirit that raised up Jesus from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Sister Burns had many trials and tribulations and great temptations, which were for the trial of her faith, which is more precious than gold that perisheth, though it be tried with fire, that it might be found unto the praise and honor and glory of God at the appearing of Jesus Christ. She bore the image of the earthy, and shall also bear the image of the heavenly, having the faith of God's elect, which enabled her to endure with christian fortitude and resignation to the divine will of him who loved her and died that she might live. She sweetly and calmly fell asleep in Jesus. Death has lost its sting; the spirit has left its house of clay, but glory rested on her countenance. Death is swallowed up in victory. Another one of the blest has passed into the heaven of eternal rest. Sister Burns was humble, God-fearing, unassuming, gentle and kind, a regular attendant at the meetings of her home church and at associations when not providentially hindered. She has left a host of relatives and friends to mourn, as well as her kindred in Christ. While she is forever gone from us in this world of sin and sorrow, yet she lives in our memory, and while she is dead, she yet speaketh. May the Lord bless us all with the same spirit and enable us to live unto the Lord and for each other.

The unworthy writer conducted the funeral, using the Scripture, Blessed and holy are they who hath part in the first resurrection. She was buried in the cemetery at New Hope Church, where she first joined and lived a consistent member until death.

Written by request.

ALSO,

Mrs. Frances Temperance Curtis (nee Burns) was born March 18th, 1852, and departed this life January 31st, 1921, at the home of her daughter, Mrs. Lillie Biddle, near Patmos, Hempstead Co., Ark. She was united in marriage to Wm. A. Curtis January 9th, 1866, and to them ten children were born, six boys

and four girls, six of whom survive her, three sons and three daughters. One son, brother Frank, joined the Primitive Baptist Church some years ago, and is a precious brother. The other children I am not acquainted with, except Lillie, who is a believer and lover of the doctrine of grace. Brother Wm. A. Curtis and sister Curtis joined the Primitive Baptist Church at New Hope on Saturday before the second Sunday in May, 1871, and were baptized by Elder D. B. Alman, and both lived a humble, exemplary christian life. Brother Curtis served as clerk of the church for several years. Such a life is far better than gold or fame or a great name. Dear children, how can you mourn with all this testimony and with such characteristic marks of faith, which purify the heart by love? But we cannot help mourning, for we miss her much, yet this sorrow is sweetened with joy, for we know that our loss is her eternal gain; she has entered the heaven of rest where sorrow never comes, but all is joy for evermore. While she was here in this earthly tabernacle she suffered many tribulations, trials, afflictions, persecutions and temptations, but had a lively hope, which enabled her to glory in the cross of Christ, by which she was crucified unto the world and the world unto her. While here she could only see in part, as through a glass darkly, and know in part, but now face to face. While here she only had the earnest of her inheritance, but now the fullness thereof. Here she had only a taste of joy, which made her hunger and thirst after righteousness, but now she is filled.

The unworthy writer conducted the funeral services, and tried to speak comforting words to the sorrowing ones. Interment was in the cemetery near the New Hope church-house, the place where she delighted to go. May God give grace to keep and comfort the sorrowing ones, that their hearts may be renewed and their spirits revived.

J. H. RAWLS.

Elder W. H. Shields was born March 16th, 1857, at Spring Garden, Va., and died at his home near Swofford, Wash., February 11th, 1921, aged 64 years, 10 months and 26 days. He was first married to Sallie A. Abbott, December 21st, 1876. To that union were born six children: Thomas W., Mrs. Leola Jackson, Mrs. Annie Bryant, Mrs. Lettie M. Howell, Dillard and Mrs. Rachel Thompson. In the year 1899 his wife died, and October 9th, 1899, he was married to Sallie A. Jones, to which union were born five children: Verna, Nora, Henry, Mary and Zora. He leaves to mourn their loss, his widow, ten children (his son Thomas having been killed in a railroad accident about three years ago) and twenty grandchildren, also many brethren and friends. He received a hope in Christ in 1875, and united with Banister Church of Primitive Baptists Saturday before the first Sunday in October, 1882, being baptized by

Elder Wm. S. McDowell. In 1896 he was dismissed by letter from that church, and was in the organization of Mountain Spring Church, in Pittsylvania County, Va., and on the 28th of December, 1901, he was ordained to the gospel ministry. Later he joined Fairfax Church, in Virginia, by letter, serving churches in Virginia until 1910, when he moved to the state of Washington, settling near Swofford, later moving to Morton, Wash., later to Portland, Oregon, and again to Swofford. He united with Cowlitz River Church by letter in September, 1913, which he served as pastor about four years. He was dismissed by letter from that church in 1915, and was in the organization of a church at Puyallup, Wash., later got a letter from that church and again joined Cowlitz River Church in September, 1917, where he remained a worthy member until death. He was a great sufferer the last five or six years of his life, and all that could be done by his loved ones, physicians and friends gave him but little relief; he gradually grew worse until the end came. He firmly believed in the unlimited power and wisdom of God, and put no confidence in the works of puny man. Some time before his death he told me that he felt his labor in the ministry was done. He said: "I have tried to examine my past work in the ministry as best I can; I have asked myself if I could live my life over would I preach any other doctrine, and I have to answer, No, there is nothing else for a sinner like me; I only regret that I could not preach it a little stronger than I have done." His wife says he often awoke her from sleep praising God. His favorite hymn was, "Thy mercy, my God, is the theme of my song," which he asked to have sung at his funeral, and that Elders F. L. Riffe and I. F. Coleman conduct the funeral services, which was done. He will be greatly missed by the Baptists in this part of the country, and especially by his home church, but we mourn not as those who have no hope, for we feel that he is asleep in Jesus and awaits the resurrection morn.

ROSA COLEMAN.

Mrs. Mary Josephine Huf, daughter of Frederick and Martha Myers, was born March 2nd, 1866, in Brown township, Franklin Co., Ohio, and departed this life February 14th, 1921, after an illness of three months, aged 54 years, 11 months and 14 days. The earlier part of her life was spent in Franklin County, near her birthplace, she having moved to Madison County in the year 1896, where she spent the remainder of her life. She is survived by her husband, Mr. Frank Huf, one daughter, Mrs. Carrie Ethel Cormany, one son, Charles Francis Huf, and one grandson, Charles Emerson Huf, who mourn the loss of a kind, loving wife, mother and grandmother. She also leaves three sisters and two brothers: Mrs. N. E. O'Donnell, of Onarga, Ill.; Mrs. Elizabeth Wilson, of Warren, Ohio; Mrs. M. A. Daugherty, of

Columbus, Ohio; Mr. Fred Myers, of Camp Chase, Ohio; and Mr. Oliver Chauncy Myers, of Marysville, besides a host of other relatives and friends, who loved and cherished her very dearly, and to whom she was always kind and loving. Her father and mother, one brother and two sisters preceded her in death.

I will add to the above, by request, that she made her own arrangements for her funeral, choosing who she wished for her pall-bearers, and that the writer conduct the funeral services, which were held at her home February 17th. Hymn No. 141, in Goble's hymn-book, and No. 1228, in Beebe's collection, were read, and Ecclesiastes vii. 1, 2, was used as a text. Many relatives and friends were present, who gave evidence by their attention that they esteemed her much. Although she was not a member of the church, I hope she gave sufficient evidence during the time of my acquaintance with her that she was included in that number of which it is written, Happy art thou, O Israel, a people saved of the Lord. So when the body was laid in the tomb at Plain City it was not without hope, only to await the summons from on high. The Lord gave, and the Lord hath taken away, and may her kind husband and family be enabled by God's grace to say, Blessed be the name of the Lord.

L. E. STEPHENS.

Amelia J. Shockley was born March 10th, 1847, and departed this life December 23rd, 1920, at the home of her daughter, Mrs. Willard Baker, of Claiborne, Md., where she had just been called a few days before to wait upon her daughter, who was ill. While about her work she was suddenly stricken, and lived only a few hours thereafter. Early in life she united with the Old School Baptist Church, and remained a consistent member until death came. She was baptized in 1867. Two years later she was married to Solomon B. Schockley, but was soon left a widow, as her companion was taken from her in May, 1882. It was my privilege to spend an evening in company with sister Shockley at the home of sister Ida Morris just about two weeks before her death. Her mind, as shown by her conversation, was upon the exceedingly great and precious promises contained in the gospel of our dear Redeemer, and she clearly showed that it was her chief delight. She left to mourn her death, Mr. Rome Shockley, of Atlantic City, N. J.; Mrs. Willard Baker, of Claiborne, Md., and Mrs. Samuel Brittingham, of Fayetteville, N. C.

The funeral services were conducted by the writer in the Salisbury meetinghouse, where many relatives and friends gathered to pay their last tribute of respect to the memory of one they loved. The remains were laid to rest in Parsons Cemetery, Salisbury, Md. May the Lord comfort all who mourn.

J. C. MELLOTT.

MEMORIALS.

WHEREAS, it has pleased our heavenly Father to call our beloved brother, **Elder J. H. Daniels**, from his labors to rest with Jesus in the paradise of God, the churches of the North Ouachita Association desire to give expression of their love and christian fellowship, and also of their sorrow in his death. We realize that a great and gifted man of God has fallen, one who earnestly contended for the faith which was once delivered unto the saints, and that salvation is alone of grace; content to teach only according to the word of God, as given in the Old and New Testament Scriptures, having the gift to understand the sweet doctrine of Christ, which enabled him to rightly divide the word, separating the precious from the vile. He was a firm believer and an able defender of the predestination of all things, for which he was severely persecuted, especially by false brethren, who could not endure sound doctrine; but he remembered that the Lord said, The servant is not greater than his lord. If they have persecuted me they will also persecute you; if they have kept my sayings they will keep yours also; but all these things will they do unto you for my name's sake, because they know not Him that sent me, showing that he had a friend which sticketh closer than a brother. 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. He was blessed with a wonderful gift, which enabled him to bear all things without murmur or complaint; not fighting with carnal weapons, but mighty through the Spirit to the tearing down of strongholds, a man who lived what he preached, carrying about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body. Elder Daniels was born April 28th, 1853, and fell asleep in Jesus January 21st, 1921. May the Lord bless us with the same spirit, to enable us to live not unto ourselves, but unto the Lord and for one another, that we may glorify God in our body and in our spirit, which are his. We deeply sympathize with his widow, our dear and precious sister, their only son, F. R., and his wife and children. We desire that this memorial be published, and believing that the SIGNS OF THE TIMES is the oldest, sonndest and most worthy of all papers published, we request that this memorial be sent to the publishers, with the request that it be inserted in its columns.

By order and in behalf of the churches of the North Ouachita Association.

J. H. RAWLS, Moderator,

W. S. GORDON, Clerk.

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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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, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89.

MIDDLETOWN, N. Y., APRIL 1, 1921.

NO. 7.

P O E T R Y .

THE DESTINY OF MAN.

(Romans viii. 29.)

PREDESTINED in a world of sin,
We move in harmony,
And what we are we've ever been,
And evermore shall be.

'Tis naught that we can say or do
Will change the way of God ;
For He who cast us here foreknew
The path that man must tread.

The autumn seed, caught by the wind,
Is carried where he wills,
And balmy skies of April find
The life that stirs and thrills.

The law of God's omnipotence
In every field is rife,
But man, with mocking insolence,
Denies the truth of life.

'Tis found in rosy cheeks that catch
The smile of early dawn,
In weary steps that pause to watch
The hand of day withdrawn.

We drift upon the flood of years,
Guided by power divine ;
Nor all our prayers, nor all our tears,
Can change a word or line.

'Tis by the grace of God man lives
And moves in harmony,
And what we know is what He gives,
So what we hear or see.

Predestined all things were and are,
According to his plan ;
Fixed as the orbit of the star,
The destiny of man.

HAL MORETON.

St. JOSEPH, Mo.

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

DEUTERONOMY XXXIII. 29.

“HAPPY art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”

I feel I would like to say just a few things concerning the Scripture I have quoted above, as the Lord may enable me.

First, this language is addressed directly to Israel. It seems to me then it is very important that we know who Israel is in her relations to the great God, who inspired the words spoken by Moses, his chosen servant. We find one of the prophets speaking of them on this wise: “You only have I known of all the families of the earth.”—Amos iii. 2. Again, “At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.”—Jer. xxxi. 1. Now I am sure that I have quoted enough to show how close these people stand in connection with the God of all the earth. We see that Israel, and Israel alone, is God's chosen people out of and separated from all the families of the earth. Let us remember that Paul says of them: “What advantage then hath the

Jew [Israel]? or what profit is there of circumcision [a true sign]? Much every way: chiefly, because that unto them were committed the oracles of God." These people had the advantage over all other people in that there were things committed unto them that other nations did not know anything about, and those things gave them advantage over all people on the face of the earth. The oracles of God, as I see them, were those things that exercised Israel under the law and by the law, which no other nation had given them. As a nation they served God under the law, and as the law could not make them perfect they were proven by the law to be very imperfect, thus manifesting that if it had not been the purpose of God, according to the election of grace, even a remnant could not have been saved. I have thought that God by giving his chosen nation a law service was proving that by the deeds of the law no flesh could be justified in his sight. At least that is one of the things that it did, hence, Who art thou, O people saved by the Lord, and not of yourselves through the law? Paul tells us, again, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." That is, the natural seed of Abraham are not all of them God's chosen people spiritually. "Neither, because they are the seed of Abraham, are they all children [of God]: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." That is, all those who had been promised eternal life by God before the world began, these are the spiritual seed represented by Isaac, the child born according to promise to Sarah when she was ninety years old, and

Abraham as good as dead. Paul could challenge the world, and say, Who can lay anything to the charge of God's elect, or who can condemn them? "For this is the word of promise, At this time will I come, and Sarah shall have a son." Now out of this promise and from the loins of him to whom the promise was made was the child of promise, which was not Ishmael, but Isaac. In Isaac shall thy seed be called. Sarah, like all Arminians, would have had it some other way if God had just left it to her; but not so with Him who had purposed all things according to his own will before time began. They could not change the way of God, but only manifested by their way that what they did, not seasoned with grace (favor) mocked God instead of giving him glory and honor. Let us remember that not a thing that has ever happened, or will yet happen, will cause the word of God to be of none effect. Heaven and earth shall pass away, but my word shall stand forever. On this declaration from heaven is based all the hope the church has ever had, or ever will have. I want to say right here that all the happiness and joy a poor sensible sinner has ever had in this world is the faith he has had in God's word that it will stand forever. When enjoying sweet hope by the grace of God, and realizing the many precious promises by which he is made partaker of divine nature, he (or she, as the case may be,) is found happy. Happy art thou, O Israel. Spiritual Israel, God's chosen, elect children, who only have been known of him in all eternity, whom he has loved with an everlasting love, and with loving-kindness draws, and drawing them by his love and mercy they come, and you will find them coming just as God said they would, with weeping and with supplications, praying and begging for God's rich

and sure mercy, relying solely on God's eternal promise that he will save, with an everlasting salvation, his people from all their sins and blot them out as a thick cloud from before his holy eyes. All this to be done through the suffering Jesus, the holy Son of God, the Son of his love, who was ever with him, and rejoiced in the habitable parts of the earth with him when as yet there was none of them. In the types and shadows of the old Bible God is demonstrating the way that his people are not saved, and the way they are saved. The law could not do that, it being weak through the flesh, and it was fully tested by God's chosen people as a nation, and had it not been for God's special favors to them all the way through they would have all been destroyed from off the face of the earth. But during that law service there were a few who by faith saw Jesus afar off and embraced him. It was these who met often and spoke with one another, for whom a book of remembrance was written. It was these who, when he came to his own, received him and were manifestly declared to be the sons of God, who were born of God, just like all the balance of the elect family are born, hence they are heirs of God and joint-heirs with Christ, their Elder Brother. These are happy people. Not in themselves; no, indeed, they realize too well what would become of them if they were dealt with according to God's holy law. They all see themselves just like Paul: The law is just, holy and good, but I am carnal, sold under sin. I see that as plainly as I ever saw the sun shine in all its glory, but my hope is through God's rich, free and reigning grace, which he treasured in Christ for all his family, and there is enough for all. There is no other way for a poor sinner to ever live with the eternal God, who

to-day is, and ever will be, the refuge of his family, and his everlasting arms are underneath them, never to be removed until they are safe in the haven of eternal rest. Then I can say, boldly say, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Have we not all found it so? He is the shield of our help, and he is the sword of our excellency, and it is in him, and him only, that we are delivered from the hands of our enemies. He says, Fear not, Jacob (Israel), for I have redeemed thee. Then Israel has been redeemed, and they will some day sing, "by thy blood," unto God. The blood of Jesus Christ, God's Son, has and will cleanse from all sin. This whole family will rise and sing, for the glory of the Lord will come upon them. They will come to Zion, and sing in the heights thereof, and flow together to the goodness of the Lord. They are to realize that it was by the blood, the wheat, the wine and the oil, all of the rich, free and unmerited grace of God, that they shall be as a watered garden, and their souls shall sorrow no more at all.

Yours in humble hope,

C. M. HOOD.

NASHVILLE, Tennessee.

CHICAGO, Ill., Jan. 6, 1921.

DEAR BRETHREN:—Having just read the editorial in the SIGNS of January 1st, by Elder Lefferts, I feel to express my approval and indorsement of the article. I have often wondered myself how the Ruler of the universe could be so patient with his chosen people, if we are what we hope we are. If the Bible is true, he has a chosen people, and if he has a chosen people, the Old School or Primitive Baptists are the only people who seem to come any where near the description. I

verily believe all the brethren would like to see us dwelling together in unity, but sometimes it would seem that some of us would only do so if we could have the other fellow give up his view and accept ours. I do not believe that will ever be accomplished, but I believe if we all had charity (love), which "abideth," the little differences would be but for a moment. Brethren, we have so many more things upon which we are agreed, and knitted together, a thousand to one. Read the last verse of the last chapter of John. John says, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." This reminds me of an incident that took place a short time ago. In Chicago, where I live, I have found but a few members of the Old Baptists; however, I frequently find persons who ask me what we believe; some perhaps are very much interested, and others may like to argue. I never argue politics or religion if I can help it, and if I find one who seems interested I like to explain some of the beautiful things in the Bible that are as an anchor of the soul, and comforting beyond words. I seem to lack the peculiar gift, or faculty, in which although I know a portion of Scripture that would apply, when I try to recall it I cannot do so, but if any one should misquote it I detect the error. This has been one reason that I often am unable to give to others the reason of my hope, as we are told to always be ready to do. Therefore, a few weeks since, we were invited to the home of some friends, who are church goers, fine people, but know little, if anything, of the "peculiar people," and anticipating the subject might come up, before going I took my Bible, and beginning at Mat-

thew i. 21, the three "shalls," I began to pick up a few texts that came to mind, especially in John, then Acts, Romans, &c. I soon was lost in amazement at what I was endeavoring to accomplish. It seemed that there was no end, not even a halting place, so many things that I would like to jot down. When my time had been taken up I held several pages of portions written down. Then I thought, How could the Old Baptists, with countless blessings given them in the Book divine, ever wish to go beyond what is written? All Baptists believe salvation is of the Lord; by grace, not of works, lest any man should boast. Whatsoever his soul desireth, that he also doeth. All that the Father hath given me shall come unto me, and him that cometh to me I will in no wise cast out. He ruleth in the army of heaven and among the inhabitants of the earth, and none can stay his hand. All believe these things, and hundreds of others equally sure. One is lost in trying to enumerate them, yet there are churches broken apart by contention over something that should have been left unsaid. True charity would have prevented this. Here is a point in mind, if I may be excused in relating personal experience. Until about twenty years ago I did not know that there were any Baptists, but accepted the truth as expounded by the SIGNS OF THE TIMES, and when I heard that many were against the SIGNS I was sick at heart. It was a familiar article from my first recollection, and was regarded by me as almost sacred, although I knew nothing of the grace of the Lord. Eventually I moved to where several churches abounded, of the "limited" Baptists. I found them lovely people, and in time asked a home with them, unworthy as I felt. In the many years that have passed since, I

believe I never heard a sermon by one of our ministers but what he preached predestination as strongly as I had ever believed it. I love those brethren, many of whom have since passed away, and they did not ask me if I believed in predestination. I have always seen a beauty in it, but never heard of any one who got behind it for a cover. Whether I believe it limited or unlimited I do not know, and, furthermore, I care not whether a brother or sister believes it little or much. Why should any of us care, if we know they have been drawn by His loving-kindness? All have gone out of the way. There is none good; no, not one. Even after Paul's wonderful experience he felt to be (not was) the chief among sinners. He never was delivered from the thorn in the flesh, but was assured that he had been prayed for. Only about once a year am I given the opportunity of attending Baptist meeting, and I count it one of the greatest blessings I can have; the only sad part is that of missing the faces of the dear saints who have gone on before. The last sermon I heard was delivered by a young minister in his twenties. His text was, "For by one offering he hath perfected for ever them that are sanctified."—Heb. x. 14. This dear brother in humbleness showed with what security those who are sanctified (set apart) are kept by the power of God, ready to be revealed at his coming. I believe many who are blessed with being near the church do not appreciate the great privilege, and only by being separated will they know what a blessing is theirs, and would not make a brother an offender for a word.

Please pardon anything I may have said amiss, for it was not from the heart.

With love, I am, I trust, a brother in a precious hope,
M. C. REAVES.

DOCTRINE.

PAUL'S admonition to Titus, to speak the things that become sound doctrine, has been applicable to all of God's ministers of the gospel since the day it was written, and will be until the end of time. There are several points of doctrine in the gospel; I will name some of them: the sovereignty of God, predestination, election, redemption, calling, preservation, resurrection. These are all one in a sense. The doctrine of God our Savior is always in the singular number, while the doctrines of men and devils are always put in the plural. God tells us by the pen of Isaiah the prophet that he is God, and beside him there is none else, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. This establishes the sovereignty of God beyond successful contradiction. In Paul's letter to the Roman church he tells them, as well as all God's people in all ages, that whom God foreknew he predestinated to glory. He told the church at Ephesus that they were predestinated and had obtained an inheritance in Christ. Peter tells us that that inheritance is incorruptible and undefiled, and reserved in heaven for God's elect. That being the case, it is sure. We are told by the same authority that God's elect are blessed with all spiritual blessings in Christ, according as he hath chosen them in Christ before the foundation of the world. The Spirit beareth witness with our spirit that we are the children of God, and if children, heirs of God and joint-heirs with Jesus Christ. This is an inheritance beyond estimation, from a human standpoint it staggers belief. Redemption signifies a prior ownership. The elect of God were given Christ in the

covenant ordered in all things and sure, which covenant was made before time existed. Paul said to Timothy, Be not ashamed of the testimony of the Lord, or of me his prisoner, but be thou a partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. This not only sets up the truth that Christ redeemed his people from the curse of the law, but calls them. The call of God is irresistible, and without, or independent of, repentance. "The gifts and callings of God are without repentance." Christ is exalted a Prince and Savior to give repentance to Israel and the forgiveness of sins. In Israel is embraced all the children of God. Godly sorrow worketh repentance unto salvation that needeth not to be repented of. Paul told the church at Corinth: First of all I delivered unto you that which I also received, how that Christ died for our sins, according to the Scriptures, and was buried and rose again for our justification. That being the case, the debt was paid, the law satisfied, therefore needed not to be repented, another evidence of our redemption. The elect are his (Christ's) by gift, and also by redemption; he paid the debt, thereby letting the captives go free. They had been in a state of slavery to sin, dead in sin. Again, Paul tells us that Christ delivered us from sin by giving himself for us, to purify unto himself a peculiar people, zealous of good works. The Savior said, My sheep hear my voice, they know me; I give unto them eternal life, and they shall never perish. Paul said, I am persuaded that neither death, nor life, nor principalities, nor powers, nor any other creature, can separate us

from the love of God, which is in Christ Jesus our Lord. Peter says we are kept by the power of God through faith unto salvation, ready to be revealed in the last time. This and every other point of doctrine is so plain that the wayfaring man, thou a fool, cannot err therein. All who have not been taught of the Lord are blind to spiritual things, therefore the Savior said, Give not that which is holy to dogs. The Gentiles were called dogs by the Jews, because they (the Jews) did not think they had any interest in the Messiah, until the middle wall of partition was broken down. They were thereby taught not to call what God had cleansed unclean. The resurrection of the dead is so plainly taught in the fifteenth chapter of 1st Corinthians that it needs no comment from me or any one else of those who have been taught of the Lord. The spiritual import of the Scriptures is sealed to all others. All Scripture is given by inspiration of God, and can be understood only by divine revelation. Salvation is by grace, and grace alone, no conditions whatever in it. "The testimony of Jesus is the spirit of prophecy."

Love to all who love our Lord Jesus Christ.

JAMES M. SIMMONS.

PARIS, Texas, August 23, 1920.

TEHUACANA, Texas, Feb. 11, 1921.

DEAR EDITORS:—I will try, the Lord willing, to write a few lines for your consideration, and if you think they are worthy of space in the old family paper you can give them to the readers of the SIGNS; if not, just cast them aside. We are admonished in the Scriptures to not forsake the assembling of ourselves together; we are also admonished to speak often one to another, but I am so situated

that I cannot do either very often, and I love to talk of the goodness, love, mercy and power of God, who controls all things, and when I say all things I mean all things after the counsel of his own will. We read in Isaiah xl. 1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We hear people saying that there has only been a way made passable and possible, and the sinner does not receive it all from the Lord's hand, but has to work hard to get the Lord to pardon and forgive all his sins and iniquities, and then has to work hard to hold that pardon, so the poor fellow never gets any rest. But thanks be to God, there is a people who preach a finished and complete salvation, and the subjects of that salvation have perfect rest in Christ Jesus, their Elder Brother, who cried on the cross, "It is finished." We read in the sixth verse: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field." In the eighth verse it is said, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Now, I understand that the man (grass) as soon as the Spirit of God blows upon him is helpless, and his good works, which he put so much confidence in, fade away. We read in 1st Peter i. 24: For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away. James i. 11: "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away

in his ways." I understand that rich man to be the man that is rich in his good works, and putting all confidence in his riches of good works, and as soon as the Sun of Righteousness, which is Jesus Christ, is risen with that burning heat of love, he is cut down and withers, and all of his good works fade and are blasted, and he, being as grass, could no more resist that Sun rising on him and wilting him than the grass can resist the natural sun rising on it and wilting it. I will say that he is just as destitute of strength to resist the power of that Sun as the grass is to resist the mower when the farmer drives into his meadow to cut it down and convert it into hay. After he is wilted or cut down he then has no more power to rise up and walk and get out of the hot Sun than the grass has to rise and go to the shade or prepare itself for housing. He has to be handled by his Master just as the grass has to be handled by its owner. Some say that after the sinner is cut down (which is conviction) and then delivered of that load of guilt and condemnation, he is able to take care of himself; he can do this or that, it is left with him to do as he will, and he can choose his station to stand in. I understand that the great God rules this great universe just as he sees fit. Yes, he says to one, Do this, and to another, Do that, and they obey him. Some are very stiffnecked and unruly and contrary, yet they have to obey. If there is one thing I glory in, it is the finished and complete work of salvation in and through the Lord and Savior Jesus Christ, and to hear his name exalted above every name and man abased in the dust of humiliation. In connection with the predestination of God respecting all things, both spiritual and natural, I could write some, but will not do so now.

I will bring this to a close, asking you to overlook all imperfections. May the love of God rest and abide with the Israel of God, is the prayer of this old sinner.

J. H. BOZEMAN.

HARDING, W. Va., Feb. 21, 1921.

DEAR EDITORS:—I am inclosing a money order to renew my subscription to the SIGNS OF THE TIMES, and I want to tell you the paper is a comfort to me, for our church members are few and live so far from the church that we cannot have preaching during the winter months. Sister Runkle's letter in the number for February 15th suits my case; she says the things I feel to say. With her I feel so sinful, so unworthy; how can I be a child of grace when I am so far from what I ought to be? But I have been taught again and again by experience that when I look within I see only darkness and confusion and I grow weary and heavy laden, and have sometimes heard the precious voice of our Savior saying to all those who feel that way, Come unto me and I will give you rest. I have then been made to feel that a rest which is sweeter than all the world can give us yet remains to the people of God. I sometimes feel that I have a hope which is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, whither Christ, the forerunner, is entered for us, but much of the time I feel to be so far from God I find no comfort in spiritual things, and long to feel more love in my heart to God and his people, and that he may again restore to me the joy of his salvation. How true is John Bunyan's description of "the christian." We travel on and on, though the path is narrow, the scenes change and we pass through them but once; some of them are sore trials and afflictions. As we travel on we find some precious places

and rest there a little while, and as the Spirit reveals the precious truths of Christ to us our hearts burn within us, as did the disciples' when Christ journeyed with them as they walked and were sad. How often though we seem cold and lifeless, and doubts arise, and those precious seasons are hidden from us; like John the Baptist, we inquire if he is the Christ, and long to hear him say, as he did to Mary after his resurrection, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." O that he would give his people everywhere the blessed assurance that Mary must have felt in those precious words, that we may all be in harmony and fellowship, that there be no discord over the portions of Scripture which we cannot understand; but may we realize, as did Paul, that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. If we can trust in the Lord we need not worry about the resurrection, for he has given us the precious promise that we shall come forth. Let us say as David did: When I awake with thy likeness then shall I be satisfied.

I send greetings to the brethren and sisters whom I have known for years and assembled with in the churches. Many of them are readers of your dear family paper.

My daughter and her husband are living in Coshocton, Ohio, and if any of the readers of the SIGNS know of any church or people of our faith and order in or near there I would be glad to know it before I visit her.

May the editors of the SIGNS long be spared to proclaim the truth of God, rightly dividing the word to his children, for Jesus' sake.

Yours in hope,

(MRS.) E. E. WORKMAN.

WATERFORD, Ontario, Feb. 20, 1921.

DEAR BROTHER KER:—It is over a year since I wrote you last, from Dayton, Ohio, and since then I have removed from Brantford, Ontario, to the above address, so kindly send the SIGNS to the new address. I inclose two dollars for renewal for the year 1921.

Since I wrote you last I have been passing through much affliction in body and mind, and was forced to give up working where I had been employed since 1893. I am still on the staff of the bank, and have been granted an extension of leave until January, 1922, so have bought a farm near Waterford, and sold my home in Brantford. Mrs. Simmons and I were nearly down and out, so far as we could see, so had to make an entire change in our manner of living. The last twenty months have been very dark and mysterious, but our heavenly Father has never forgotten his promise to never leave nor forsake his people. I was taken ill in May, 1919, and was in great distress of body and mind, but through the early part of the winter of 1919 and 1920 I had hopes that I would recover my health, but God in his providence saw otherwise. On the last day of January, 1920, my son, R. L. Simmons, was taken sick with pneumonia, and passed away February 12th. It was indeed a great trial for us that he in the prime of life (thirty-two years of age) should be taken from us so suddenly, but we have been given grace to answer, "Thy will be done," but I dare not let my mind dwell upon it, for that old question, "Why?" will arise in spite of all the comforting blessings with which we have been surrounded through all these months. My health, and that of Mrs. Simmons, is much improved since we moved to this new home in May last. You no doubt have heard of my second

son, and our only remaining child, who was away at the war for three years and returned to us badly wounded in his left arm, and now after thirteen operations upon it he is able to use it but very little. He and his wife came here to the farm with us, where we have very comfortable quarters, but miss the visits of the Elders very much, also my old friends in Brantford, but above all, the Friend that sticketh closer than a brother has not left us comfortless on cloudy and dark days, when no sun rises in our hearts, but we do at times see the bright light behind the clouds, and it gives us hope that the Sun of Righteousness will arise in our hearts. It has been truly said, The days of darkness shall be many, but at evening time it shall be light.

I only intended to send our renewal and notice of change of address, so must close.

Yours in christian fellowship,

FRED SIMMONS.

[We are very sorry to learn that brother Simmons and wife are in poor health, and that their afflictions otherwise are so severe and many. We deeply sympathize with them, and desire the Lord's blessing upon them.—K.]

CLARKS SUMMIT, Pa., March 11, 1921.

DEAR EDITORS:—I wish to say through the columns of the SIGNS to my many correspondents that I am not in a condition, either physically or mentally, to answer the many good letters I am receiving every day, but hope when weather conditions are better I may be able to do so. For over three months I have been afflicted with neuritis, or rheumatism. At times my hands and arms are almost helpless, and my joints and muscles are very painful, especially nights. I am taking three kinds of treatment: oste-

opathy, vibrator and electrocure; all three are recommended very highly. I am feeling some better. I have filled all of my appointments thus far, but with great effort. I am thinking that my days for taking trips of four or five hundred miles are ended, but one thing is sure: I will go to every place God has predestinated I shall and fill every appointment he has determined I should, not one more, not one less, and all the powers of hell, men or devils cannot change it. How few even among our brethren preach and practice this eternal truth.

Brethren, write to me when you can spare the time, if you think I am worthy of your notice. I love to get your letters, even though I may not be able to answer them, but I will do the best I can. Love to all the brotherhood.

Sincerely yours in faith and hope,
D. M. VAIL.

PHILADELPHIA, Pa., Nov. 28, 1920.

DEAR OLD SCHOOL BAPTIST FRIENDS AT NASSAONGO:—I have written and destroyed letters time and again ere this, but still have a desire to write you. Will ask you to bear with me in my weakness, which is great. First, I want to say I love you all, and wish I could be as I see you to be. I wish I could be always humbled at the feet of the precious Savior. I see such beauty in the Lord's dear children, his Spirit so plainly manifest in their countenances. I love to go where they meet together, where the crumbs are falling from the Master's table. I crave those crumbs, but feel very unworthy of them. I deem it a sweet and precious privilege to go where the name of Jesus is exalted and man abased. Salvation by grace—what a glorious theme! What

a wonderful Savior to give his life, he who died to save sinners, the Just for the unjust. Nothing less than such love and power as he possesses could ever save poor undone sinners. I know I am a sinner, but it is an important question which most directly concerns me, Am I one of those little ones? Can I dare hope I will not forever be shut out from among them, the Lord's dear elect, the Old School or Primitive Baptists? I love them the world over with a love I have for no other people. One thing I do know, and that is, no matter what I am called to pass through, the Master has ordained it so. His ways are just, his will must and shall be done. While I am a vile worm of the dust, I know his grace is sufficient, yes, for even me. I am sick of self and sin, but of myself have no power to rid myself of them. I am more than satisfied with Christ, who has all power both in heaven and earth, to whom be all glory and praise forever.

Your unworthy friend,
GERTRUDE SHOCKLEY.

INFORMATION WANTED.

My health has been such that I have recently decided to try to find a more favorable climate for scrofulous trouble. I would like to get in correspondence with some of the brethren who could give me such information. I have thought the vicinity of Ashville, N. C., would be most suitable.

Address, J. A. PRESTON.
KENOVA, W. Va., P. O. Box 322.

CHANGE OF ADDRESS.

ELDER J. A. MODLIN has changed his address from Carlinville, Ill., to Bunker Hill, Ill., R. D. 17.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PROVERBS XXIX. 18.***"WHERE there is no vision, the people perish."*

Vision means spiritual insight, a looking into the things of God. Literally, vision means a seeing with the eyes. The eyes of our physical bodies behold the beauties of nature, the inner eyes of the human understanding survey the fields of philosophy and reason, the eyes of the imagination wander in adventures through the realm of fancy. Neither seeing with the eyes, nor with the understanding, nor with the imagination, can afford that vision essential to a people's preservation. That we perish not, we must have the vision of the Spirit. This is seeing with the eyes of faith, not that natural faith of which mental students write and study, but that faith of the Son of God, faith which comes by divine gift and is the fruit of God's Spirit. Whenever that seeing by faith fails us we perish. No people without it can live, no nation which has not in it a faithful people can continue to exist. When the prophets perished out of Jerusalem Jewish nationalism was doomed; when Rome nationalized the christian religion and substituted pagan rites for the simple order of the early church, and taught for doctrine the commandments of men instead of the precepts of Jesus and the apostles, Rome was bound to fall a prey to her barbarian

enemies. It is good to sing in the heart, "O, for a closer walk with God." One's safety as a believer in the Lord is in dwelling near the Most High. It is dangerous to trust in human vision and to try to shape one's life by human reason and foresight. They who trust in man, and who make flesh their arm, are still under the curse which fell on our first parents because of transgression. They who trust in the Lord and who stay upon their God shall never be confounded. They live by Christ's life in them. There are times in the experience of God's people, seasons in the travel of the church, when clouds and darkness shut away the shining of God's countenance. As the mists which obscure the sun's light are thrown off from the earth, so the doubts and fears which obscure spiritual vision proceed from our own carnality. As the strong shining of the sun dispels earth's vapors, so the radiance of the Sun of Righteousness drives away all carnal illusions and sensual interferences. It can be generally stated as true that in proportion as we are deprived of spirituality, to that extent do we sink down in fleshly ease and carnal indulgence. Of the seven churches in Asia, Sardis had a name that she lived, but was dead. This was a case of the shell without the substance. Sardis had the reputation of being a living church, but was spiritually dead, professing without possessing. The church of Laodicea while being really wretched, miserable, poor, blind and naked, thought herself to be rich and needing nothing. Spiritual vision leads us to see ourselves as we are in truth; it makes a man honest with himself, with his fellows and with God. The man who said, God, be merciful to me, a sinner, had true vision to see himself aright; while the man who thanked God for his superi-

ority to other men was self-deceived, and sure to perish. To truly know one's self, to truly know one's relation to other men and to realize one's standing before the Almighty, is to be possessed of that wisdom which is more precious than rubies, than much fine gold. There is no hope for a man without this vision which spiritual revelation gives. Peter, though unlearned in the schools of men, showed himself to be truly educated when he said to Jesus, Thou art the Christ, the Son of the living God. All those however much educated in the schools of men, and who were enwrapped in theories and speculations about Jesus, were verily fools in God's sight. This is calculated to make a sensitive soul examine himself carefully to know where he stands. It is well to remember that a soul at ease is not a soul in exercise. If we are actuated by a heart-searching principle we are exercised about ourselves, and are not carelessly indifferent nor at ease. While heart examinations may disclose many embarrassing and shameful things about ourselves, things which we little knew were in us, while they may be humiliating, and lead to contrition, these things are safer for us than the lukewarmness of Laodicea. As the poet says, "More the treacherous calm I dread, than tempests breaking o'er my head." In the days when Samuel, the last of the judges, was a child ministering before Eli the priest, the Scripture says "there was no open vision." At this time the priesthood was without any vision of its high office. The sons of Eli were very immoral and corrupt and made the Israelites to break the law, instead of exhorting them to keep it. Instead of being to the people an example of sanctity and obedience, they debauched them with their evil practices and oppressed them with their unjust exactions.

All this was because the priesthood of Eli was without spiritual vision. It was doomed to perish. So the Lord warned Eli that his two sons should die, both in one day, and that he would raise up a faithful priest to serve him. Thus we find Samuel becoming not only the last of the judges, but also the prophet and priest of Israel. In his turn Samuel made a mistake in trying to make the judgeship of Israel hereditary in his own family. This is where he lacked vision. When he became old he made his sons judges over Israel. Like all human arrangements made without recognizing divine providence, it failed. His sons walked not as Samuel had done, for they had not the faith by which their father had conducted himself. They went after money, sought graft and perverted judgment. This aroused the people so they refused to be ruled by such men, and said, Give us a king. This, of course, offended Samuel, so he prayed to the Lord. The Lord's way proved not to be Samuel's way, for he told Samuel Israel should have a king. Therefore as we have seen the family of Eli to perish from the priesthood because it lacked vision, so we see the judgeship passing from Samuel's family, and permanently from all Israel, through lack of vision. Prophetic vision was seeing Jesus by faith and testifying of him. Dearth of prophecy leads to a famine of hearing the word of the Lord. Plenty of bread there may be, of water also, but truth languishes. Such was the condition when the prophet Amos prophesied in Israel during the reign of Jeroboam the second. This king was an able man, but an idolater. He lacked vision; that is, he had no view of Christ whatever. Nothing seemed more improbable than the fulfillment of Amos' warnings, yet within fifty years the king-

dom was destroyed. History proves and experience proves that where there is no preaching of Jesus, where there is no walking in his precepts, no nation or people can survive. Paganism before the advent of the Savior dominated the whole world outside Israel. Being based wholly on superstition and falsehood, not being grounded in truth, paganism perished. If so-called christianity, which has well-nigh encircled the world, shall eventually fall, and carry with it our much vaunted civilization of these modern times, it will be due to the fact that the religion of Jesus as professed by the world at large holds within itself no true vision of Jesus and his salvation. The ministry of any servant of God which fails to preach Jesus, and ceases to hold aloft the banner of his truth, is bound to fail. The power of the apostles' ministry was owing to the fact they preached not themselves, but Christ Jesus the Lord. Any church losing sight of the apostolic standard, and ceasing to walk in the doctrine of Christ, is bound to perish. Should Old School Baptists ever cease to preach Christ in all his fullness, should they ever cease to declare man's death by transgression and his salvation alone by grace, should they ever cease to declare God's sovereignty over all worlds, and his abounding love and mercy to hell-deserving sinners, then Old School Baptists shall lose their usefulness as such, and we should expect to see their candlestick removed and themselves perish. We hope the Lord may ever maintain within his people the true vision, that they may continue to fight the good fight of faith, laying hold on eternal life, that we may quit ourselves like men, be strong in faith, fearing naught, enduring hardness as good soldiers of Jesus Christ. Let us hold to the vision.

L.

OBITUARY NOTICES.

Duncan M. Leonard, M. D., died at his home in Broome Center, N. Y., December 26th, 1920, aged 83 years. He was born at Roxbury in 1837, and was the last surviving member of a family of twelve children. He leaves his wife and three daughters to mourn their loss: Mrs. McClellan Steadman, of Broome Center, N. Y., Mrs. Frank B. Mackey, of Cobleskill, N. Y., and Mrs. Christopher Best, of Middleburgh, N. Y. Brother Leonard united with the Gilboa Church, Gilboa, N. Y., December 14th, 1862, and was baptized by Elder T. P. Cole, remaining a faithful member of that church until the time of his death. Brother Leonard was well known among the churches, and stood high in the esteem of those who love our Lord Jesus Christ in sincerity. Sound in doctrine and blessed with abundant evidence of the love of God to him, he could not help loving his brethren in return. It was often his fervent desire not only to know the will of God, but to do it. He loved to read the SIGNS OF THE TIMES, and was always deeply interested in its welfare, also the welfare of all who love the truth it so ably advocates. His faithful companion is in failing health, so the care of him devolved on his daughter, Mrs. McClellan Steadman, who ministered to his every need with marked devotion. Brother Leonard began the practice of medicine at Broome Center, N. Y., January 1st, 1857, and was a good doctor, ready to go when called, day or night, to attend the sick far or near. He gave up practice a few years ago owing to advanced age and failing health.

The funeral service was held at his late home, where a large number of relatives and friends assembled to extend their sympathy to the bereaved and show their respect to the departed. Elder John Clark was called to attend the funeral, together with the writer, but was unable to attend. The writer tried to speak the truth to the comfort of the bereaved. May they look to the Lord, who alone can comfort those who mourn. Interment was in the family burying-ground near his late home.

GEORGE RUSTON.

Mrs. J. C. Paulk, wife of Elder J. W. Paulk, of Bloomburg, Texas, was born November 16th, 1855, and died December 14th, 1920, making her stay on earth 65 years and 28 days. She was married to J. W. Paulk in 1876, to which union were born six children, three of whom died in infancy. The three surviving her are Mrs. M. A. Daines, of Texarkana, Texas, Mrs. S. T. Ammons, of San Antonio, Texas, and Mrs. S. M. Blackman, of Bloomburg, Texas. These, together with their father and many other relatives, remain to mourn their loss. Sister Paulk was a true, consistent and devoted member of the Primitive Baptist Church for a number of years.

She was much devoted to the cause, and her house was a home for the Baptists. Several years ago, while living in Texarkana, where Elder J. E. Knighten and the writer had to pass through often, she set apart one room, well furnished, and told us that it was ours any time we came, which was a great accommodation to us. Such kindness is long remembered. She was a kind and loving companion and mother, and much esteemed by all who knew her.

She was laid to rest after the funeral services, which were conducted by the writer, in the presence of an attentive congregation of friends and relatives, who came to pay the last tribute of respect to one they loved. I hope the surviving children may be blessed to follow the example she has left. May the Lord bless and console the dear husband and father the few remaining days that he has to stay here.

W. B. ROBERTSON.

Emma Hill Garrison died in Hopewell, N. J., on January 18th, 1921. She was the daughter of Levi Lawrence Hill and Emeline Bushnell, and was born in Westkill, Greene Co., N. Y., where her father, who was a preacher of the New School Baptist faith, was pastor. After her mother's death, which occurred when she was a small child, she was taken by her father to Hudson, N. Y., and spent most of her childhood there, living in New York city, however, at the time of her father's death, after which she made her home in Kingston-on-Hudson with an uncle. On arriving at maturity she felt it her duty to do something for herself, and became engaged with a relative in a purchasing agency, developing much ability in her business. While in New York she was married to Dr. John B. Garrison, and to that union were born three children, two daughters and one son, one still living, Miss Hilda Garrison, who keeps the home in Hopewell for her father. For many years Emma had spoken of a desire to visit her old home and her mother's grave in Westkill, but something always came in the way to prevent until September, 1920, when, accompanied by her husband and daughter, she made the journey by automobile and keenly enjoyed the visit. On the last day of her visit she noticed a swelling of her feet, which was the result of a long diseased heart, and from that dropsy gradually supervened and she was confined to her room most of the time until she was called to her rest. She bore her sufferings with marked patience. She fulfilled every duty of this life conscientiously. She never united with any church, but often spoke of her desire to be a member, but could not feel that she was worthy. She had a firm faith in the power of God, and believed in the saving grace of Jesus Christ to the utmost, being the only name under heaven given among men whereby we must be saved.

The funeral services were held at her home in Hopewell, Elder C. W. Vaughn speaking words of

comfort to the family and friends, and she was laid away, all that was mortal, in the cemetery adjoining the meetinghouse to await the time when those who sleep shall rise to be made like him.

JOHN B. GARRISON.

Lucinda Harris Riley departed this life February 6th, 1921, aged 92 years, 6 months and 6 days. She was born in the state of Tennessee in 1828, and when a child migrated to Illinois and settled in Adams County, where she grew to womanhood and resided almost continuously. In 1848 she was united in marriage to John E. Riley, to which union were born seven children, five sons and two daughters. Her husband and three children preceded her in death. She leaves to mourn their loss, three sons: J. F. Riley, of San Diego, Cal., S. H. Riley, of Wichita, Kansas, and E. E. Riley, of Bowen, Ill., who was her constant companion in her declining years; also two brothers and one sister: Elder Rice Harris, of Hannibal, Mo., Clark Harris, of Bowen, Ill., and Mrs. Sarah Bryant, of Iola, Kansas, besides a host of relatives and friends. At an early age she united with the Primitive Baptist Church, of which she remained a consistent member all her long and useful life. She was a reader and constant subscriber of the SIGNS OF THE TIMES for over fifty years, until her eyesight prevented. She was a firm believer in salvation by grace, and grace alone, and spent many happy hours conversing with her brethren and sisters upon the teachings of the Bible.

Her brother, Elder Rice Harris, conducted the funeral services at her late residence, making his remarks from the words found in the book of Psalms: "My Shepherd leadeth me," after which all that was mortal was laid beside her husband in the Ebenezer churchyard, there to await the judgment call.

E. E. RILEY.

Eliza Bundy Cartwright died December 4th, 1920, at the home of her granddaughter, Mrs. Joseph A. Russnell, at Niagara Falls, Ontario, Canada, at the age of 83 years and 10 months. Her maiden name was Eliza A. St. John. She was born in Lexington, Greene Co., N. Y., February 7th, 1837, the eldest of three daughters born to Almiron and Louisa (Pottit) St. John. Very young in life she was married to George Garrott, who died soon after their marriage. In 1857 she moved to Otego, N. Y., where her father was then living, and was married to Elder Balas Bundy, of Otego, December 15th of that year, where she made her home ever after, he having died May 29th, 1899. One son was born to them, the late Clifford A. Bundy, who died January 23rd, 1894. She was again married July 3rd, 1902, to Eli Cartwright, of Oshkosh, Wis., who died a few years after their marriage. She is survived by one sister, Mrs. Mary Wilber, of Otego, a half-brother living in Illi-

nois, the granddaughter at whose home she died, and by two great-grandsons and several nieces and nephews. She was a consistent member of the Old School Baptist Church at Otego for over sixty years. She was tenderly cared for in her declining years by her granddaughter, at whose home she spent the last two years and seven months of her life.

The funeral was held in the Old School Baptist meetinghouse at Otego Monday, the 6th, conducted by her pastor, Elder D. M. Vail, of Clarks Summit, Pa., who read hymn 1294 (Beebe's collection) and commented upon a few words of the ninetyeth Psalm. Burial was in the Bundy cemetery.

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Lester Huff, Md., \$1.00; M. C. Reaves, Ill., \$2.00; I. H. Evans, Md., \$1.00, J. A. Tandy, Okla., \$5.00; Mrs. Lucy C. Tandy, Okla., \$5.00; Dr. J. B. Garrison, N. J., \$3.00; Mrs. Duncau McCullum, Ont., \$2.00; O. F. Ballard, N. Y., \$1.00; Mrs. F. J. Gray, Texas, \$1.00.

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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, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

UPTON, N. Mex., March 4, 1921.

DEAR BRETHREN:—I have a request from brother J. S. McLeod, of Bivins, Texas, to write on Habakkuk ii. 19, which reads as follows: “Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.” The eighteenth verse reads: “What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?”

This is the subject of idolatry. More of us are idolaters than we think, for the Bible says, “Covetousness is idolatry.” The Jews were commanded over and over not to worship idols, and to trust in nothing but the Lord. Psalms cxxv. 1: “They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.” Isaiah xxvi. 4: “Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.” The natural Jews’ worship under the law was a shadow of that which we now have in

the gospel dispensation. Hebrews x. 1, says, “For the law having a shadow of good things to come,” &c. Colossians ii. 16, 17: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” If this is true, the idols made of wood and stone and covered with gold and silver, and their making their children pass through the fire, all those abominations were typifying the wicked practices of this our day. Jeremiah xix. 5: “They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal,” &c. In another place it says, “They make their sons pass through the fire.” Four hundred and fifty false prophets that dined at Jezebel’s table taught Israel that Baal was God. These false prophets were educated and nicely dressed men, knew how to pronounce every word in the latest fad, or the queen would not have had them in the palace and to dine at her table. I do not know where Longfellow got his knowledge, but he says they were dressed in “white stolls with red frontlets of gold.” When God’s prophet Elijah, under

the influence of the Spirit of God, met them at the foot of Mt. Carmel he made fun of Baal, he mocked them. Cry aloud, for he is a god; either he is talking or he is pursuing, or peradventure he sleepeth and must be awaked. There never was a more zealous set than these false prophets, for they cut themselves with lances until the blood gushed out, but no answer, so their doom was sealed, and Elijah had all of their heads cut off. Psalms cxxxv. 15-18: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them."

"Woe unto him that saith to the wood, Awake." Wood can neither hear, see nor feel, neither can the sinner who is dead in sin hear, see or feel spiritually. John iii. 3: "Except a man be born again he cannot see the kingdom of God." If the sinner dead in sin cannot see, hear or understand, how are you going to teach him with the gospel? It is evident that this wood is typical, for in the eleventh verse of this same chapter it says, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Men are vainly calling on the dead sinner to awake before it is everlastingly too late, but when our God speaks and says to one of his people, Awake, thou that sleepeth, and arise from the dead, they never fail to awake, for he speaks and it is done. You may storm, shriek, shoot the largest cannon on earth right over the wood, but no moving, no hearing, no awakening. Mount Sinai may thunder, the fire and smoke may envelop the mountain, and it may tremble and rock,

and the voice of the trumpet may sound long and wax louder and louder, until all the living Israelites tremble and beg for all of the noise to stop, but not a sound is heard by the natural man; he remains like the sphinx of the desert, not a move, not a wink of the eye, not a motion of the lips, no particle of breath, never a pulsation of the heart; he remains just the same, without understanding, unable to see or hear or receive spiritual things, for 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." But when our God says, "Awake, awake: put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city," &c., then there is an awakening and dressing up in those garments composed of fine needlework and wrought gold. The king's daughter is all glorious within; she shall be brought unto the king in raiment of needlework, her clothing is of wrought gold. All our righteousness is as filthy rags. If we were to prepare that raiment of fine needlework you could not stay in the room where it was for the offensive smell. When the Lord wants his people to move forward all he has to say is as it is written in Isaiah li. 9, 10: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep," &c. When it pleases God for his church to prosper it never fails to grow in grace and in number, for "God giveth the increase." "The Lord added to the church daily such as should be saved." "Vain is the help of man." When the appointed time came for the Savior to suffer

and die to redeem his people from the curse of the law the Lord said, 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 my hand upon the little ones. Not even the cries of the Son of God could put a stop to the work. If God had not been in one mind, and none could turn him, he certainly would have scattered the men that drove the nails through his feet and hands, and stopped the man that thrust the spear into his side. God had predestinated, had determined this before the world began. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. If it had been your son and he had called you to deliver him, and you could have had power as God has, you would have slain or driven the whole crowd away. When God said to the sword, Awake, it awoke, and the crucifixion went on as he had purposed. The wicked is the sword of the Lord.

"To the dumb stone, Arise, it shall teach!" We have quite a number of idols now professing to teach; they go by different names—Sunday-school, Y. M. C. A., &c., and teachers galore. The sinner has eyes and sees not, ears and hears not, cannot understand, and he believes the same doctrine the multitude of teachers believe. Then it follows that teacher and sinner are in the same condition. You may ask the teacher how a sinner is saved, and he will tell you God will save him if the sinner will let him, and that it all depends on the will of the sinner. Ask the sinner and he answers, It is up to me whether I am saved or not. Then it follows one is just as much enlightened as the other; both belong to the same na-

tionality, for both speak the same language. The prophet Isaiah says, "I will bring the blind by a way 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." If God brings the blind by a way they knew not, there must be a great change in their understanding and belief as to how a sinner is saved. If he thinks it depends on his will and what he does naturally, as all men in nature's night, teachers and all believe, they must be brought out of that belief into something different, if they ever enter that way they knew not. There is nothing darker to the natural mind than predestination, and if it had not been for predestination we would all have been lost.

When I first joined the church I thought that of all the long, harsh, ugly words I ever heard the word "predestinarian" was the worst. I had to be taught. You send your children to hear those teach who do not know the truth. Do you think it will be of any benefit to them? How would you like to send your children to a teacher of literature that did not know his letters? Before persons are allowed to teach in our public schools they have to be examined and get a certificate certifying their ability.

"To the dumb stone, Arise, it shall teach!" How strange it was that intelligent men could honestly think that the stone could teach, yet they did. We are told the only way to know about God is to be taught the Bible, and if people never hear men preach they will be lost. Judson told the sisters they could not help what had been done, but to bedew their jewelry with the tears of contrition and hang them on the cross of Christ.

He said, "Many thousand souls are going to hell for the want of the gospel." By selling their jewelry they could use the money to save sinners. We did not know how to print until about 1450; we had no printed Bible until 1534 years after the Savior was crucified. Most people now living have not seen a Bible or heard a man preach. Where has this multitude of people gone? Men used for teachers that do not claim to have a hope in Christ. These latter day teachers are as dead spiritually as the idol is naturally. Paul says, Colossians ii. 18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, [preachers] intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Before God ever created Adam he filled the heavens with teachers that never cease to proclaim his glory. Day after day, night after night, week following week, year in and year out, always telling, never ceasing to proclaim the wonders of the Creator. David says, "The heavens declare the glory of God." It is true, to declare a fact is to preach. Paul came on Mar's hill telling of one of their inscriptions: "to the unknown God," and he said, "The God whom ye ignorantly worship him declare I unto you." Him preach I unto you, would be the same thing. Ah, yes, when the beautiful stars are seen twinkling in the heavens they declare the glory of God. Did not the moon as she shed forth her silvery light ever talk to you? Did she never hold your eyes spellbound and say to you, How do you think I came to be so quietly and so gently rising up into the starry sky? Whom do you think holds me up, that I fall not? From whence do you think I came? Is it not bound to be true that the wondrous Creator formed me and placed me here?

Why do you think I do not crash into some other planet and tear up everything? O, little ones, lift up your eyes and behold the glory of your heavenly Father as the stars begin to appear in the heavens. See them as they seem to smile and laugh with joy as they shine and declare the glory of God. A Missionary asked what they call a heathen, "How do you know there is a God?" He answered, "How do I know which way my goats have taken themselves, but by their tracks?" Ah, yes, unchangeable, so high men's hands can never erase them from their lofty position while one of the children of God remains on the earth. Yes, David, I, too, thank God, have seen and realized that "the heavens declare the glory of God," when there was no one near me, at the dead hour of midnight, when nearly all the people in our part of the earth were wrapped in slumber. "And the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." So it is in your experience; when you go down into the awful darkness you dread so much, weeping endureth for the night, but joy cometh in the morning. When you pass through an exceedingly dark season you are made to look aloft to the Creator, and you learn your helplessness to deliver yourself. So when the natural sun sinks in the west the little stars that you could not see in the daytime are plainly visible. "Night unto night sheweth knowledge." There is no speech nor language where their voice is not heard. Hear the voice? So still, so quiet, so gentle, saying to you, God is God; all his works praise him. Their line is gone out through all the earth, and their words. Only listen, poor little one: "and their words to the end of the world." How amazingly wonderful this is! How slow we are to learn

these glorious things! It took me nearly forty years to learn this. It was so plain when the Lord in his mercy showed it to me. No place where their voice is not heard. Far away, high or low, rich or poor, strong or weak, in the United States or in the jungles of Africa, there the voice of the heavens declaring the glory of God is heard. Every living, trembling child of God on earth beholds the glory of God in the heavens.

The "dumb stone" cannot teach the truth, but God can. He says in the eighth chapter of Hebrews in the new covenant: "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." In Isaiah it is written, "All thy [Zion's] children shall be taught of the Lord, and great shall be the peace of thy children." Romans i. 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." "Being understood by the things that are made." It takes a teacher to cause us to understand. The things we see that God in wisdom hath created teach us of his power and glory. Speaking of the sun David said, "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." As the sun rises up into the heavens it teaches the people of God that none but an all-powerful Creator could produce and keep going such a wonderful world. All creatures would die if the sun should cease to shine. You ask, Why does it not burn itself out? Where does all that heat come from? So when your blessed Savior arises with healing in his wings he gives light, life, joy and peace to all of the

children of God. The dumb stone cannot teach, but God has given gifts in the church to teach, and he qualifies them. Paul says in Ephesians iv. 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." God sends them, and they are bound to teach.

Do as you like with this; it will be all right with me.

ISAAC R. GREATHOUSE.

2318 N. 22ND ST., PHILADELPHIA, Pa., Jan. 24, 1921.

BELOVED IN CHRIST JESUS:—If I may be permitted to address so sacred a body. My pen has lain silent for quite awhile, but by some power inconceivable by me I am constrained to take it up again, and if it be the will of God try to interest you. Whether I shall succeed remains to be seen. I am such a complex being it is beyond my conception to know how to explain myself; I do not know myself. If that be true, how can you expect me to write entertainingly? It is in my heart to do so, but you know the old saying, When I would do good, evil is present with me. The things that I should do I do not. My friends, I am not writing to the unregenerate, but to those whom I believe think and believe as I do. It would be folly for me to attempt to please the ungodly; natural men are not interested in the things of the kingdom of God, they are foolishness unto them, they have no time for them; so I will not attempt it, I could not if I tried, and I have no desire to. In my medita-

tions I find myself wandering far from the kingdom, which I love. I am too prone to find fault with God's ways, I want things different, I want them to go my way, and after all I find God's ways are right. Then I am made to repeat the poem of Watts: "Keep silence, all created things," &c. It is very difficult to keep quiet unless constrained by Almighty God. It is not natural; nature wants to be doing something to help along God's work, but it never gets very far in that direction; about the time it thinks it is getting along nicely something turns up and spoils it all, all our vain-glory is gone and we are made to bite the dust in despair. O how sad a calamity! such are all our efforts in that line. Then we are made to look back and say, Why did we not keep silence and wait our Maker's nod? But no, old nature wanted to help, must be doing something, and we are made to see how feeble is the arm of flesh. Could I but be kept at the feet of Jesus and made a meek and lowly follower of the Lamb of God. Could I but be made to sing the song of Cowper: "God moves in a mysterious way, his wonders to perform," &c. He has always done that, and will continue to do so as long as the world stands. I have just entered my eightieth year, and find I am just as great a sinner as ever; in fact, it appears as if I grow worse instead of better, and if it were not for the grace of God I know I would be lost. It is the gift of God, a free gift, I can do nothing, it matters not how much I try; in fact, I do not try, I would not know where to begin, I can find no starting-point, so I am constrained to say, O Lord, thy will, not mine, be done, both in heaven and earth. It is a hard thing to say at all times, when beset by dangers and perils on every hand, but behind the cloud that

hovers over us the sun shines in all its glory.

"Salvation! what a glorious plan,
How suited to our need!
The grace that raises fallen man
Is wonderful indeed!

"Twas wisdom formed the vast design
To ransom us when lost,
And love's unfathomable mine
Provided all the cost."

Probably I am making this article too lengthy; that had not entered my mind until just now. I feel as if there is no end to these things. As the queen of Sheba said, the half was not told me, so if I should write as much more I would be no nearer the end than when I began. If, however, I have interested you, I claim no glory, as I have just penned it down as it was given me. I am just as apt to err as sparks are to fly upward, but, my friends, pray for me, as I do not know how to pray or what to pray for as I ought. If there is one thing I should pray for it is wisdom, as that is the most needful thing for me. I wish to know more about His kingdom, the great storehouse of knowledge, not worldly knowledge, but spiritual knowledge. Help, O my soul, and keep me steadfast in that holy faith once delivered unto the saints of the only true and living God. O what a wicked world we are living in, our surroundings are dreadful, but it is all for some good purpose known only to God; he will make it plain in his own good time, if it is his purpose to do so. Let us then be careful and not too hasty in our actions, go slow, watch well our steps, walk softly before the Lord; time will make manifest his purpose. Joseph was sent down into Egypt for a purpose: to save much people alive. He made it plain to him in his own time. It was a dark and gloomy road to travel, but it ended all right, just as the good Lord

planned. His plans never go astray, they go just as he plans, and for our own good and his declarative glory; and they always come "right early," not too soon, nor yet too late, just at the appointed time. We sometimes think our blessings are very slow in arriving, and wonder if the Lord has forgotten us entirely, but they come, more than we deserve. How prone we are to forget him, do not praise him as we should. We may be able to praise him in times of prosperity, when things are going favorably or our way, but let adversity come, then where are we? Do we praise him? I fear not. We certainly need his watchful care and protection every day of our lives, we cannot keep ourselves one moment; it makes me shudder to think of it. But I will ask you to sing with me the hymn:

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

Please spread the mantle of charity over what I have here presented. If any one wishes to communicate with me, to cheer a poor weary sinner on the way, I shall be pleased to hear from such an one.

Your unworthy friend, I hope,

C. S. FETTER.

MIAMI, Florida, Nov. 20, 1920.

DEAR BRETHREN:—While I was in the state of Washington, attending the Siloam Association, the only association on the Pacific coast, I was requested by many readers of the SIGNS, and other Predestinarian Baptists, to write something for publication regarding the Baptists of the northwest, and the meetings I had the privilege of attending, and of the sixty-ninth session of the Siloam Association. It seems to me that I am a poor hand to speak of Old School Baptist meetings as I should for my report to be of general

and deep interest to the readers of the SIGNS. I shall avoid mentioning things which do not seem to advance the cause of our Lord and of his truth among the saints. In a former letter I spoke of some of the meetings in the Pacific states. I was permitted to be at all the churches and meeting places, and some special meetings among scattered brethren, in the states of Oregon and Washington, except the church in Elgin, Oregon. I intended to visit that place, but my time and arrangements were such that I could not, however I had the pleasure of meeting some of the brethren and the pastor of that church (Elder C. W. Bond) at a union meeting at Touchet, Washington, on the third Sunday in June. This union meeting gave me one more evidence of the firm tie that binds the brethren on the Pacific coast. Some of these brethren came over three hundred miles to attend this meeting. One brother came one hundred and sixty miles to be baptized, another one came three hundred miles; both were baptized on Sunday. At almost all the churches in these states at the regular meetings lunch is served on the ground or at the meeting place each day, and the service continued in the afternoon, even if only one preacher be present; they are not in a hurry to rush home, as is the custom in some places. The Siloam Association met with the Sulphur Creek Church, in Lewis County, Washington, August 6th, 7th and 8th. Elder A. Wilson being sick, Elder J. W. Peters was chosen moderator, and sister Rosa Coleman clerk. The meetinghouse of the Sulphur Creek Church is on the south bank of the Cowlitz River, forty miles from Chehalis, the main railroad town for that country. The associational meetings were held on a sand bar on the south side of the Cowlitz River, under

the shade of those large Washington maples peculiar to that country. Predestination, election, vital oneness of Christ and the church, and the resurrection of the dead was the doctrine set forth. The preaching at all times embraced the revelation of God and the experience of poor sinners after they are called of God to hope in his mercy. Brethren and sisters, other than ministers, came, some three hundred and fifty miles, some three hundred miles, some two hundred and fifty and some two hundred miles to this annual meeting. The Elders present were A. Horner, F. L. Riffe, W. H. Shields, L. F. Adkins, J. W. Peters, I. F. Coleman, J. F. Beeman and licentiate W. S. Inglett. Perfect harmony prevailed and a lovelier band I never have met. This association meets next year almost on the same ground, as the Cowlitz River Church is only one and one-half miles from the church where the meeting was this year.

I desire to add a few words about dear Elder Shields, a native of Virginia, who has been greatly afflicted for many months with a bladder disease. He had been confined to his bed continually for six months, but was some better, and was carried on his couch to the meeting, and was able to stand and preach for half an hour. He is firmly established in the doctrine, and patient in suffering.

After leaving the association I went direct to Portland, and from there to Weiser, Idaho, where our good brother, W. N. Webb, met me and took me to his pleasant home. In this town is a lovely band of brethren, and two resident pastors: Elders J. C. Turnidge and T. E. Attebery. Brother Attebery's wife has been greatly afflicted for about twenty years, for twelve years she has been helpless, and for the last eight years has been in bed and not able to raise her

head from the pillow. She takes only scant nourishment, so that her friends wonder that she lives at all. This is a very great affliction, added to the fact that it is very rarely that any except the family are permitted to see her wasted form. No doctor has been able to diagnose her disease. Her very remarkable case causes brother Attebery and his family to be mentally afflicted, but in all these discouragements they have learned to rely alone upon the Lord. The writer and all the saints who know of this affliction deeply sympathize with dear Elder Attebery.

In hope of immortality,

J. F. BEEMAN.

FORSYTH, Ga., January 8, 1921.

DEAR EDITORS:—I am impressed to give expression to some of the things which we are to deal with while we sojourn here below. First, I wish to say that I am in full accord with the editors and contributors of the SIGNS OF THE TIMES; especially do I indorse the editorial in the January 1st, 1921, issue. We see all around us great numbers claiming to do work for the Lord to help him save the people, as though he did not have the power, or that sinful men could make his burden lighter by their help. We see that money is their god (golden calf). Is anything more prominent than money with them? I think not; to them it is a god that does not know his need until they tell him; they are trying to take the world for him. Give us a little more time and we will get money enough to convert the world and make them all get in line for the millennium. If this is not a fair type of their worship and practice I fail to understand the meaning of their words. It looks like Aaron's calf to me, but I can-

not express things as I see them. We have some ministers of our order who are not far removed from this same practice. We often hear the quotation, If ye be willing and obedient ye shall eat of the fat of the land. This is time salvation. I do not understand this to apply especially to a regenerate subject; it looks as if the most vile person could be willing and obedient and eat the fat of the land. They are willing to do anything and be obedient to the law if it promises, as this does, to make them rich. The trouble with the natural man is that he will do anything that will give him pleasure and ease in this life, and he will obey that spirit which bestows on him filthy lucre and not criminate his lust. I do not condemn any one for being law-abiding, and would admonish all to obey the law, for this is the command, but I do not believe that this is offered as a premium for obedience. The record is full of incidents of the suffering Israelites who were willing and obedient and did not eat of the fat of the land. The question seems pertinent here to the case of Job, who was an upright man, but was made to suffer, not for his unwillingness or disobedience, but to show Satan that he could not take his life. This is also true in the case of Joseph and Daniel, as well as the apostle Paul; so it is not by works of righteousness, but by God's mercy. By grace are we saved through faith, not of works, lest we should boast. I know that much could be said on this question of time salvation that looks like obedience being it, but if we are enabled to live blameless in this life let us ascribe it all to grace, give Jehovah all the praise and count ourselves unprofitable servants, being full of wounds, bruises and sores from the sole of the foot even to the head. It looks as if we are drifting away from

the doctrine as held by the Old Baptists and taught by the apostles, for when people assemble for worship and hear doctrine that does not give man part of the work of saving people but few will listen.

These are the views of a poor sinner depending alone on the mercy of a merciful God.
J. W. NEWTON.

SULPHUR, Ky., July 3, 1920.

DEAR FRIENDS:—As I am sending my subscription for the SIGNS, I would like to say a few words, if the dear Lord will direct my pen, for I know that without him we can do nothing. We are only poor, weak worms of the dust. If I could write like others I would love to write, but I feel so ignorant and have so little understanding of heavenly and divine things. It must be because I am so sinful, yet I sometimes feel to have a precious hope in the great love and mercy of God, who loved us when we were dead in trespasses and in sin. If we love him it is because he first loved us, and with loving-kindness he hath drawn us and hath raised us up and made us sit together in heavenly places in Christ. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. I rejoice that it is that way; I want it all to be of grace all the way through. I enjoyed Elder Ker's article in the last SIGNS. Yes, they are trying all sorts of plans for saving souls, but all will fail except the one great plan. I also enjoyed Mary E. Wright's letter. She spoke of not writing for the SIGNS any more, but I want to say to you all to write on, for you know not the comfort your writings are to a hungry, thirsty soul. I thought, O, if I could write like she does it would be a pleasure and a comfort, but, like Moses, I am slow of

speech and cannot express my thoughts in writing. May each and every one of you be given grace and strength as the Father seeth you have need. As thy days, so shall thy strength be.

Dear friends, if you see fit to use this please correct all mistakes. It is a very poor effort.

Your sister in hope of a better life beyond this vale of tears,

ADDIE CHANDLER.

CLAY, La., Dec. 4, 1920.

DEAR EDITORS:—I am inclosing two dollars, for which you will please renew my subscription to the SIGNS OF THE TIMES for one year. I know I am not worthy to write a word for the SIGNS, yet I have a desire to write a few words to the faithful in Jesus Christ, and if my desire is of the flesh, Lord, forgive me. I sometimes hope the Lord has given me power to approach unto him through his dear Son. Self being left out, then I can feel happy and rejoice in God my Savior; but sometimes I try to approach unto him and find shame and confusion, and feel that I want to creep off to some lowly place and mourn it out, and feel that I can never face the brethren any more, and feel that I want to go home and stay there. O, dear readers, do any of you have such feelings? If you do, you know how to sympathize with such a wretched sinner as I am, worthy of nothing except to be banished from God forever; but my little hope is still leaning upon Jesus, for we read that his blood cleanseth from all sin, and that is enough for me. Sometimes I am able to feel that Jesus is my Savior, and it causes my love to go out to all his people in every

nation, and O how sweet it is to believe Jesus is coming again and will raise our body from the grave a spiritual body, just as glorious and holy as his own body, and will carry us to his Father, there to meet all the redeemed of the Lord, where we shall never part, but join in praises to our God, and sorrow, trials, sickness and pain be over forever. This is sweet hope for me, and if this meets the eye of any one who has a little hope in Jesus, and feels too little to go to the church, I want to say to you, I love you with christian love, and Jesus is your righteousness.

Farewell to all. I feel I will soon be done with this world.

J. R. CHANDLER.

LONG BEACH, Calif.

DEAR EDITORS:—I see my time paid for the SIGNS is past due, so will send my subscription for another year, and will add a little to the regular price, hoping you will receive it in the same spirit I send it. As the price of all materials keeps advancing I think it the duty of all to help bear the burden, and not put it all on the publishers, even though they do not complain. Each one helping a little makes the burden light for all. As for myself, I feel that I got the worth of my year's subscription in the last number. I not only gather crumbs from each number, but am fed for many days. Brethren, keep right on writing, and feed such poor old sinners as I feel myself to be. Best wishes to all.

May the love of God rule and guide the editors and all the correspondents of the SIGNS, is the prayer of a poor old sinner.

AMBROSE FLOURNOY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

(ISAIAH XXXV. 8.)

STRETCHING away from old Jerusalem in various directions ran highways with which Isaiah, the prophet, must have been intimate: to the north the road to Samaria and Israel; to the east the road leading over Olivet to Bethany and the Jordan valley; to the south the way to Bethlehem, the select city of the Redeemer's birth; to the west the road to Joppa and the sea. To him who was inspired to foretell the coming of the Lord these ancient ways were every day matters; no doubt his feet traced and retraced many a mile over their winding lengths. For these highways of old Judea must not be confused in the mind with the roads of the moderns, nor even with the splendid roads built by the Romans when they achieved the mastery over the land of Canaan in the days of the imperial Cæsars. These old roads familiar to the prophet were, many of them, little more than paths, for the then prevailing modes of travel were very primitive indeed. The poorer people walked, the more prosperous rode in chariots or on the backs of asses or camels. The main thoroughfares were called "highways," and were wider and better built than the "ways" or paths narrower and less frequented. One of the marks which is peculiar to the

beautiful simplicity of the Scriptures is that when the Spirit employs figures to express a spiritual truth these illustrations are never far-fetched, but ordinary incidents and common matters in the lives of the people to whom these messages of the prophet were addressed. Thus out of the every day life of Isaiah, in which he knew familiarly the ways and highways round about Jerusalem, his soul was caught up in a vision of faith to behold the "way of holiness," the way of the Lord cast up by the wayfaring men. It is surely needless for us to say that this wonderful language concerning the "highway" and the "way" has to do with the spiritual and gospel kingdom of the Lord Jesus Christ, that the prophet was having a faith's view of matters centuries ahead of his day, matters pertaining to the redemption work of Jesus, who is proclaimed to be the way, the truth and the life. The time when this highway and way of holiness are to be revealed is at the same time that the blind receive their sight and the deaf their hearing; it is when the lame man leaps as an hart and when the tongue of the dumb is loosed in song; it is when waters break out in the wilderness and streams rise out of the desert; when the parched ground becomes a pool and when the dwelling-places of the beasts whose haunts are desolation shall be turned into lush growths of grass, reeds and rushes. It will be noted that all the above are matters exactly contrary to nature. It is not natural for a blind man to see, nor for a deaf man to hear. It is not natural for a lame man to be leaping, nor for a dumb man to be singing. All the other things enumerated are also opposite to nature's ways, nevertheless all these things are coincident with the appearing of the "way of holiness," the highway of

wayfaring men. Being contrary to nature, they therefore are in harmony with the grace of God and with the work of the Holy Spirit; for that which nature cannot and does not want to do, God's grace and Spirit do perform. The fulfillment, therefore, of the prophecy in the thirty-fifth chapter of Isaiah has to do with the manifestation of God in the flesh and the gathering of all Israel unto the living God, into a kingdom not of this world, while it may be in the world, a community of one heart, one faith, one hope, one Lord, one baptism. By the manifestation of God in the flesh, we mean not simply the days or the time when Jesus was himself here in the world among men, the very incarnate Word, but the whole period of regeneration, reaching from the resurrection of Christ from the dead, and the organization of the gospel church by the spirit and power of that resurrection, to the end of the gospel age which witnesses the final consummation of the purpose of his grace in gathering out of all peoples, his people to dwell forever with him in glory. Running through all this gospel kingdom runs a highway, the way of God's holiness, a road in which all the redeemed travel, a road in which they all meet and hold intercourse, a way of communication between all parts of the kingdom. This way is the Word. Jesus, the Word, was in the beginning with God, and was God. This Word was made flesh and dwelt among us—Jesus. A word is the vehicle of an idea. We use words to convey ideas from our own minds to the minds we wish to inform. God, in bringing himself into communication with sinners, although incapable of knowing him, made use of Jesus, and through Jesus God makes known to his people what is the good pleasure of his will. Thus Jesus is the Word, the conveyer of God's thoughts to man redeemed. By the same truth, Jesus is the way. No man can come unto God except by the Son. Jesus is the only way to God. The law is not a way to God, but a condemner of man's ways. Many think to obtain godliness by the law, but it is a dead expectation. Though man thinks legality to be the way of salvation, the end of that way is death. Jesus is the way, the only way, of eternal life. He is a "high-way," because he is too high for finite man's understanding, to be known only by revelation. Flesh and blood cannot teach one to know this high way. It does not appear to reason's keenest sight, nor to the most determined will of man. Thus the vulture's eye, quick to discern dead things, has never seen this new and living way, for there is no death in it; nor has the lion's whelp ever trodden this way. The lion being the strongest of the beasts, generally known as the king of beasts, does not walk in this way of holiness. The lion here represents the strength of man's will, showing that neither the will of man nor any offspring (whelp) of man's will can walk in the way of the truth and salvation of Jesus Christ. No one walks there by might nor by power, but by the Spirit of the living God. No ravenous beast shall walk in this holy way, nothing which seeks to prey upon another, nothing that loves to devour, to hurt, to destroy. This way of the salvation of Jesus Christ, the highway in which walk the redeemed, is not a way of death, but of life; not of destruction, but of edification. The unclean shall not pass over this way. No, for all who go herein are washed clean in Jesus' blood. Their sins are blotted out, washed away, and they are clean every whit in God's sight through the atonement made by Jesus Christ in the one great sacrifice of himself. This highway of God's redeemed, reaching from the lowest depths

of condemnation and woe to the infinite heights of salvation and justification before God, is for the "wayfaring men." Now, wayfaring men are more or less pilgrims. They have no settled abode, but fare along the way, taking things as they find them, whether it be winter or summer, tempest or sunshine. They are very much like Jesus, in that they have not where to lay their heads, nor anything to call their own. These confess that they are pilgrims and strangers on the earth and so declare plainly that they seek a country, desiring a better and an heavenly country. Wherefore, God is not ashamed to be called the God of these wayfaring men, and has prepared for them a city where they shall find rest from their labors in the paradise of God. These wayfaring men may be fools, and certainly are in their own estimation. The apostles were men who, by grace, became fools for Christ's sake. A fool means an ignorant person. Every soul exercised by the Spirit of God finds out however much he knows, he to himself knows nothing. Thus he sees himself as a beast, ignorant and foolish before God. Nevertheless, the wayfaring man along the King's highway, even though he be a fool, cannot become lost out of the way, cannot "err," go wrong. Having been redeemed by blood and called by grace, he shall by grace persevere to the end of the way. The predestinated end of the wayfaring men, though fools, is glorification at the right hand of God. This end cannot fail of accomplishment, for it rests not with the wayfaring men themselves, but with the omnipotence of God.

"The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all his ways are peace."

Answering a request from an inquirer
in Texas. L.

TO OUR CANADIAN SUBSCRIBERS.

As some of our subscribers in Canada send us Canadian money, we wish to call their attention to the fact that the exchange on it is now very heavy, and we cannot afford to pay it, but can only give them credit for the amount they send, less the exchange. The SIGNS is the only paper we know of that does not charge extra postage for Canadian subscribers, so if convenient please send money orders or express orders.

NOTICE.

POSTPONED.

ON account of serious illness in the families of some who entertain, the Ebenezer Church, of Baltimore city, Md., has decided not to hold the session of the Baltimore Association this year. We regret this, but feel it is best under the circumstances.

JOSHUA T. ROWE, Moderator.

P O E T R Y .

I WILL NOT FEAR.

I will not fear, though the night be dark,
And the thunder's peal is heard;
I will not fear, though my little bark
Be frail as a helpless bird.

I will not fear, though the lightnings flash,
And a storm is raging round;
I will not fear, though I hear the crash
Of the wind's tempestuous sound.

I will not fear, though the waves be high,
And my bark sways to and fro;
I will not fear, for my Captain's eye
Is with me where'er I go.

NANNIE B. EDWARDS.

LA GRANGE, Georgia.

M A R R I A G E S .

By Elder J. C. Mellott, at his home, Salisbury, Md., March 16th, 1921, Ernest A. Hall and Martha J. Wharton, both of Salisbury, Md.

OBITUARY NOTICES.

Thomas W. Lee, our brother in Christ, died at his home near Chantilly, Va., March 16th, 1921. He was born October 14th, 1844, the son of William F. and Caroline Higgs Lee, he being one of ten children. He was married to Miss Margaret Haight, and to them were born ten children, of whom four daughters and two sons are living: Wesley and Miss Susie R. Lee, living at the old home; Thomas W. Lee, Jr., at Lincolnia, Va.; Mrs. Bettie Poston, at Bluemout, Va.; Mrs. David Pugh and Mrs. Harvey Cockrill, at Washington, D. C. Brother Lee was baptized some years ago, I have not the exact date, by the late Elder E. V. White, into the membership of the Frying Pan Old School Baptist Church. He was a firm believer in the doctrine of the absolute predestination of all things, man's depravity and total inability to save himself, God's almighty power and the infinite ability of grace, and grace alone, to save sinners in time and for all eternity. On account of failing health brother Lee had not been able to attend the meetings of the church for a long time. One by one our aged members are passing away, and we wonder who will be raised up to carry on the visible organization of the church. Our help can alone come from the God of all grace, who through his beloved Son builds and keeps the holy city.

ALSO,

Mrs. Nellie Mellott, our sister in Christ, departed this earthly life a young wife and mother, at her home near Plum Run, Fulton County, Pa., March 17th, 1921, in the eighteenth year of her age. She was the daughter of Samsou and Matilda Laneheart, and was born near Sir John's Run, W. Va. Her parents died when she was very young, and she was taken by an uncle to his home and grew up there. About eighteen months ago she was married to our young brother Rolla Mellott, who sorrowfully survives his young companion with their six weeks' old child. Up to about four years ago sister Nellie had never heard of the Old Baptists and knew nothing of them, she having been subjected to the teachings and influences of the denominations commonly current among men. However, the first Old Baptist meeting she ever attended made a profound impression, and, like Lydia of old, the Lord opened her heart to hear us. She found the doctrine of God our Savior to be the very meat for which her soul hungered, and the travail of her own soul echoed to the Spirit that testified out of the church. In the month of March, 1920, it was my privilege to baptize her into the membership of the Sideling Hill Church, little knowing then that I would be called upon to assist at her burial in a year's time. How inscrutable are the ways of Providence! Seldom has it been our lot to attend a sadder funeral. Besides brother Rolla and her young child, she is survived by one

own brother, two stepbrothers and one step-sister, Mrs. Ira Mellott. We laid her body away in the beautiful cemetery at Sideling Hill, the spring of her life ended as nature's spring was just beginning. She leaves behind the refreshing evidence that her's was a good hope through grace. We should not mourn, for we believe she is at rest beyond all the sickness and the dying, in the paradise of God.

L.

Mrs. M. F. Lunceford departed this life December 10th, 1920, on her 73rd birthday, at the home of her son, Mr. W. S. Lunceford. She was married to Mr. W. J. Lunceford, of Newton County, Ga., about 1870. She lived in Newton County a few years and then moved to Mouroe County, Ga., where she joined the Primitive Baptist Church at Smyrna, near Forsyth, Ga., and remained a consistent member until death. A more quiet, peaceable, upright member would be hard to find. She was never heard to utter an unkind word about any one; all who knew her loved her for her christian virtues. Sister Lunceford's maiden name was Adams, a cousin to our beloved Elder J. M. Adams, of Monroe, Ga. All who know Elder J. M. Adams can understand her christian qualities when I make the comparison that she was in spirit and practice such as he is, loving truth and uprightness better than even life itself.

Sister Lunceford's body was laid to rest in the Missionary Baptist cemetery near Forsyth, after a suitable discourse by her pastor, Elder T. G. Wright, of Macon, Ga. We miss her at our services, but trust that we may emulate her example.

Written by one who knew and loved her.

J. W. NEWTON.

Elder C. F. Reid died March 13th, 1921, aged about 70 years. He was a firm believer in the absolute predestination of all things, and had no compromise to make with any Arminian on the Bible. I traveled and tried to preach with him for over thirty years. He leaves his wife and five children, with many other relatives and friends, to mourn their loss, but they do not mourn as those without hope. Brother Reid was an able and gifted defender of the faith once delivered unto the saints, and will be sadly missed among the Baptists, as well as at home.

May the Lord bless all who mourn, is my prayer for Jesus' sake.

R. R. CRAWFORD.

Mary Ann Winner departed this life September 10th, 1920, at the home of her daughter, Mrs. Harvey Carr, Ivyland, Pa., in her 90th year. She was the daughter of Joseph and Jane Rutherford. She is survived by one sister, living in Jamison, Pa. In the year 1857 she was married to John Winner, who preceded her in death. To that union were born five children, four of whom are still living: Mrs. Harvey Carr, of Ivyland, Pa., Mrs. Rachael McCall, of West Phila-

delphia, Mrs. Mattis, of Jamison, Pa., and George B. Winner, of Richboro, Pa. She is also survived by eight grandchildren and seven great-grandchildren. She was received in the fellowship of the Old School Baptist Church at Southampton, Pa., in June, 1876, and baptized by the late Elder Wm. J. Purington, and lived a life of faith upon the Son of God. She bore her affliction with patience, but longed to go home, yet she wanted to await the Lord's time to take her unto himself.

The funeral was held at the Old School Baptist meetinghouse on Monday, September 13th. Services were conducted by Elder C. W. Vaughn, of Hopewell, N. J. Interment in burying-ground adjoining meetinghouse.

Written by her daughter,
(MRS.) HARVEY CARR.

M E E T I N G S .

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.

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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.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

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1315 Columbia Avenue

(Park Avenue Hall)

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J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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 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, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89.

MIDDLETOWN, N. Y., MAY 1, 1921.

NO. 9.

CORRESPONDENCE.

PROVERBS XXX. 25.

“THE ants are a people not strong, yet they prepare their meat in the summer.”

If approved by the editors, I will again address the readers of the SIGNS. I suppose the reason I am making this attempt is because an aged sister at our meeting yesterday spoke to me about not writing oftener. In fact, my attention has been called to the matter of writing quite frequently of late, but I have been reasoning with my own judgment that I knew nothing about writing; but the way this aged sister spoke to me set me to thinking; there was something in her words that influenced me. I began to make comparisons of myself. I said, I am as small as the little ant that crawls upon the ground; that is, as I stand before the true and living God. Yes, I feel as nothing in his sight. Then the thought came, The ants prepare their food in the summer. I then began to make other comparisons in my mind; I will now tell you about them. I saw a striking resemblance of the Lord's people in the figure of the ant, and I am now wondering if the writer of this chapter did not see the

elect of God when he was thus writing. The living Spirit in prompting one to write does it in such a way that the world at large cannot get the true meaning of what is written, hence the reason for the many interpretations; but if the same Spirit that directs the one to write directs one into an understanding of what is written, then the understanding is complete. But what is the similarity of the ant and the Lord's people? First, the ant is a small creature; so are the Lord's people. A man may weigh three hundred pounds, but if he has a true christian experience then he will say as one of old, “I am a worm and no man.” Another similarity is, they attend to their own business; their one thought is to build them a house. It is a pleasant thought to me now to remember my boyhood days, when I would watch the little ants bring up the yellow dirt and place it evenly around the little entrance which they had made into the ground. Here is another illustration. They work hard and systematically to build their house, and are contented; but alas, a rain storm comes along and beats down this dirt which they have labored so hard to bring up, but they are not harmed, they are

down in the ground out of the storm's reach. How easy it is to think of a child of God laboring under the law. He has kept the commandments, he has done the very best he could, but he finds this will not save him; his house of good works is torn down and he is cast down, but not destroyed. The ant prepares its food in the summer, we are told. Do the Lord's people do anything? I answer, Yes. What is it? They work out their own soul salvation. How? With fear and trembling, because God worketh in them to will and to do of his good pleasure. The apostle Peter, in addressing the church of God, which He has purchased with his own blood, said, Ye are a peculiar people, a holy nation, a royal priesthood. Now there is a reason for all this, and the reason is that God has made his church such, and it is to offer up spiritual sacrifices; not an earthly sacrifice, of a bull or goat or anything natural, because Christ's kingdom is not of this world, and because he is a Spirit, and can only be worshiped in spirit. The ant is not strong; the Lord's people are not strong, but one of them has said, I can do all things through Jesus Christ that strengtheneth me. Notice how this one was taught to talk, that his strength must come from Jesus Christ. The ant prepares its food in the summer. What is the spiritual significance of summer? The summer is a pleasant time of the year. At such time everything in nature smiles; the trees are wrapped in green, the clover field sends forth a pleasant odor, and a field of red top clover is a beautiful sight to behold. The summer brings the wheat crop, by which all mankind is sustained. The heat and moisture cause the buds of the fruit trees to burst and the blossoms shoot forth, then the small fruit appears, and by the same heat

and moisture the fruit develops, and as it develops it changes in size and color until it is ripe and plucked; it is then fit for the use of the husbandman. Now there is a time in the experience of God's elect when it is summer with them. When is that time? It is when they sing:

"Twas a heaven below
The Redeemer to know,
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore."

This experience can never be erased from the memory of one who has had such. This experience is as food prepared or stored away; it is stored up in the memory against the evil day that is to come in the life of every child of God. Do not become fainthearted when your troubles come, for come they will, and there is no escape; but your food is laid up for this day of trouble, all you will need. Sometimes you think the supply is pretty well exhausted, you have eaten your last meal and do not know where the next is coming from, but the Lord rained or sent manna unto the children of Israel, and this was a type of the hidden manna which he has put in the hearts of his people in this and in other days. The writer of this chapter mentions four things which are little upon the earth, but they are exceedingly wise: they are the ant, the conies, the locust and the spider. "The conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces." The writer, who is Agur, the son of Jakeh, tells us that these four little things upon earth are exceedingly wise. Now we cannot pass by the word "exceeding" without considering it, or rather the meaning of it. It means to

excel in wisdom; that though they are small and feeble, yet they manifest more wisdom than some animals one thousand times their size. Take the Arabian horse or zebra as an illustration. They cannot be taught anything, so I am told; they eat, drink and sleep, and that is all that can be said about them, except that they are pretty to look at. They do not know how to do anything, but not so with these four little creatures. The conies know enough to build their houses in the rocks. There is no animal strong enough to rend the rocks, and the conies know it, because of the instinct given them by the Lord Almighty. The locusts have no king, but they know enough to go in bands and keep separate from other creatures. Now come to the mysterious spider. How does it spin those silken cords and form them into a web? I cannot answer, except that it is wise and the Lord made it so. All of these things have a wonderful meaning in the gospel day. The locusts have no king, but go in bands. The Lord's people have no earthly king, but they also go in bands; their King is in glory, reigning forever, his love is an everlasting one. Well, what does the word band or bands mean? A band is as a ring, it has no end. There was an end until it was welded together, but now that it is welded you cannot tear it apart. An expert blacksmith can by taking a little pains weld a piece of iron so that no one can tell where it was welded. Jesus Christ can weld his people together in such ties that distance and time cannot remove; they cannot be separated. Sometimes some of the Lord's people get a little boisterous, but that love which is the gift of God continues. Our natural love does not amount to much, we can soon get offended, but this is Adam nature, we had better watch it; I see it is

getting some into trouble now. I feel sure that the apostle James told the truth when he said, God tempteth no man, but a man is tempted when he is drawn away of his own lusts and enticed. All confusion arises from one source—the flesh.

A. T. BENSON.

ATLANTIC, N. C., Feb. 28, 1921.

DEAR BROTHER KER:—I have read the SIGNS for February 15th with much interest, and no part of it more than your editorial. I love to see the spirit of true harmony which God gives to his children, and to see it manifest in all of us. I have much of the spirit of opposition in me at times, and am ready to find fault with what does not suit me. Sometimes I do this in silence, and then I let it be known. However, I do not believe that I do any of it out of a want of love for my brethren. If I see something I feel to know to be wrong, so as to cause hurt, and do not mention it, I feel that I have not done the part of a brother to that person. Probably I have too much of that feeling about me. I know that I am willing to grant to all the privilege which I take to myself: that of seeing with their own eyes and understanding with their own hearts. As I grow older I grow in the knowledge of my own weakness and shortcomings. I am daily taught that I am a poor sinner before God. I know that if it were not for his goodness and tender mercies I should be forever cast off. I feel that it is of him that I continue to this day. I sometimes fear that I do not know what love is as I ought to know, and then I do know that I love the brethren. If it is the love of God that I have for them, then I am born of God. Can I have a natural love for the brethren? That is often in my mind. Why should I love them from a natural

standpoint any more than any other people? There are some whom I never saw, nor did I ever hear of them until I read of the dealings of the Lord with them, and just as soon as I read that I love them with my whole heart. Can this be from a natural standpoint? I believe it is love that God has given to me for them and to them. I do know that the preaching of the word of God, as I understand it, is the sweetest thing I ever did. When I can feel that the Lord is directing me in his word I do not want to stop. When I first began in the ministry I would have feelings that I wanted to quit trying. The word was so great and I was so little that I felt I would not again try to tell it. But there has been a change in me in that particular. I realize more than I did then the greatness of the word of God; that I see more and more as time goes on, but I have got to feeling glad that it is so great it cannot be told, and at the same time I am made willing to continue to try to tell all of it that I may be given to tell. Sometimes I just stumble along in the dark, and find it hard work; then I would be glad if there were some good brother there to whom I could yield the time. At other times it is so sweet to me that I had rather try to preach than to hear any other one do it, and am glad of the opportunity to speak in the name of the Lord. I wonder if it is this way with all of my brethren.

In the winter of 1879 I preached in a Methodist meetinghouse. When I came out it was dark, and I heard three voices talking together. One said, "If that is the doctrine of the Primitive Baptists I am a Primitive Baptist. I really just hate that people. I would send every one of them to hell if I could, but that preaching is my experience. I cannot understand this." Two months later I

preached there again. That night the same three men stood in the house near the aisle, and as I came down the aisle one asked, "Is that doctrine which you preached here some time ago and to-night the Primitive Baptist doctrine?" I answered, "I should hate to think that I preached a doctrine different from all of my brethren; yes, it is the Primitive Baptist doctrine." He said, "Then I am a Primitive Baptist." A little later I baptized all three of those men, and soon we organized a church there which is to-day a lively little branch. From that time I have loved the people of God if I find them in Babylon, and I have found so many of them there that I am convinced there may be many.

A few numbers back Elder Lefferts gave us a very sweet editorial on the difference between church fellowship and gospel fellowship. It was as I have felt it and explained it a number of times. I have felt it many times when I have heard one in an Arminian church tell of the goodness of the mercies of God. None but the children of God knows these things. The Lord alone has the dispensing of the bread from his house, and he has said, It is not meet to give the children's bread to dogs, and I do not believe that he does it. Again, he told the disciples, Cast not your pearls before swine, and I do not believe we can do that. We may feel that we have a desire to have one hear the preaching of the gospel, and may try to get that one to hear it. We may succeed in getting that one to our meeting, but we cannot get him to hear the word of God. The pearl belongs to those whom the Lord has chosen to be his children; the bread belongs to the children. God has provided it for them, and no man can take it from them, nor can any other eat it. It is the holy bread

of the kingdom. Whoever eats that bread has eternal life and shall never die. They are led to Christ by his Holy Spirit, who is their companion, and he will not let them go. It has been said that if this is true we had as well go our way and do as we please; that our destiny is sure, and it makes no difference what we do. All these things are said by those who do not love the Lord, nor do they know him or his way. The children of God are afraid to do wrong; they do not want to displease their Father; they want to do his will; they want to live a life of holiness to the Lord; they feel their inability to live as they wish; they cry to the Lord to lead them in his way; they are not afraid of "falling from grace," but they want to live in grace. God has given them a path to travel, and they desire to walk in that path. They cry, Lead me to the rock that is higher than I. They cannot put their trust in man. They feel the word of the Lord: Cursed is the man who puts his trust in man, and who maketh flesh his arm. Then we are hungry for the blessed evidences that we are the chosen of God. We know that if we are the chosen of God we are chosen to be holy and without blame before God in love. We are not chosen to see how far from God we can go and how much evil we can do. We are predestinated to be conformed to the image of his Son. We are not predestinated to see how far we can go and God will yet own us as his children. We are just as much predestinated to bear the image of the earthy as we are to bear the image of the heavenly. The image of the Lord in this world was to suffer; he was a man of sorrows and acquainted with grief. We are predestinated to this image of him as much as we are to dwell with him in glory and to bear the image of his glory. Thus all of

our pathway is marked out by our Father, and it is he who leads us in it. Shall we fall? No; the Lord has us by the right hand, and though we stumble he will hold us up.

I thought only to let you know that I enjoyed the reading of the SIGNS, and have written all of this. The Lord abundantly bless you and all the readers and contributors of the SIGNS, that we may all love one another with pure hearts fervently.

Yours in hope and love of the truth,
L. H. HARDY.

HOPEWELL, N. J., Jan. 11, 1921.

DEAR EDITORS:—Inclosed find check for two dollars for one year's subscription for the good old paper that was established the same year I was established, 1832. I do not want to do without it, as it is good company for those who believe in God's wonderful and mysterious works that no man can fathom. Beyond the reach of man is that almighty Arm, which is neither too short nor too long, and is mighty to save his people from their sins. We are poor sinful creatures of the dust, helpless in our own strength. Nothing in our hands we bring, simply to his cross we cling. We have dear natural friends; so Job thought he had, but they proved to be his enemies. I feel to say as the psalmist David: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Again he said, I will strengthen you, all ye that hope in the Lord. He said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." As a father pitieth his children, so the

Lord pitieth them that fear him. If there ever was a time that we should stand firm in the doctrine of our Lord Jesus Christ it is to-day, but we need not be discouraged, for the Lord will and must rule; though the winds of adversity howl around us and the storms of persecution burst upon us, he will be a hiding-place from the winds and a refuge from the storms. Our God is the God of truth, without iniquity, just and right is he. He is the rock; his work is perfect. When we think of his wonderful power and wisdom it is marvelous in our eyes. He stills the great billows of the sea (that no man can do), raises the dead, makes the blind see, the lame walk, cleanses the leprous, and, just think, he had a people before the foundation of the world. I will be their God, and they shall be my people. I will leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord. We can say with the psalmist, Whom have we in heaven but thee? and there is none we desire beside thee. In him we live, move and have our being. Without him we can do nothing; with him we can do all things. Paul said that through Christ's strength he could do all things, and he said, I have learned to be content in whatever state I am. We can say with Paul, By the grace of God I am what I am. I have labored more abundantly than you all; yet not I, but the grace of God that was with me. A good man out of the treasure of the heart bringeth forth good things; an evil man out of the treasure of the heart bringeth forth evil things. The ways of the Lord are right; the just walk therein, but the transgressor falleth. If there is anything I love it is to crown him Lord of all. Bring forth the royal diadem and crown him Lord of all. Love not the world nor

the things of the world. God is love. We love him because he first loved us. The Lord's portion is his people, chosen out of every kindred and nation, chosen before the foundation of the world. We have not chosen him, but he hath chosen us. Whom he foreknew them did he predestinate to be conformed to the image of his Son. Whom he did predestinate them he called. Whom he called them he justified. Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit. Israel was promised blessings. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Ye are our God, for in thee the fatherless find mercy. I will heal their backsliding; I will love them freely, for mine anger is turned away. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

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

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

The axe is laid at the root of the tree for a purpose. He is too wise to err, too good to be unkind. We have a friend that sticketh closer than a brother. Bartimeus, the blind beggar, found that friend in Jesus. Dear brethren and sisters, he is your friend; he is, I hope, my friend. Earthly friends sometimes get away from us, but our heavenly Friend will stay by us. We are told to follow him. "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." I am the good shepherd; my sheep hear my voice and they follow me; not one shall be left behind. Sometimes wolves creep in and destroy the sheep. He said, I will discern between the wicked and the righteous. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." The great question is, Am I his, or am I not? "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?" "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this

grace wherein we stand, and rejoice in hope of the glory of God." If I could but touch the hem of his garment, or dwell under the shadow of his wing. O blessed thought! "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This kingdom is not like the kingdoms of this world, which perish with the using, but a kingdom not made with hands, eternal in the heavens, where there will be no more sorrow, no more pain, but one continual state of bliss and happiness to be with him, which is far better. He died and rose again for our justification and redemption. He said, If it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done. He had a work to do and he did it. He came not to call the righteous, but sinners to repentance. The poor thief on the cross repented and was saved. The poor publican hardly did as much as raise his head, but cried unto him, Lord, be merciful to me, a sinner. He is merciful, good and kind, and will not chide, nor keep his anger forever.

From an unworthy brother,
D. L. BLACKWELL.

OTTAWA, Kansas, March 9, 1921.

DEAR BROTHER LEFFERTS:—I have read your editorial for March 1st several times, and each time have found comfort in it, but having just finished reading it again it seemed so wonderful I am trying to tell you about it. I have no doubt in my mind that the Lord helped you write it; you could not have seen all in it you have except by revelation. I never could see Jesus as a man, to me he was always God. Years ago when trying to think of him as a man, that is, desiring to grieve for his sufferings as a brother or sister in the flesh, these words came with such power I never can forget them: Weep not for me, but weep for yourselves and your children. In a moment my eyes were a fountain of tears as their condition appeared to me; it was pitiful beyond

description, and so I think now of all who are not saved; no matter what their station in this life they are objects of pity. Of late I have been enabled to see Jesus, at times, in his humanity. This morning these words were given me: O Israel, thou hast destroyed thyself, but in me is thine help. At once tears sprang to my eyes at this tender assurance, as I realized what it all meant (at least in a measure), the awful depth to which all had fallen and the terrible price that must be paid for their redemption. You said, Jesus was tempted in all points as are his people, but never once yielded to temptation. We are tempted and do yield. Jesus never saw corruption, either during his life or after he died. We do live with corruption in our very nature. How truly this applies to me. A short time ago I felt so exceeding sinful that I could hardly raise my eyes to heaven; I felt too sinful to ask forgiveness. While in that state, after I had washed my hands, as I was wiping them on the towel the thought came that all the outside washing I might do could never wash away the stains. I saw more clearly than ever before how impossible the old covenant cleansings, sacrifices and burnt offerings were to make one sinner clean. Outwardly we may appear saintly, but to ourselves, if given a view of our carnal nature, we appear vile and loathsome. How beautiful and plain to me you show Jesus the Branch grafted on a sinful stock, yet never bearing sinful or corrupt fruit, but always his own perfect, spiritual and holy fruit. You say, Every true believer in Christ has two natures within himself. These two natures never become one, but that which is born of the Spirit is spirit, and that which is born of the flesh is flesh. The knowledge that this is true in me is sometimes my one hope. How wonderfully you show the difference between Jesus and the other children of Mary, and also that of the quickened believer born of the incorruptible seed by the word of God. In my flesh I see all the first named, but the desire of my heart is for the last named, the fruits of the Spirit. How ardently I

long to bear the incorruptible fruit cannot be told. The two natures are so opposite there can be no discharge in this war. Dear brother, I think I can truthfully say in every word of this written truth we see eye to eye, yet it is new to me in the beautiful, clear way you have presented it. I have indeed found much comfort in reading and rereading it. I also much enjoyed brother Fisher's article. It seems to me he should not have hesitated to send such a good letter to the SIGNS; it will help those who know by experience the things of which he writes, and I am persuaded there are quite a few to whom it will be meat and drink, and if so, he must needs have written it. He speaks the things he knows, and all who are taught in the same school will understand his language. I for one am glad he wrote, and am glad it was published, for I know by experience and know from the Bible that what he has written is the truth, whether all will receive it or not. All man's works are dead works, he can give life to nothing. He can make a statue or image so natural that having seen the man or woman you will at once recognize them, but to give life is out of his power. A picture may be a perfect likeness, yet there is no life there. All that I can do is to ascribe all power, honor and glory to God, for to him they all belong.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

All things belonging to this life have an end, all must perish with the using; then why set our affections on things of this life, which may only endure for a moment? Even should we live many years, it will be as yesterday when it is past. Lord, teach us to number our days, that we may apply our hearts unto wisdom. The Lord knoweth the thoughts of man, that they are vanity.

I am afraid this letter will tire you. It is not often I can write; usually when I think of making the attempt I will be almost overcome with weakness.

Your sister in hope,

ANNA MCKINNEY.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.****I TIMOTHY VI. 20.***"OPPOSITION of science falsely so called."*

A sister in the south, who has been a reader of the SIGNS for many years, says, "There are some people here of another denomination who claim that science knows more to-day than those who wrote the Bible. They say that the inspired writers believed the kidneys were the mind and the bowels the heart. They say that 'reins' mean kidneys. Will you please explain this in the SIGNS, without using my name; especially, 'Though my reins be consumed within me,' &c., also, 'bowels of compassion'?" We should love to comply with our dear sister's request, and shall lay before her and our readers such knowledge as we have of the matter. It is very distressing to hear the Bible criticized by those who profess to be the observants of religion. It is one of the most common outgrowths of these apostate times to hear men calling themselves the servants of God, who boldly cast aside this Scripture and that because it seems good to them to do so, setting up their finite judgment as to what is and what is not to be believed. It is well for us to bear in mind that the Bible is not to be compared with other books, for it is distinctly in a class by itself. It is the only book of unquestionable divine origin from beginning to end,

it is the only book that is the infallible inspired record which God has seen fit to give us of himself and of his dealings with men. Men find fault with it to their peril, they reject it to their deserved condemnation. If, for one moment, we admit of any errors in the Scriptures, then we stand altogether on uncertain ground, and if there be an error in one part there may be in all parts. It will not do to depend upon human judgment in these matters; it will not do to reject any part of the Bible because of the discoveries of science, or because of any criticism which science may bring to bear upon the Scriptures. It is only false science that is contrary to the Scriptures, true science confirms the Bible. Science is the sum of human knowledge; it is the sum of all man has found out and of all he has learned through the centuries of time. Now, man thinks he knows more, a great deal more, than he really does. It is this fictitious knowledge, or "science so called," which opposes the inspiration of the Scriptures. Knowledge that is really knowledge, learning which is genuine, supports the record which the Scriptures give us. Our sister says that the religious denomination she refers to claims that science knows more to-day than those who wrote the Bible. It is a public disgrace for any sect claiming to be christian to make such a statement, for christians are supposed to accept without question the authority of the Scriptures, and such a statement from those claiming christianity may well cause others to doubt whether there is such a thing as christianity, since christians themselves openly avow what they call the errors of the Scriptures. The expression, "Those who wrote the Bible," shows ignorance, for the Scriptures were not written by "those," but by "One." The Holy Spirit is the author of the

Scriptures, and men had nothing to do with it other than that they were chosen of God as the channels through which the inspiration should flow. Men of old time did not write the Scriptures as they thought they should be written, but they wrote as they were moved by the Holy Spirit, and were altogether powerless to write other than they did. The Scriptures were not inspired simply as to the substance of the truth they contain, but were inspired also in manner and form. We believe in the verbal inspiration of the Scriptures; that is, the very words used by the prophets were the very right words to be used, and the words which the Spirit intended to be used. The original writings of the Scriptures were thus without error. Of course, in translating these Scriptures out of the original languages into the tongues of the modern world mistakes may have been, and doubtless were, made by the translators. We do not claim inspiration for the translators. There have been many translations of the Scriptures, and we have seen several, as for us we prefer the King James' version. It may contain errors here and there, but so do all the other translations, and we see no reason to discard the King James' for any translation of the present day. At least, the translators of the King James' version were honest, and that is more than we are willing to grant some of the more modern interpreters, who, we fear, are actuated by personal and selfish motives in translating the Bible to suit some bias of their own. Wherever the translators of the King James' version inserted language of their own they made such alterations in *italics*, so that the reader could see for himself just what the changes were and could use them or not just as he might see fit. This, we think, speaks well for the sin-

cerity of their work. So, it may be true that science knows more to-day than it did when the Bible was written; it may also be true that science knows more than did the prophets and apostles who were the channels of inspiration, but science did not then, does not now, nor ever will, know more than the Holy Spirit, and it is this Spirit, and this Spirit alone, that is the author of all Scripture. The Spirit was not causing the Scriptures to be written for its own benefit, but for the instruction of believers; that is, for those who should afterwards by the power of that selfsame Spirit be brought to believe in God. Had the Spirit written the Scriptures in the language of the Spirit; that is, in the language of infinity, it would forever have been unintelligible even to redeemed men; but since it was God's purpose to give man an infallible record of himself, it seemed good to God's Spirit to adopt human terms in making this record known. God, in revealing himself to sinners, does so through Jesus Christ, who is the mediator between God and man. Likewise, the Holy Spirit in writing the record of God and his works made use of man's words and ideas in conveying to the minds of redeemed men some adequate knowledge of the eternal God and his wonderful works. This accounts for the fact that some of the expressions in the Bible are not in language that we ordinarily use to-day. It is true that the word "reins" in olden times meant what we to-day call the kidneys. Likewise, the bowels were supposed to be the seat of compassion or pity, and the heart the seat of the affections. All these terms and ideas must have seemed very childish to the mind of the Holy Spirit, which knew infinitely better, but nevertheless through the mercy of God the Spirit condescended to use these childish

terms in order to convey to the minds of God's people some conception of what God is, and of how he works. When Job uttered those wonderful words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," he perhaps thought his reins, or kidneys, to be the seat of his desires.

It was therefore good to the mind of the Spirit to use that term in the inspiration which spoke through Job. The word "though" which precedes "my reins" is in italics, and was therefore inserted by the translators. Let us read it over omitting "though." We see at once that Job says he shall see God for himself, and not for another, his reins or desires being consumed within him. Now, let us ask our readers who have some experience of divine things, Did ever any one see God at any time or in any sense, even by faith, only as their desires were consumed within? Is it not true that a destruction of the desires of the flesh always accompanies the revelation of God? This has been our experience, and we believe yours, too. So whatever science may claim as its superior achievements, and however much it may vaunt itself as to what "reins" means or does not mean, it remains for experienced souls to fathom the spiritual meaning of this or any other Scripture, and science can never intrude itself sufficiently to set forth the spiritual application of the Bible. It would be interesting for our readers to take the Psalms and note wherever "reins" appears therein that "desires" can be read instead, and at once the meaning becomes clear. Who cares whether "reins" were

the kidneys or the liver? Likewise, in times of old the bowels were the supposed seat of compassion. For science to say that they are not the seat of compassion argues nothing, and gets us nowhere. When Paul in writing to the Corinthians said, "Ye are straitened in your own bowels," he meant to tell them that they were lacking in compassion and charity. The important thing for believers is to know the spiritual significance of the Scriptures, it is not necessary to know the anatomy of the body. We are willing to leave physiology to science, satisfied that science will never enable us to know the true inner significance of the word of God. Let it be remembered that when the Holy Spirit caused the Bible to be written it was not God's purpose to write therein a physiology, a history or a geography. It is always away from the point for critics to point to scientific errors in the Scriptures as evidence that the Scriptures are not inspired. Had the Bible been intended as a work of science it would then be damaging for scientific errors to be found in it, but since it is a spiritual work, written by the one true and living Spirit, and in its loving condescension employing terms intelligible to the human mind and for the instruction of spiritual characters, it will always be time wasted and effort dissipated for men to criticise the Bible scientifically. The world has certainly come to a pretty pass when the very men professing to be the custodians and defenders of the truth point out flaws they have found in the one and only reliable written record of that truth. It is like soldiers revealing the weakness of their own defense to the enemy. It is nothing short of traitorous. Such men are not to be relied upon in the defense of the truth, they will run at the first alarm and hoist the white flag.

Such were not the noble army of martyrs, such were not the glorious company of the apostles who gave their lives for the truth, never doubting the integrity of the inspired record given by the Holy Spirit. May the grace of God keep us faithful in these degenerate times to the sacredness and truth of the holy Scriptures; may he make us bold in their defense. Let us count it all joy to be denounced as "unscientific ignoramus" for the truth's sake.

L.

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MIDDLETOWN, N. Y.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. O. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in May (29th). All are welcome.

L. B. FORD.

POSTPONED.

ON account of serious illness in the families of some who entertain, the Ebenezer Church, of Baltimore city, Md., has decided not to hold the session of the Baltimore Association this year. We regret this, but feel it is best under the circumstances.

JOSHUA T. ROWE, Moderator.

MARRIAGES.

By Elder John McConnell, April 14th, 1921, at the home of the bride, 308 Vanderbilt St., Brooklyn, N. Y., Arthur Burgess, of East Orange, N. J., and Berdella M. Moore.

By Elder B. F. Coulter, at Snow Hill, Md., April 9th, 1921, Charles M. Littleton and Beulah C. Truitt, both of Snow Hill, Md.

OBITUARY NOTICES.

Mrs. Anna (Retscher) Weber, beloved wife of Philip J. Weber, was born in August, 1865, and died at her late home in Sayre, Pa., February 10th, 1921. She was married in 1885 to Mr. Weber, who survives her. The only child born of this union, a son, was accidentally drowned at the age of thirteen years, and this bereavement saddened all her after life. For some years prior to marriage her home was in the family of brother and sister Beard, who loved and cherished her as a daughter. On June 14th, 1903, sister Weber was baptized in the fellowship of the Ebenezer Church of New York city, and continued a faithful member of that church to the end. She delighted in the company of them that fear the Lord, and sought every opportunity to be with them; for her brethren and companions' sake her prayer was for the peace of Jerusalem. The word of the Lord: "To do justly, and to love mercy, and to walk humbly with thy God," spake by her, though she felt there was nothing belonging to her experience so much out of sight as this grace of humility. Like a little child, she was diffident and modest in her profession, and was therefore ready to give an answer of the hope that was in her with meekness and fear. She confessed to many misgivings of heart about her standing in the faith, "but to this man [saith the Lord] will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." She has finished her course in this world in the triumph of "the faith which was once delivered unto the saints." All that loving hearts and willing hands could minister to relieve her suffering and prolong life proved unavailing, for it was the will of God to call her hence—to that only state of blessedness consistent with his purpose of grace in Christ Jesus, and that is, to be ever with him, to behold his face in righteousness. It is far better to depart and be with Christ; to be with him in a fullness and perfection of life in him, of which we have but a foretaste now; for now we see through a glass darkly, but then face to face.

Funeral service was held at her late home; interment at Owego, N. Y. May the sorrowing husband, and the sister who so devotedly cared for her in her last illness, with all the mourning relatives and friends, be comforted of God in the assurance of his never-failing loving-kindness, for "He hath done all things well," and is faithful in all his ways.

JOHN MCCONNELL.

William M. Winchell departed this life February 1st, 1921, at the home of his son, Stewart Winchell, Hemlock, Mich. He was the son of the late Elder Jacob Winchell, and was born in the year 1840, at Olive, N. Y. He leaves to mourn their loss two sons, three daughters, fifteen grandchildren and eight great-grandchildren, also a sister, Mrs. Delilah Bush. His wife departed this life in the year 1909, also two daughters and one son preceded him in death. Brother Winchell united with the Olive and Hurley Church October 9th, 1868, and was baptized by the late Elder John Badger. He was one of the oldest members of that church, where he was loved and highly esteemed for the truth's sake. Since the year 1910 he had lived with his son Stewart, at Hemlock, Mich., where he had a comfortable home. Although so far removed from the church of his membership, yet it could be said that his heart was with the Olive Church, and his constant desire was for her peace and prosperity. He would often write to the brethren, and his letters spoke plainly of his interest in his home church. Brother Winchell had been a reader of the SIGNS for many years, and derived great comfort from reading the many articles and letters it contains. He especially enjoyed the sermons by Elder Eubanks, which were lately published in it. He was a humble and sincere christian, a good and loving parent and a sterling and sympathetic friend. He is missed by all who knew him, especially by his dear family, who knew his worth. May the Lord comfort them and all who mourn.

His mortal remains were brought to Ashokan, N. Y., and laid in the Winchell family burying-ground, in the presence of many friends and relatives, who came to pay the last tribute of respect to one they dearly loved. The writer conducted the funeral and spoke from Revelation xiv. 13.

GEORGE RUSTON.

Amelia Ann Brayman Billings was born October 11th, 1835, being the oldest of nine children born to Benjamin and Nancy (Borthwick) Brayman, in the town of Broome, Schoharie County, N. Y., and died March 18th, 1921, at the home of her daughter, in Syracuse, N. Y. December 5th, 1855, she was married to Peter L. Billings, and to that union were born four children, three sons and one daughter. Sister Billings received a hope of the pardon of her sins, and with her husband united with the Middleburg Old School Baptist Church and was baptized July 19th, 1868, and remained a faithful and loved member and sister until God called her to enter into that rest which remains for the people of God. Sister Billings was not widely known among the churches, but was loved most by those who knew her best. Her neighbors were always her friends. Her walk and conversation were such as becometh a meek and humble follower of God. Her seat in the church was

never vacant when circumstances would allow her to fill it, and she gave God all the praise and honor for all her blessings. Her husband died January 3rd, 1913, since which time she had lived with her children, who kindly and lovingly cared for her until the end. She leaves to mourn their loss two sons: Dr. E. E. Billings, of Kingston, N. Y., and Prof. E. B. Billings, of Delanson, N. Y. (twins); one daughter, Mrs. A. D. Palmer, of Syracuse, N. Y., at whose home she died. One son died when a young man several years ago. She also leaves five grandchildren and six great-grandchildren, three sisters and one brother, besides many relatives and friends and the church, but we mourn not as those without hope, for we believe that for her to depart and be with Christ is far better.

Her body was brought to the home of her son in Delanson, N. Y., where funeral services were held March 21st.

Written by request.

ADDIE C. LIVINGSTON.

Joseph Benjamin Johnson died suddenly of heart disease at his home near Manassas, Va., April 4th, 1921. He was born March 26th, 1852, in the same house where he died and where he had lived all his life. He was the youngest of the five children of Joseph and Emily Wheatley Johnson, both deceased. One sister, Miss Anna Johnson, is left to survive him. He himself was the father of five children, three sons and two daughters, all living: Joseph H. Johnson, in the forestry service in Arkansas; Wheatley M. and Joseph B. Johnson, Jr., and Misses Emily and Elizabeth, all at home. October 15th, 1883, he was married to Miss Fannie Simpson, who survives her husband. Mr. Johnson never united with the church, but the Old School Baptists never had a better friend than he, one who stanchly believed the truth of salvation by grace and who firmly stood for the sovereignty of God over all things. He and his family were much given to hospitality, and their home stood open for the entertainment of the brethren and friends. Many of those who in former years have attended the Virginia Corresponding Meeting when held with the Bethlehem Church will recall this large old home, which stands a short distance from the meetinghouse, and where numbers have been the recipients of Mr. Johnson's generous kindness. He was a kind and quiet, humble man, loved and respected by all who knew him. He was for years a trustee of the Bethlehem Church. The community and all of us have sustained a great loss, and we shall sorely miss him. His kind is rare and hard to replace.

The funeral was held from the home where he had lived all his days, and was largely attended by neighbors and friends, members of all denominations. He was buried in the family burying-ground a few

yards from the house, overlooking the meetinghouse and the baptismal place. We tried to speak from the last two verses of the ninth chapter of Hebrews. May God comfort the bereaved family and reconcile them to his will.

L.

Stella Mabel Carr Fulkerson, youngest child of Thomas J. and Nancy C. Carr, was born in Pope County, Ill., December 31st, 1883, and departed this life, after a lingering illness from the effects of influenza, April 4th, 1921, at her home near Hartsville, Ill. She was married to Lemuel Fulkerson September 11th, 1904. To that union were born six children, to wit: Millege R., Neva M. Lemuel G., Lela F., Vida A. and Lester L., all of whom are living except Lester L., who died May 20th, 1920. She leaves, besides her husband and five children, an aged father and mother, three brothers: William H., of Golconda, Ill., Chester A., of Carbondale, Ill., and Elmer E. of Ottumwa, Iowa; one sister, Mrs. Olive M. Floyd, of Golconda, Ill., together with many other relatives and friends to mourn their loss. Mabel, as she was always called, was of a quiet, inoffensive habit, with small disposition to murmur or complain, yet she was at times heard to say, "Mama, I wish you might not have given me birth, since my life seems to have been filled with sorrow and trouble." She professed a hope in Jesus several years ago, and though she never joined the church, she was a firm believer in the doctrine and practice of the Primitive Baptists, and enjoyed very much the rich communications of the brethren and sisters as published in the columns of the SIGNS OF THE TIMES. Just a few moments before her death she called a lady visitor to her bedside and told her she was dying, then with a steady look toward heaven, a pleasant smile on her lips, she clapped and waved her hands and quietly passed away. It was her request that the following songs be sung at her funeral: "In the sweet bye and hye," "God shall wipe all tears away," and "Nearer, my God, to thee."

Funeral services were conducted by Elder N. A. Rodgers, and interment was made in old Grandpier Cemetery, in the presence of a large concourse of relatives and friends.

Her sorrowing father,

T. J. CARR.

George Harryman, of Warren, Baltimore Co., Md., the last member of the Old School Baptist Church at that place, passed away April 7th, 1920, and was laid to rest near his home on the 9th to await the call of his Redeemer when he shall come again. Brother Harryman was past his fourscore years, and had been a faithful member of the church from his youth, and was an interesting talker on religious subjects. We feel he is at rest. The writer attended his funeral.

Written by request of his friends.

JOSHUA T. ROWE.

CHURCH CONSTITUTED.

ACCORDING to previous notice, a considerable number of the Old School Predestinarian Primitive Baptist faith and order met together at Calallen, Texas, March 13th, 1921, for the purpose of constituting a church, and by mutual consent the following Elders responded: J. A. Campbell, of Corpus Christi, Texas, J. B. Bowden, of Waring, Texas, Asa Howard, of Keller, Texas, and C. Thomason, of Buna, Texas.

The council was organized by choosing Elder J. A. Campbell moderator and Elder J. B. Bowden clerk, after which proceeded in the regular way.

First, called for the reading of the articles of faith, whereupon agreed to fully adopt and confirm the articles of confession set forth by our brethren of London, England, in 1689, and reaffirmed by the old Philadelphia Association in 1742, after which by unanimous consent named the church Mt. Zion.

The church set apart the first Sunday and Saturday before in each month to meet.

Following are the names of the charter members who went into the compact: Elder J. A. Campbell and sister A. C. Campbell, Corpus Christi, Texas; brother J. T. Free and sister F. L. Free, brother E. B. Ault and sister S. E. Ault, Calallen, Texas; brother O. W. Shelton and sister Mary Shelton, Beeville, Texas, and Elder J. B. Bowden, Waring, Texas.

All being perfectly satisfied and of one mind on the cardinal principles of Bible doctrine of God our Savior, it was pronounced a regularly constituted gospel church in order.

Sang a hymn of praise to God and gave each other the right hand of fellowship. Chose Elder J. A. Campbell pastor and brother E. B. Ault clerk.

We extend a hearty welcome and invitation to any of our brethren who may contemplate coming to Texas who would like to reside on the coast. Do not forget to call on us at our regular time of church meeting in Calallen, Nueces County, fourteen miles north of Corpus Christi Bay, a fine climate as a health resort. We meet in the school building of the town. Many of our Old Baptist people seem to be gathering on the coast of Texas.

The Lord add his blessing to prosper the little church to his own glory and to the comfort of his poor and afflicted children.

ASA HOWARD.

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

Mrs. May J. Ege, N. J., \$6.00; C. S. Ratliff, Ky., \$2.00; Mrs. G. W. Bradshaw, Va., \$1.00.

M E E T I N G S .

THE Delaware Association will be held with the Bryn Zion Church, near Clayton, Del., on Wednesday, Thursday and Friday, May 25th, 26th and 27th, 1921. A cordial invitation is extended to all lovers of the truth of our faith and order to attend this meeting. We hope to see a goodly number of the ministers present also. All trains will be met at Clayton on Tuesday afternoon before the meeting from the north and south late as 6 o'clock p. m.; also train No. 453 coming south 9:40 a. m. at Clayton will be met on Wednesday morning, and train No. 458 coming north 9:51 o'clock at Clayton will be met on Wednesday morning.

J. B. MILLER, Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church June 8th, 9th and 10th, 1921. All lovers of the truth are cordially invited to attend. Directions will appear later.

H. C. KER, 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 ,**

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

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

11:00 A. M.

2:00 P. M.

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

THE 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.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

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A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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 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, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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.

THE

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(ESTABLISHED 1832.)

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“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., MAY 15, 1921. NO. 10.

CORRESPONDENCE.

SHELBYVILLE, Ky., April 12, 1921.

DEAR BRETHREN EDITORS:—I am inclosing two letters for publication in the SIGNS, if you think them worthy a place for its dear readers. I feel they are too good to file away, and would be enjoyed by many. Elder May's name is a very familiar one in its columns, and I feel this article will be read with deep interest as the true exposition or interpretation of the text. To my mind the revelations to John were clearly stated—things which must shortly come to pass, concerning the time state of the church, and are indeed great and marvelous things, as are all the works of God. The maintenance of his cause and kingdom in this very dark age is no less marvelous, and while the world stands there will be faithful witnesses to the precious and glorious truth that God reigns supreme and works all things after the counsel of his own will, and none can stay his hand or say unto him, Why or what doest thou? The knowledge of this truth is not gained by dint of study. No, the world by wisdom knows not God, men by searching cannot find out God; it comes only by revelation.

The church was founded upon revelation, or revealed knowledge of God and his Son Jesus Christ, and Jesus said, Upon this rock will I build my church (the only church) and the gates of hell shall not prevail against it. Isaiah said, No weapon that is formed against thee shall prosper, and the blessed promise is, I will never leave thee nor forsake thee. Then his church, his people, are safe, absolutely safe in his hands; hence, dear reader, can we not in sweet accord with John feel down deep in our hearts and say, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints?

I am extending this letter too far. These blessed truths are inexhaustible, and you know them and can write of them better than I. I want to say, however, the letter of our dear sister Chandler will find a sweet response in many a poor heart like my own. I was much cast down, shut in as I was for the winter, and to know that she or any one else thought of me, a poor worm of the dust, and to write me, and to find some one down in Lodebar like myself, did me inexpressible good.

My general health at the present time

is good, and my eyesight about as last year. I am now attending my regular meetings, and feel it a sweet privilege to meet and mingle with the dear saints, and send greeting to all who love our Lord Jesus.

Your little brother in hope,
P. W. SAWIN.

REVELATION XIV. 5.

"THEY are without fault before the throne of God."

DEAR BROTHER SAWIN:—I have heretofore intimated to you that perhaps in the near future I would write you on the above portion of Scripture, but have put it off from time to time until now, and even now I realize my weakness and foolishness in being so vain as to make such an impression on your mind, causing you to expect me to do so; therefore, feeling under some obligation to you, I am now making the feeble effort, with this Scripture confronting me: "Whoso keepeth his mouth and his tongue, keepeth his soul [life] from troubles."—Prov. xxi. 23. Now, my dear brother, while I am writing in a dark and gloomy state of mind, I want to be understood that I do not think this text under consideration has reference to that great and eternal deliverance of all God's chosen and elect people, when Christ in covenant obligations stood good for all his Father's family's dealings, and entering into this relation, their Surety and covenant Head, he entered in once into the holy place, having obtained eternal redemption for us. Eternal redemption implies eternal release, not from the nature and terror of sin while here in the flesh, but from every jot and tittle of the inflexible law of divine justice. To speak of this in my way of expressing it, when Christ our Surety stepped in and gave his hand to stand good for all that justice

required and the law demanded for their transgression, they were then everlastingly free from the claim of law and justice. Hence Christ our Surety and dear Redeemer stood as a lamb slain from the foundation of the world, to be brought forth in due time (appointed time) and die for these poor ungodly sinners; delivered up to the law of divine justice for their transgressions or offences, and raised again for their justification. So doubtless, my dear brother, in this mysterious way all the election of grace are absolutely without fault before the eternal throne of God; but I do not believe the Scripture under consideration has reference to this state of God's chosen and redeemed people, yet I may be wrong, for I am so very gloomy minded, but feel sure that I am writing to one of his called servants, whom he has blessed to see the blessed truths more clearly than I and will correct. My conclusions have been and yet are that this text has reference to God's people in a church and disciplinary sense, and the throne here is the gospel kingdom, the great white throne. (Rev. xx. 11.) Again, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." These are very descriptive, for they are singing a new song before the throne in the heavenly Jerusalem, and are walking in the strait (strict) and narrow way unto life in this heavenly kingdom; therefore are they before the throne of God, and serve him day and night in his temple (gospel church). These are they who have not defiled their professional garments, (Rev. iii. 4,) and are walking with Jesus in the ordinances and precepts of the gospel kingdom blameless, or without fault, following the Lamb in all things whithersoever he goeth, and are not defiled with

women; that is, not defiled with anti-christian institutions or religious organizations contrary to sound doctrine and practice. Women, both good and bad, are spoken of in the Scriptures to represent religious systems, but these do not so much as come near the door of her house, hence are not defiled with women. They are redeemed from among men, (men of God) the reserved ones, whom the Lord their God keeps both day and night from bowing the knee to the image of Baal or taking the mark of the beast in their forehead or in their hand, therefore are they without fault before this great white throne in this heavenly kingdom (or gospel church), arrayed in fine linen clean and white, which is the righteousness of saints. So it seems to me, dear brother Sawin, that the Scriptures fully and clearly justify the idea that in all ages of the world and under all circumstances there have been a few of God's people that have not defiled their professional garments, as is said of Sardis, (Rev. iii. 4,) and they are walking with Jesus in white, for they are worthy—worthy members of the glorious gospel kingdom prepared for them from the foundation of the world.

Now, dear Elder, I want to say in my concluding remarks that if I am not deceived, the wickedness of this world, with all the Satanic influences that may be brought to bear upon it, will never be so great but what there will be a remnant that will not defile their professional garments, but will walk with Jesus through floods and flames, in doctrine, faith and practice, while many of God's dear children have and are going back and are not following the Lamb whithersoever he goeth. So it was in the closing out of the legal world; some of God's dear children's lamps went out, and it is a matter

of fact that if they had not been burning they could not have gone out. We see in like manner in this our day and time that many of the Lord's people's lamps have gone out, and many more are going out.

I must close this long and wearisome letter, which I greatly fear will burden you, but I hope you will bear with me. If I could see you, my dear brother, and talk with you face to face, I think I could make my view of this text more clear, for I cannot get my views on paper with which I am satisfied. I hope you will write me again soon.

Yours in sore trials,

W. J. MAY.

SHOCK, Ky., Feb. 23, 1921.

SULPHUR, Ky., Feb. 28, 1921.

DEAR FATHER IN ISRAEL:—I have had you in mind for a long time, and have had a desire to write you, but the fear that it was all of the flesh and not of the Lord has kept me from making the attempt. My one thought is, O that I may write something which will be of comfort to you in your lonely state, but unless the Lord has mercy on me and directs my mind in what I may write you will find no comfort therein, for without him we can do nothing. The dear Savior himself confessed that of himself he could do nothing, but the Spirit of the Father within him. Then how can poor weak worms of the dust do any good thing? For myself, I know that in me, that is, in my flesh, dwelleth no good thing. A bitter fountain cannot send forth sweet water. Yesterday I picked up a back number of the SIGNS and read an editorial from Elder Lefferts, in which he told of feeling so destitute of spiritual things, of having a barren mind, and I thought, Can it be possible that one so

gifted as Elder Lefferts can feel that way? and my heart went out in love and fellowship for him. I was glad he was led to write as he did, for it renewed my hope, as I have been in darkness so long, with only a bright ray here and there, that sometimes I almost give up in despair. Sometimes I think I am an Old Baptist just in a natural way, if such a thing is possible. I do not want to complain nor find fault with the dear Lord's work, for I know he makes no mistakes; he is too wise to err and too good to be unkind; but I wonder why it is, if we are all led by the same Spirit, that we are not all led in the same way. I see much beauty in the daily walk and conversation of others, and their life seems to be so calm and serene, while I am continually casting up dirt and mire. My thoughts are only evil continually, so I am made to know the heart is deceitful above all things and desperately wicked. I had hoped to grow in grace and in the knowledge of the truth, but very much fear I shall never be a better woman while I stay in the body of this flesh. When I am made to look away from self and behold some of the beauties of the Lord and to inquire in his temple, I can see something of his righteousness, his power and his wonderful love and mercy to poor lost sinners. He says, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Ye have not chosen me, but I have chosen you. Ye were in the world, and I have chosen you out of the world. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. By grace are ye saved through faith, and that not of yourselves; it is the gift of God. The wages of sin is death, but the gift of God is eternal life through Jesus Christ the Lord. Then it

is not through any of our good works. He says, Jacob have I loved and Esau have I hated, before the boys were yet born, having done neither good nor evil, but that the doctrine according to election might stand. He rules in the army of heaven and among the inhabitants of earth, and none can stay his hand or say unto him, What doest thou? I have been thinking of the man that was born blind and the Lord opened his eyes. After telling the people how it was done he could not make them understand, because they were unbelievers. He said, Herein is a strange and marvelous thing, that ye know not whence he is, and yet he hath opened mine eyes. This man knew from whence his help came, and he could go and tell what great things the Lord had done for him, but not one thing does it say he had ever done for the Lord. So when the Lord opens the blind eyes and unstops the deaf ears we poor mortals are made to know from whence all our help comes, and we desire to give him all the praise. One said, He brought me up out of a horrible pit and miry clay, and set my feet upon a rock and established my goings, and put a new song in my mouth, even praise to his holy name.

Brother Sawin, please pardon me for writing you this long, rambling letter, but I have thought of you often during the long winter, wondering how it is with you. I know the loss of your eyesight is a great affliction, but feel it is the hand of a kind Providence. I have been wondering if we will ever have any more preaching at the dear old church. The Lord knows; he has promised to supply all our needs, and he knows best what we need and his promises are faithful. Sometimes I get hungry for some good preaching. O that he might build up the waste places. The SIGNS comes regularly, and

is filled with good news that is food for the hungry ones. I love to read the letters of the many good writers, for they are clothed in scriptural language, and that is a language very few can speak. None except the living in Zion can speak that way, and they did not learn it in the schools of men. They all have the same great Teacher, for they shall all be taught of the Lord, and great shall be the peace of thy children.

I hope that great peace which passeth understanding may be yours to enjoy through your declining days. May the felt presence of the dear Savior be ever near you, and may he lead you all the journey through. O that I, who am so vile and full of sin, and not fit to take His name on my lips, might be taught to love him more and serve him better.

Your very weak sister in a precious hope,
ADDIE CHANDLER.

FREEWATER, Oregon.

DEAR BRETHREN:—It has been quite a long time since I bothered you with my poor writings. The reason is not because my mind has not been exercised to write, for I never get the SIGNS and read the comforting letters from the editors and other brethren but that I feel in my very soul like writing and telling them how my heart was drawn out by such unspeakable gifts, but the feeling sense of my inability to write with the comfort they do overcomes me, so I suppress my feelings and give the space to the more able ones; but the dear Lord blessed me with such a pleasant visit this summer with the brethren of my early love in Missouri and Kansas, that through the strong solicitation of many of them I feel to write once more. The subject in my mind is the church or kingdom that Jesus established while here on earth, and I de-

sire to express my mind on the purpose of the setting up of his kingdom. I truly feel the greatness of the subject, and for this reason enter upon it with a prayerful heart. This kingdom is different from all other kingdoms, and its difference is that it is an eternal kingdom, a spiritual kingdom set up especially for the habitation of spiritual subjects. Jesus is the King sitting on his throne in his kingdom, and he is the light of it; it is set on the holy hill Zion, and the light of it cannot be hid. Jesus, in teaching his disciples of this kingdom or church, after calling for their understanding or knowledge of himself, and Peter as spokesman for all the inmates of this holy building said, Thou art the Christ, the Son of God, pronounced the heavenly blessing on him, which includes all the household of faith: Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. God is a Spirit, and it is the Spirit that quickeneth, the flesh profiteth nothing. Flesh and blood cannot inherit the kingdom. Now comes the clinching of the nail, which is fastened in a sure place: Upon this rock will I build my church, and the gates of hell shall not prevail against it. That is, all the powers of darkness can never prevail in tearing it down. It does not say that hell will not try to prevail, but it does say all its attempts will fail. O what a safe refuge for the blessed ones who have heard the voice of the King saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. O the blessedness, prepared in the everlasting covenant which is ordered in all things and sure. Not only prepared a safe place for the saints, but for a habitation of God in the Spirit. Dear saints of God, is not the word of our King fulfilled in your souls?

Blessed are they that hunger and thirst after righteousness, for they shall be filled; yes, filled with the riches of that divine grace which was treasured up in our King before the foundation of the world, and in the blessing bestowed on us the King says, I deliver unto you the keys of the kingdom. O such confidence, in the King, who has the key of David on his shoulder, Isaiah calls it the government on his shoulder; that is, the exclusive rule and control of his kingdom. We do not want to get the key of David, which is in the singular, only one, different from the keys he delivers unto us as the subjects of the King. The keys he delivered unto the disciples I understand include all the graces of the gospel, by which all the things the King has in store for the subjects are unlocked or made known to our mind. Jesus the King, in his last charge to his disciples, in the delivering of the keys, told them to go into all the world and teach all nations (for his kingdom covers all nations), not to the Jews only, but to the Gentile nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things he had commanded them, and "Lo, I am with you alway, even unto the end of the world;" but they were to tarry at Jerusalem until the gift of the Holy Ghost was shed on them, which he had promised. On that notable day they were all in one place, of one mind, which was the mind of the King, for they had the mind of Christ. He and they were one, as he and the Father are one. Here begins the use of the keys, for the work of the Holy Ghost was to take the things of the King and show them unto them, and it was to guide them in the way of truth. So while here waiting on the King there came a noise as of a rushing mighty wind,

which filled all the house, and they began to speak as the Spirit gave them utterance, and while some mocked there were some who were pricked in the heart and made to ask the apostles what they must do. So the apostle now uses one of the keys, unlocks the troubled mind and shows them what to do: repent and be baptized and you shall receive the gift of the Holy Ghost. Not the Holy Ghost, but this key, unlocks the treasure of the kingdom to one of the grandest gifts the burdened soul ever enjoyed: the answer of a good conscience toward God; a perfect peace, a joy the tongue cannot express. This is only one of the many keys the saints of God have. They have a key to all the difficulties they have in this kingdom. Even while they have the thorn in the flesh and cannot get rid of it the grace of God in our King is sufficient to unlock the way out, and in all of our distress in trying to follow our King we have a key. We feel sinful and unworthy, but have the righteousness of our King to wear in his lovely palace; we have his grace to give us strength; we have a throne of grace to go to, where we get wisdom to keep us in the way; we have a Mediator to correct us when we stray and bring us back to the banqueting-house, and we have everything that is needful to give us a prosperous journey here under our King, and a blessed key that opens heaven to my enraptured soul and assures me that I shall see my King as he is and be like him. Dear companions, is it not enough? Yes, let us all sing, Hail the power of Jesus' name and crown him Lord of all.

May the blessings of God rest upon all the happy subjects of the kingdom, is the prayer of one of the least, if one at all.

J. T. BARNES.

INHERITANCE.

"IN whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

I am past seventy-four years of my life, and for some cause I feel like saying a few things through the dear old SIGNS OF THE TIMES on this very great and interesting subject. Paul had been leading up to this wonderful thought which gladdens the hearts of all true believers in Jesus Christ. This inheritance is incorruptible and undefiled, and fadeth not away; it is reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1 Peter i. 4; Psalms xvi. 5; Eph. i. 14; iii. 5.) Somewhere in the above text will be found a complete fullness from the early life of the heir of promise to the resurrection. To this heir is given life, (Eph. ii. 1,) repentance, (Romans ii. 4; 2 Peter iii. 9; Isaiah xlii. 16; xlviii. 17,) faith, which is a fruit of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and all things that pertain to life and godliness. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Not only these, but more is found in the text and in the christian's life. Jesus said, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. O how we hate tribulation! We often think that if we were the children of God we would escape these things. Paul, who wrote our text, claimed to be a wretched man, yet he said, We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed

abroad in your hearts by the Holy Ghost, which is given unto us. Then in Romans v. 6-11, the complete redemption and salvation of his people. The children of God suffer. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. Christ also once suffered for sins, the Just for the unjust, that he might bring us to God. As the sufferings of Christ abound in us, so our consolation also abounds by Christ. 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. So then it is written, Let him that glorieth, glory in the Lord. 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. Until that light shined in our hearts we were in darkness; the way that seemed good to us was the way of death. We knew not that we needed a Leader; we did not know that we were blind; we did not know nor understand what the Lord meant when he said, 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. Our hope is that we are not forsaken. He who was rich became poor, that we through his poverty might be rich. So poor was he that he had not where to lay his head. He paid our debts, made satisfaction for our sins and freely justified us by his grace through the redemption by his blood. The Lord is my shepherd, I shall not want. He is our wisdom, righteousness, sanctification and redemption, our Mediator and Intercessor. My substance was not hid from thee when I

was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Thine they were, and thou gavest them me. All mine are thine, and thine are mine, and I am glorified in them. I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified. I believe in the finished work of the Lord Jesus Christ, so am giving nothing in the seventy-five million dollar drive in order, as its advocates say, to help put the crown on Christ. This we did once when we put the thorns on his head, nailed his hands and feet to the cross, pierced his side and spit upon him.

Yours in hope,

D. R. TURNER.

CERULEAN, Ky.

—♦♦♦—
BUFFALO VIEW, Alberta, Canada.

DEAR BRETHREN EDITORS:—On receiving my SIGNS to-day, bearing date of January 15th, 1921, my heart was made sad upon reading Elder Ker's editorial entitled "Lamentations." O how I would love to write a message of love and exhortation to the dear saints of God that would be of profit to us and to the glory of God, who has done so much for us. But am I led by the right Spirit in this desire? God alone knows. Or can this poor rebellious worm comfort Zion? No, not unless governed by that blessed Spirit and those who read are blessed with understanding; all, from first to last, must come from the Giver of every good and perfect gift or all is lost. I

might take up much space lamenting my weakness and inability, or incapacibilities, both temporal and spiritual, which in themselves are evident enough without repeating here, but my love for the brethren and the cause is unfeigned. I want to with shame confess in the beginning that of a truth I am one of the most rebellious of God's children, if indeed I may claim that exalted relationship. I must give a short sketch of my travels, in order that those who are strangers to me in the flesh may get the full sense of my meaning. My experience does not differ greatly, I trust, from other of God's people redeemed from nature to grace. I was made to rejoice with joy unspeakable about twenty-six or twenty-seven years ago. Then, O then, with shame I must confess how shamefully I neglected the instructions of my blessed Master, and all the instructions so minutely described and recorded in his holy word by his inspired apostles. Now it seems very plain to me, after twenty-five years of a life wasted, as it seems, that I have a desire to warn others of the danger of falling into the pit wherein I wandered twenty-five years and suffering all the consequences of the error of disobedience. When I was born of incorruptible Seed, as I humbly hope, I was a child; I saw as a child, I walked as a child, I talked as a child, but as I grew I did not grow in grace and the knowledge of the truth. I had only the beginning of wisdom (the fear of the Lord). O wisdom, could I have embraced her, had I sought her counsel, had I bound her to my neck, had I said to her, Thou art my sister, my near kinswoman. Solomon, the wisest man that ever lived, except Jesus, devoted thirty-one chapters, directly and indirectly, to the subject of the importance of getting wisdom, and he also said, With

all thy getting get understanding. O if I had read every verse of the book of Proverbs slowly, carefully and prayerfully, and had I dwelt especially on the sixth chapter of Matthew, nineteenth to thirty-fourth verses, as was my Redeemer's instruction. Why did I not harken to that instruction? If I only had read with the wisdom and understanding (which our Savior has promised to give to them that ask him) the twenty-fourth verse of the sixth chapter of Matthew. Here is the whole cause of the lukewarm condition of the bride in this ungodly day. We are trying, right in the face of our blessed Master's instructions not to, to serve God and mammon, and the deplorable fact is we do not know we are doing it. You see I was ignorant, and the ignorant man of course does not know he is ignorant; if he did he would be wise enough to seek wisdom and understanding. I thought God was wisdom, or rather the fear of God, and when I was delivered from the fear of eternal punishment and felt my sins were forgiven I had wisdom, and, comparatively speaking, thought wisdom was possessed in a lump. O was ever any one so blind? "Surely in vain the net is spread in the sight of any bird."—Prov. i. 17. Therefore, being ignorant of the deception of the spirit that worketh in the children of disobedience, and thinking that the Proverbs, and all the "thou shalt nots" were to the children of disobedience, or, as I interpreted the Scriptures, the unregenerate, and making the excuse that I must support my family, I set out with this in view, and as the Lord prospered me I in my ignorance never knew when they were provided for, thinking I must lay up for old age, and many other excuses that the flesh is clever in using to blind the children with, and instead of putting

the service of God first of all I made his service a secondary matter, and soon I was worshiping the god of this world first and my Redeemer second. Finally I gave up all outward worship entirely, going away up into Canada, where there were no church privileges, no, not even brethren to associate with, under the delusion I was trying to provide for my family. Now during all this time I had lost none of my love for God, or my desire for spiritual things, but thought this was the lot of a christian in this world, going with head bowed down and suffering untold agony. O could I have embraced wisdom, could I have taken his yoke upon me and learned of him. His yoke is easy and his burden light, as I have learned after twenty-five long years of servitude under the yoke of mammon, and in disobedience to my blessed Master. The wages of sin is death. I have learned that the children of God do not have to be criminals to be sinners. Solomon says in Ecclesiastes xii. 13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." O wisdom, thou art a jewel, and obedience is better than sacrifice.

Now, brethren, do not accuse this poor rebel of being weak in the doctrine of predestination. I believe it in its entirety; it is God-honoring, and without it there would be no haven of rest for our tempest-tossed souls. But let us show our faith by our works; let us be not only hearers of the word, but doers also. May it please God to awaken us to duty, and bless Zion as in days of old.

Dear brethren editors, I humbly submit this letter to your judgment as to whether it is worthy a place in the dear SIGNS or not. It of course is from my heart, but my heart is full of all uncleanness and

vanity, and I dare not trust it in the most trivial matters, much less in essaying to comfort, instruct or edify the children of God, whom he has purchased with his own blood. May our indulgent Father pardon our transgressions for Jesus' sake.

An ignorant rebel, awakened I hope,
G. W. HORNER.

St. JOSEPH, Mo., Jan. 10, 1921.

DEAR BRETHREN EDITORS:—I am sending my subscription for the SIGNS OF THE TIMES, for I feel it is about all the preaching I get, except occasionally there is service at the dear old church at Unity, in Platte County, (twenty-five miles from St. Joseph) where my membership is, and indeed it is one hallowed spot to me, for my father, Elder John T. Murdock, (who was a lifelong contributor to the SIGNS) and my mother both belonged there, as did also my husband's brother and father. I was raised under the belief and have experienced the ever-convincing proof that the only way we can be saved is by grace, and that by the determinate foreknowledge of God, and that he willed and planned it all before the foundation of the world. I, a poor unworthy child, am seeking and want to know and hear all of this truth. What a comfort the letters in the SIGNS written by the dear brethren and sisters are to me. Dear brother, it was a great pleasure to me to read your good editorial on that grand subject of the resurrection of the dead. I heard others speak of it also. How convincing its words were. I think this editorial was in the September 15th number. Amid the toils and encumbrances of this life we have the comforting assurance that we have one Friend to whom we can turn when we are truly humbled and penitent. Dear brethren, ask in his name that we unworthy little

ones may ever be found in this humble and penitent condition, and we will be ever grateful.

Unworthily,

ELLA D. THOMAS.

GRANVILLE, Ohio, Jan. 24, 1921.

DEAR ELDER KER:—I want to tell you and Elder Lefferts how very much I enjoyed your editorials on the condition of the Old School Baptist churches to-day. I hope you will write again and again on the subject, if the Lord will. I believe all papers should publish it, and that the preachers should not cease to exhort the people to be diligent in every good work. The Bible says, In prayers and supplications make your wants known. There has been too much making compromise with error in dealing with wrongs in the church and evil doers; they had better hew to the line, as you say, and not make compromise with error. I hope you will continue to write on this subject as the Lord gives you liberty, for it seems to be a time when the people of the Old School Baptist churches should cry mightily unto God.

It seems as if I were taking liberty in writing to you and Elder Lefferts as I have about this, but when I read your editorial I wanted very much to talk with you both about it.

Sincerely,

KATE RUGG.

MOUNT AYR, Ind., April 30, 1921.

DEAR EDITORS:—Please change my address from Bismark, Mo., to Mount Ayr, Ind., and much oblige your old friend, who has taken the SIGNS since 1860. I am ninety years old, and still able to write and preach. I have been preaching sixty-seven years in Ohio, Iowa and Missouri. Now I will preach here if they wish me to.

Yours for Christ's sake,

R. S. BANKS.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***JOHN V. 4.**

"FOR an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."

We are requested by a sister living in Texas to give some expression upon the above text, and we feel willing to do the best we can.

By reading the preceding chapter it will be seen that Jesus was performing miracles in Galilee, after which there was a feast of the Jews, and he went up to Jerusalem. He, being a law-abiding Jew, attended the feast days as well as the fast days, though not always, as it seems from careful reading. In fact, he came not to keep the law from a literal standpoint, but in the spirit of it. However, while at the feast at Jerusalem he was found in the temple, and no doubt took part in the feast. We are told that at Jerusalem by the sheep market there was a pool, called in the Hebrew tongue Bethesda, having five porches, and that in them lay a great multitude of impotent folk, blind, halt and withered, waiting for the moving of the water. This to our view sets forth the entire law, through which was the hope of the Jews. Of all the multitude waiting at the pool we have no reason to suppose that one was other than a Jew. Jerusalem was the pride and admiration of that nation, and

outside of it little seemed worth while. Their worship was there, the law was read there, the fast days and the feast days were there and the pool through which, together with the work of an angel, healing was done. It was there also that the Jews bought and sold and got gain. Notwithstanding the fact that they made the temple "a den of thieves," to them Jerusalem was "the holy city." All things pertaining to the temple worship were according to the commandments of the law, and from that standpoint cannot be criticised, but all those things were mere shadows and soon to pass away. The term "five porches" seems rather odd, and particularly so if the pool was foursquare, but if round or octagon it could have had more if there be no significance in the number five. The number is full, as are the numbers three and seven so often used in the Scriptures, and may signify the five books of Moses embracing the whole law by which the Israelites were governed and through which they hoped and expected justification before God, and at last eternal life. But no law was given that could give life, if so righteousness would have been by the law. Therefore their hope was not "a good hope through grace," nor could they be justified by the law of Moses. It being all, however, they had, they had nothing else to hope in nor depend upon, hence the multitude of blind, lame, halt and withered were in the five porches of the pool waiting for healing, and some were literally healed of whatsoever disease they had. This brings us to consider the ceremonial cleansing of the Jews through the blood of goats and calves offered by the high priest. Such cleansing was only outward, and for one year only, then there was again a remembrance of sins and another offering neces-

sary. This shows that the law in its entirety, represented by the five porches, could never make the comers thereunto perfect; every ordinance showed in itself imperfection.

The angel that went down at a certain season and troubled the water, making healing possible, was not, in our understanding, such as is seen in pictures, with wings, sometimes called, without authority, "angelic spirits." According to the Bible definition of the word "angel," it means "a ministering spirit," or one sent to minister. Let us not forget that was an age of miracles, and some men who followed not Jesus had power to cast out devils and do many other wonderful works. We therefore conclude that the angel that troubled the water was a man, a ministering spirit, with peculiar power, no doubt of God, to give the water healing properties or powers, as it were. The term "an angel went down" simply means that he visited the pool at certain seasons, and has not a shadow of significance that he descended from heaven.

It is plain to be seen that all who were in the porches depended upon "instrumentalities"—the water, the angel and their own ability to get into the water when troubled, but there was one man there, a certain man, yet his hope was in the law, or, in other words, expected to assist in his healing by some day getting into the pool when the water was troubled. It matters not how undone one may be, he or she keeps on trying, hoping that some day they will be able to perform that which seems necessary in their salvation, but, as to that man, Jesus must come revealing his power and salvation. To the poor helpless man Jesus appeared and asked him if he would be made whole. The man replied, "Sir, I have no man, when the water is troubled, to put me

into the pool: but while I am coming, another steppeth down before me." This demonstrates the utter ignorance of that whole nation of the power of the Godhead, gospel blessings and eternal salvation. Not a thought above the law, no hope except in works, no justification except through the deeds of the law. The man did not know Jesus, nor had he the slightest conception of what was about to take place, but Jesus knew him, and was there at the right moment to do the will of God in showing forth his power and his doctrine of election. He did not need the assistance of the angel, the water nor any man to put the object of his love into the pool, but simply "spake and it was done," saying to the man, "Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath." Marvelous power, infinite mercy and abounding grace. It was indeed sabbath to him, a rest from all his efforts to be healed, a day of strength in the Lord, able to do the commandments of Jesus, which are not grievous. How wonderful that the blind see, the lame walk, the deaf hear, the dead are raised and that the poor have the gospel preached unto them, and how glad poor sinners are that they are not offended in Jesus, but rather rejoice in his power and eternal Godhead.

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

After the man was healed and took up his bed the Jews found fault with him, saying, This is the sabbath, it is not lawful for thee to carry thy bed, but he said, "He that made me whole, the same said unto me, Take up thy bed and walk." Self-righteous men always find fault with those healed by the Lord for not doing

as they do in keeping the sabbath, praying three times a day, giving of all they possess, so they say, fasting and feasting, but they are, after being healed, under another law to God written in the heart and in the mind; no longer have they hope in the pool, nor are they found in the five porches, but rather in the temple of the living God worshipping him in the beauty of holiness, ascribing greatness to his name for their healing and eternal salvation through the blood of the Lamb. Well do they realize that an Angel indeed, God's only Son, his ministering Spirit, came down from heaven to minister and to give his life a ransom for them. The pool at Jerusalem is no more, but a fountain has been opened to the house of David and to the inhabitants of spiritual Jerusalem for sin and uncleanness, and in this fountain the lame, the halt, the blind and the dead in sin are washed, healed and made clean every whit.

K.

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 May (29th). All are welcome.

L. B. FORD.

POSTPONED.

ON account of serious illness in the families of some who entertain, the Ebenezer Church, of Baltimore city, Md., has decided not to hold the session of the Baltimore Association this year. We regret this, but feel it is best under the circumstances.

JOSHUA T. ROWE, Moderator,

MARRIAGES.

By Elder J. B. Slauson, March 2nd, 1921, at the home of the bride, in Duart, Ontario, Annie Campbell and Duncan Carmichael, both of Duart, Ontario.

By the same, at the home of the bride's father, in Palmyra, Ontario, April 13th, 1921, Christena Carey and John Clifford Sinclair, of Duart, Ontario.

OBITUARY NOTICES.

Sarah Ann Rohrer Ford, daughter of Daniel and Elizabeth Rohrer, was born near Springfield, Ohio, February 27th, 1846, and departed this life November 28th, 1920, aged 74 years, 9 months and 1 day. At the age of twelve years she came with her parents to Putnam County, where she had since resided. She was married to Jonathan G. Ford in August, 1863, and to that union were born twelve children, two of whom preceded her to the grave. She also tenderly cared for seven stepchildren, who loved her as a mother. She was a member of the Sugar Creek Church. She is also survived by one sister, Mary E. Deffenbaugh, of Rimer, Ohio, and one brother, Wm. Rohrer, of Vaughnsville, Ohio, with a host of grandchildren, relatives and friends, who mourn their loss. Mother had passed on life's highway the stone that marks the highest point.

Funeral services were conducted by Elder A. F. Dove, of Van Buren, Ohio, who spoke comfortingly to those who know the truth, after which her remains were laid to rest to await the resurrection.

PERRY T. FORD.

Mrs. M. A. Stovall (nee Tinny) was born December 10th, 1832, and was married to J. C. Stovall August 10th, 1851. To that union were born six children, two dying in infancy and J. R. Stovall died at the age of thirty-five. Two survive her: Mrs. Katie Ussery and Mrs. Mattie Cathorn. Some time after she was married she received a hope in Christ and united with the Missionary Baptists, but remained with them only a short time, then came to the Primitive Baptists in the state of Mississippi and was baptized by Elder Huddleston, living a consistent member until the end. She was a firm believer in the doctrine of the predestination of all things and the sovereignty of God. She came to Texas in 1869, and settled in Kaufman County. About the year 1870 Elm Ridge Church was constituted, she being a charter member. She had been a member forty years, and missed but one meeting. On April 14th, 1921, the end came. A mother in Israel has gone to await the resurrection morn. We weep not as those who have no hope.

Her remains were laid to rest April 15th, in the presence of a large concourse of relatives and friends.

Her pastor,

W. W. SLAUGHTER.

William Parker Hobensack, son of William and Mary A. Hobensack, was born June 25th, 1896, and departed this life February 19th, 1921, after an illness of only four days from diphtheria of a malignant form. The deceased was married to Elvie Y. Yeagle in his father's home, Ivyland, Pa., December 19th, 1917, by Elder Charles W. Vaughn, of Hope-well, N. J. He was a firm believer in the doctrine which the Old School Baptists preach, and attended their meetings very often, of which some of our members know something about. He died in his own home in Ivyland, Pa., and on account of the dread disease there was no one present but his beloved wife and her mother, Mrs. Yeagle, at the time. He is survived by his wife, father and mother, two brothers and four sisters, five nephews and one niece. He was drafted in the late war and was in school service, but not over seas. He was of a very genial disposition, a loving husband and son. Nobody knows how much we all miss him. We wish to thank our brethren, sisters and friends for the one hundred and fifty or more letters of sympathy which we received after his death.

On account of the terrible disease of which he died he had to be buried the next day, in the midst of a howling and blinding snowstorm. We could get no minister of our faith and order at the funeral, so the writer just said as the body was lowered in the grave, We commit our dear son's body to the grave. A loving husband, a good brother, and may he rest with his Lord and Savior Jesus Christ forever. Amen.

His father,

WM. HOBENSACK.

[We feel to add a few lines to the above obituary. It was our privilege to know William. He was a fine, handsome man, and loved by many. Brother Hobensack says, "Nobody knows how much we miss him." We think there is one man in the world who knows how much, and that enters into the feeling of loneliness and sadness of heart with our dear brother and sister in their great loss. May the Lord bless and sustain them.—K.]

Stephen Matthew Ball, our brother in Christ, died suddenly at his home in Buckeystown, Md., April 25th, 1921. He was born January 28th, 1877, the son of brother John L. Ball and of brother Ball's first wife, who was Miss Mollie Cawood. Brother Matthew Ball is survived by two brothers and two sisters: John Ball, of Frederick, Md., Garnett Ball, of Ijams-ville, Md., Mrs. Mary Braden, of Paeonian Springs, Va., and sister Susie Dade, of Jefferson, Md. Brother Ball was married March 21st, 1900, to Miss Louise White, daughter of brother Bennie White, of Pooles-ville, Md. He was the father of eight children, one dying in infancy, and one daughter, Elizabeth, met her death by drowning last summer while attempting to save the life of a girl friend. The other six children, four sons and two daughters, are all living at

home. On the third Sunday of last September it was my privilege to baptize both brother Ball and his wife into the membership of the New Valley Church. For quite some time before they came into the church and ever afterward both of them have been faithful attendants at all the meetings of the church, both at New Valley and at Broad Run, Md. He was faithful to all his obligations as a member of the church, had a kind, loving and generous heart, which won him a host of friends, and was very tender in his feelings toward the shortcomings of others. To me he was a personal and devoted friend, and as pastor I shall greatly miss him. It is solid comfort that we have the promise that God will not lay upon us more than we are able to bear, but that he will with every temptation make the way to escape, that we may be able to bear it.

At the funeral I used the words in Romans viii. 38, 39, hoping the Holy Spirit might apply the glorious truth therein to our afflicted sister Louise and her family, as well as to the bereaved church and to the comfort of all hearts who in the death of brother Ball have lost a loved one. God deals with his children in a mystery, his path we cannot trace with the aid of erring human reason. May he grant all the sorrowing ones faith to accept what he gives. We feel sure our God is not dealing with us in wrath, but in love and mercy.

L.

Randolph Triplett, of Kerens, W. Va., died at the home of his son, Page Triplett, Baltimore, Md., March 15th, 1921, aged 83 years, 6 months and 17 days. He was married November 10th, 1861, to Sarah Triplett, and lived the greater part of his married life at Kerens, W. Va. After the death of his wife he visited among his children, and was with his son in Baltimore when he was taken ill with pneumonia; other complications set in, and after three weeks he passed peacefully away. He leaves six children to mourn their loss: Mrs. Talbott Chenowith, of Kerens, Mrs. Ray Ward, of Elkins, and Mrs. John Bolton, of Buckhannon, all of West Virginia; Forris, of Cumberland, Page, of Baltimore, and Floyd, of North Carolina. Three children preceded him in death. He also leaves several grandchildren, one brother and many other relatives and friends. He was a good, kind husband and father, friend and neighbor, and was widely known and highly respected as a citizen. He never made a public profession of faith, but his family and friends knew by his conversation and daily walk that he had a hope in Christ. For many years he was as faithful as the members in attending the meetings of the Old School Baptist Church at Leading Creek with his wife, not allowing his work to keep him from the Saturday meetings, and was ever ready to help entertain and support the church. He firmly believed in salvation by grace and all the doctrine advocated by the Baptists, and

spoke of it often in the last years of his life. His children may feel assured that he heard the Master say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. May the Lord enable them to say, Thy will be done, and to realize that their loss is his eternal gain.
(MRS.) E. E. WORKMAN.

Appleton D. Leonard, son of Peter and Malinda (Morse) Leonard, was born June 11th, 1855, in Prattsville, Greene Co., N. Y., and died April 16th, 1921. Two brothers and two sisters are left of the family. He had lived with his sister Mary, in Otego, N. Y., since 1910. Brother Peter Leonard's home was an Old School Baptist home, and the record has been kept good since he and his wife died. Brother Abner Leonard is a member of the Otego Church. The other three children are firm believers in the truth as it is in Jesus: John, Martha Cole and Mary. For some time Appleton had been reading some of the old SIGNS before it was published in pamphlet form, and would say, How new they seem, how good they are! He surely died in living faith in Christ. God bless all who mourn his absence.

Funeral services were held April 20th, at his home in Otego, the writer officiating. Burial was in Otego.
D. M. VAIL.

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

Mrs. Catherine Walker, Ontario, \$3.00; Mrs. Sirena Bowen, Mo., \$1.00; Henry Merryman, Md., \$3.00.

M E E T I N G S .

THE Delaware Association will be held with the Bryn Zion Church, near Clayton, Del., on Wednesday, Thursday and Friday, May 25th, 26th and 27th, 1921. A cordial invitation is extended to all lovers of the truth of our faith and order to attend this meeting. We hope to see a goodly number of the ministers present also. All trains will be met at Clayton on Tuesday afternoon before the meeting from the north and south late as 6 o'clock p. m.; also train No. 453 coming south 9:40 a. m. at Clayton will be met on Wednesday morning, and train No. 458 coming north 9:51 o'clock at Clayton will be met on Wednesday morning.

J. B. MILLER, Clerk.

THE Delaware River Association will hold its regular session with the Southampton Church, Southampton, Bucks Co., Pa., commencing Wednesday, June 1st, and continuing three days. All those of our faith and order are invited to visit us, especially

ministering brethren. Those coming from Philadelphia on Tuesday stop at Southampton and inquire for Deacon C. B. Reeves. Those coming to Ivyland from New Hope or Philadelphia inquire for Wm. Hobensack.

WM. HOBENSACK, Church Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church June 8th, 9th and 10th, 1921. All lovers of the truth are cordially invited to attend.

Those coming by way of New York will take train leaving Jersey City, Erie Railroad, at 3:35 p. m. Tuesday, daylight saving time, which is one hour faster than standard. Get tickets for Warwick, N. Y., and change cars at Greycourt. Those coming from the west will take train leaving Susquehanna at 6:30 a. m. Train leaves Port Jervis at 3:10 p. m., connecting at Greycourt. These trains will be met and friends cared for. Those leaving New York Wednesday morning will take train leaving Jersey City at 9:30. Those coming from the west Wednesday morning will take trains leaving Port Jervis either at 6:15 or 11:28. All arriving Wednesday will go to the meetinghouse from the trains.

H. C. KER, Pastor.

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IN

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

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11:00 A. M.

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“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JUNE 1, 1921. NO. 11.

POETRY.

THE UNSEEN PATH.

THERE is a path which lies unseen
By fowl or vulture's eye,
Though seeking prey with sight more keen
Than all the birds that fly.

This path is known alone to God
And those whom he has led,
Where lions' whelps have never trod,
Though prowling to be fed.

This path leads to the holy ground
Of Him who is most high,
Which the fierce lion ne'er hath found,
Nor even passed thereby.

Though blessed with strength and keenest sense
To capture hidden prey,
'Tis seen alone by faith, and hence
They fail to find the way.

Eye hath not seen, nor hath ear heard
The things which are prepared
For those who know and love the Lord,
Whose arm of power is bared.

For those who trust and lean thereon,
He is our strength and shield;
He bids our anxious fears begone,
Our wounded hearts be healed.

He is our guardian, and he hath
Been our guide and stay;
He leads his children in this path—
'Tis found no other way.

ALFRED E. TITUS.

TRENTON, N. J.

CORRESPONDENCE.

PSALMS XXXIV. 19.

“MANY are the afflictions of the righteous: but the Lord delivereth him out of them all.”

The above Scripture has reference to Jesus Christ the righteous, and there are many like passages. The next verse reads: “He [the Father] keepeth all his bones: not one of them is broken.” All the law and the prophets must be fulfilled, so we will go now to the first pass-over and see something that points to the subject (Jesus). “In one house [not in every house] shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.”—Exodus xii. 46; Numbers ix. 12. No stranger shall eat of it, thus showing that none but Israel shall partake of the ordinance. For some time I have had in mind to pen a few thoughts on the verse at the head of this article, also the connections, which are all according to the prophecy. It takes experience to teach us the truth of the Scriptures, hence David in speaking as he did in chapter thirty-four had been afflicted, not only bodily, but in spirit, for we hear him, Psalms xxv. 18, “Look

upon mine affliction, and my pain; and forgive all my sins." David, like all of God's humble poor, learned obedience as well as patience by the things he suffered. He said, "It is good for me that I have been afflicted; that I might learn thy statutes."—Psalms cxix. 71. "Before I was afflicted I went astray; but now have I kept thy word." Afflictions are a part of our inheritance. Bodily afflictions profiteth but little, yet they are as necessary as spiritual affliction. Paul said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17. We may now go back in our life and begin where we feel the Lord first made known to us our weakness and dependence, and come down this road. We can soon see by our experience the absolute necessity of all our affliction. We can say, as did David, "Before I was afflicted I went astray," and yet in all our affliction Jesus was afflicted. The prophet saw him in great affliction, and said, "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."—Isaiah liii. 3. All this the prophet saw, as it had already come to pass. The spirit that was in them did testify to the truth that was fulfilled in the days of Herod. Jesus as a man suffered; he had sorrow, grief and forebodings of mind, afflictions. Surely he hath borne our pricks and carried our sorrows, yet we did (according to the foreknowledge and purpose of God) esteem him stricken, smitten of God and afflicted. Every pain we ever had Jesus had, every sorrow we ever had Jesus knew and suffered, for he bore them and carried them all the days of old. Often it seems that the afflictions

of the body are relieved by medicine or change of altitude, for by experience I know. I have been, and am yet, badly afflicted in body and in mind, and my bodily affliction is such that the doctor said I must change climates, which I have done, and can feel a great relief. Of the three physicians only one has ever given me the right treatment and right advice, so I fully believe this certain doctor was the only one acting by divine Providence, as my present state and condition show improvement. I am here in the mountains, nourished and kept by Providence, and feel to soon be able to get out. The disease (tuberculosis) is generally incurable, but in the mountains of Judea the divine Healer sprang forth, the star of Bethlehem, so I love the mountains, and hope to soon be so I can visit the dear people of God in the land of Israel, there to relate the dealings of the Lord with his people. Being shut up and not able to be among those I love is a great affliction, but the dear Lord has a glorious purpose in all I (or any one else) have to undergo in this life. Many are the afflictions of the righteous. I say this because Jesus is the righteous, and all the Father gave him are righteous because of the righteousness of Jesus being imputed to them, not that they are righteous in Adam, the earthly Father, for first we bear the image of the earthy Adam, and all the inherent sin, and as we have borne the image of the first Adam we shall also bear the image of the second Adam, and all the inherent blessings in righteousness. I get lonely here, so far away from those of my experience, and have had to undergo hardships, having lost about all my holdings of earth, but the Lord has greatly blessed me in many ways. The dear old SIGNS comes laden with good things, my brethren and sisters are good

to me and write me often. I pray the Lord to be with them and bless them, and last of all, but not the least, may God grant that no isms or divisions get in among his dear children to mar their peace, and may they be a unit in doctrine and fellowship.

As ever, your brother in bonds and affliction,
J. B. BOWDEN.

WARING, Texas, March 2, 1921.

HOPE HOUSE, ROCHDALE, England, }
March 23, 1920. }

DEAR FRIEND AND BROTHER:—Grace, mercy and peace be multiplied unto you. I was glad to receive your letter and to read of the spiritual interest you evinced in the welfare of the church at Hope Chapel. I read your letter to the members after the ordinance of the Lord's Supper, and they expressed their pleasure in your interest, and decided that a reply should be sent you as from the church, signed by the pastor and deacons, which you will receive in due course. This letter is my own personal desire to communicate with you. I was glad to hear of the Lord's goodness and mercy to you and your dear spouse. May his loving-kindness still attend you both on your pilgrimage path and give you daily cause to raise new Ebenezers to his praise, and his blessing rest on your labors in the ministry, enabling you to preach the "unsearchable riches of Christ" on the basis of free and sovereign grace; on no other ground can they be called unsearchable. Anything that the so-called free will of fallen sinners can understand or frustrate is not unsearchable (1 Cor. ii. 14); but it is given to poor sensible sinners born of the Holy Spirit as objects of everlasting love and predestinating grace to know the things that are freely given them of God (Luke x. 21), and the Holy Spirit leads them and teaches them the

deep things of God (Isaiah liv. 13), and thus they are made wise unto salvation. Now as in this way we have received the gospel and our commission to preach it, we are the servants of God, and say as did Paul the apostle, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 12. So we have this confidence, that the gospel which we preach, being yea and amen in Christ Jesus, shall not return unto him void; though we cannot always see it prosper, yet speaking the things we have tasted, handled and seen of the Word of life we can leave the issue with our covenant triune God. We are living in solemn times, the state of the world, upheaval and strife, murder and riot, selfishness, falling of kingdoms, utter disregard of God and his word, the spread of false doctrine, the worldliness of the professing churches, their denial of God's word, their outcry for reunion, which Scripture calls a "confederacy," (See Isaiah viii. 19), re-spiritualism, the remarkable movement of the Jews toward Palestine, all seem to point to the time of the Gentiles being nearly run out. God help us to be faithful and watchful to strengthen the things that remain, as shepherds to feed the "flock of the slaughter," as watchmen to warn, &c., so that when the chief Shepherd shall appear we may be glad, and not be ashamed at his coming. I have been pastor here four years the first Sunday in April. It has been a trying time in many ways, but hitherto the Lord has helped me, and at home and abroad he has been pleased to bless my feeble ministry from time to time so that I am helped to hold on my way, often faint yet pursuing. There are ten of us in family, two very delicate in health. I am fifty-four years of age and my wife is forty-nine. We celebrated our

silver wedding last August, so you are traveling some distance ahead of us. Whether we shall be spared to cover the same ground our gracious God alone knows, but we hope the end of the journey will be to meet where Jesus is, where pain and suffering, sin and sorrow are unknown. (I am writing this upon my bed.)

I smiled at the epithet "Hardshell Baptist." Does it mean your armor is too hard for them to crack? If so, good.

Excuse more, as I am tired.

With christian love, wishing you every new covenant blessing, and your wife the same, I remain yours in the gospel,

J. D. HUNT.

HOPE STRICT BAPTIST CHAPEL, }
ROACHDALE, England, }
April 14, 1920. }

DEAR BROTHER IN THE LORD JESUS CHRIST:—The church at Hope Chapel, as above, sends love and greeting in the name of our Lord and Savior Jesus Christ, and desires to express its pleasure at your interest in its welfare as a church that maintains the glorious doctrine of free and sovereign grace as set forth in the holy Scriptures and proclaimed by the apostles sent forth by our Lord, and also proclaimed by the Puritan fathers, and later by such worthies as William Gadsby, J. C. Philpot, John Kershaw (for upwards of fifty years pastor of this church, whose memoir we are glad to know has been blessed of God to you, and we may say also to many thousands of God's saints. "He, being dead, yet speaketh."), and is now in our day proclaimed by a goodly number of godly men raised up by God to proclaim the "unsearchable riches of Christ." We rejoice to know that there is in your country a people taught of God who love these precious truths, and that you have

men raised up by the Lord to proclaim them in your midst. We wish for you, and those associated with you in the bonds of Christ's love, that the great Head of the church may abundantly pour out upon you his Holy Spirit, and enable you to contend earnestly for the faith once delivered unto the saints, that he may bless your labors in the ministry to the comfort of souls and to the building up of the saints in their most holy faith. We pray that our gracious God may spare you many years to be a blessing to his church, and enable you to feed the flock of the slaughter which he hath purchased with his own blood.

Our church celebrated its centenary in 1910, and we send you a copy of the souvenir issued at that time, in which you will find a detailed history of God's cause here. We crave an interest in your prayers that God may continue to bless his word and uphold his cause here, and we pray our covenant God to bless you and your spouse and enrich you with every new covenant blessing in Christ Jesus.

With our united christian love, yours on behalf of the church at Hope Chapel,

J. D. HUNT, Pastor.

JOHN JAMES BOLTON } Deacons
WILLIAM RILEY }

[THE foregoing letters were written to Elder James M. Adams, of Monroe, Ga., and by him sent to the SIGNS.—ED.]

BELINGTON, W. Va., Feb., 1921.

DEAR EDITORS:—After a long delay I am remitting for my past due subscription to your valuable paper, and I want to say I appreciate your kindness in sending it to me when I was so neglectful in sending my remittance. I surely enjoy reading the editorials and correspondence, and will say of many articles I read that

a single one is worth a year's subscription; so write on, as I feel sure you are feeding many who are deprived of hearing any preaching except through the SIGNS, and if you were able to look into each heart that is made to overflow with joy by reading the columns of the SIGNS you would be well paid for your labor. May God bless you all with such things as you have need of, and direct your minds and make you able to go down in deep waters and bring out the hidden mysteries of his word. I am deprived of church privileges in winter, as I live several miles from any church of our faith and order, and bad weather is a hindrance to me in getting to our meetings. I also live in a community surrounded by the do and live religion, and the foreordination and predestination of God is despised. They say that if God did this he is an unjust God, and that it is left to us to decide whether we will be saved, and whether we will accept Christ and do his commandments and live forever. We could blame God for many things if we dared to; for instance, we might say, Why did he predestinate man to die? Why did he not let him live to a ripe old age and then step over into glory? and why did he not speak us into existence grown up, with no sorrow or pain? He has all power, and could have made this world a paradise, but he is a God that created all things for a purpose, and as it pleased him. He is under no law, but is over all, and Ruler over everything, and works all things after the counsel of his own will and his own pleasure. His word says he has an elect people, and for their sake time is to be shortened, and there has to be something done for man besides what he is able to do for himself. He must be born again or he cannot enter into the kingdom of God. He is

helpless in this spiritual birth, just as helpless as he was in his natural birth. It took the natural birth to make him an heir of his earthly father, and it takes the spiritual birth to make him an heir of the heavenly Father. He is brought by a way he knew not, and by revelation of God, so he travels that path which the vulture's eye hath not seen nor the lion's whelp trod. This path is seen only by the spiritual eye, and those who have been given an eye to see it and travel it have no honor of their own, all the honor is to God, who opened up their understanding and gave them eyes to see and hearts to understand. No wonder the apostle said, By the grace of God I am what I am; and that a good man's steps are ordered of God; and that those who are blessed of God shall inherit the earth. Yes, they shall continue to come in this world until all get here that are blessed of the Lord. There is no power to hinder their coming, for he says it is not his will that any of these little ones should perish. Then he will not fail, but is faithful to his promises. If things are as they tell us, what will they do with the Gentile nation when they lived and died out of the gospel dispensation? and what will they do with those who die in infancy and who are not able to give their hearts to God or accept him and his plan of salvation? John heard them all singing, Thou hast redeemed us, when he looked into heaven, and they all sang the same song. I believe every one has to see himself as helpless as a child if he ever enters heaven. I feel more helpless than a little child, and my trust is in God alone to save me or I perish, for none of my works will do it. When I look back over my life I see nothing I have done to deserve any blessing, and yet I have already received a thousand blessings. I

have now passed my forty-first mile-post.

Do as you deem best with this rambling letter, for I can only give such as I have. Asking you all to remember me at the throne of grace, I will close. If I am saved it is by the grace of God alone, who is able to save to the uttermost.

Your sister,

JUDAH PARSONS.

RECONCILIATION.

“FOR if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

Reconciliation means to adjust, to settle, to bring together; restoration to harmony. Those who are not reconciled have a difference, or obstacle, or barrier between them. To reconcile them this must be removed. In common things with man some of these differences can be removed, as debts, misunderstandings, business differences, &c., and some cannot, as race differences. Now, in my opinion, there is a race difference between God's people and the world, the unregenerate. Goats or wolves in sheep's clothing cannot become sheep; neither can God's chosen sheep become goats, wolves or people of the world, for they are chosen out of the world. This is a race difference which remains; not as two seeds according to the flesh, but one natural and the other spiritual, very different. Now, sin destroyed the harmony between God and his people. They cannot be reconciled until sin is removed. A close study of the Bible will show us how sin was removed and God and his people reconciled. The plan is God's plan, not man's plan, for it was made before man was created. It consists of three parts or stages.

1. Away back before the world was, the Father, Son and Holy Ghost, constituting the Godhead, formed the plan, or covenant, by which God and his people

were to be reconciled. God in his foreknowledge foresaw the reconciliation before the world was. This is the first part, and may be called covenant reconciliation, the covenant to be fulfilled in time and reconciliation completed.

2. In the second part God is reconciled to his people. This is the work of Jesus Christ, the Son, who came to earth in the form of man, was a sufferer all the days of his life, had not where to lay his head, left the riches of heaven for the poverty of earth, left the association of God and the holy angels for the association of wicked men, and left glory and life in heaven for shame and death on the cross. He lived a pure and holy life, but suffered death for the sins of his people, for the sins of those chosen by the Father and given to the Son. By his life, death and resurrection the Son reconciled the Father and his people. By taking the sins of his people upon himself and dying in their stead and imputing his righteousness unto them, the atonement was made and accepted, reconciliation made. This work was done and this sacrifice made thousands of years after Adam and Abraham had returned to dust, and nineteen hundred years before you could help much, therefore not your works, nor theirs, lest any man should boast. Yet this work, atonement of the Son, reconciled God and his people through all ages, from Adam to the end of the world. “By one offering he hath perfected for ever them that are sanctified.” This is the second part, but in no way the work of sinners.

3. The third part of reconciliation is the work of the Holy Ghost. This divine Spirit, or Comforter, which was promised by Christ to his followers, takes the things of Jesus and shows them to his people. This begins in regeneration, born of the Spirit, born again; as Christ said to Nico-

demus, "Ye must be born again." Spiritual birth. This change from nature to grace reveals to fallen man his sinful condition. It makes him hate sin and desire holiness; makes him want to flee the one and seek the other. He now strives to live a better life, he is a praying creature, but his prayers never seem to reach very high or very far away. His condition seems to him to grow worse and worse rather than better; his efforts to save himself by his own works finally prove a failure so sure and so plain to the poor, weak, sinful man that he falls down in despair and cries for mercy and help. Now, when his best efforts, which sometimes are prolonged for years, fail to reconcile him to God, the Spirit, which takes the things of Jesus and shows them to his people, speaks in a small voice saying, Thy sins, though many, are all forgiven. Jesus is your Savior. Glory to God, he sees Jesus as his Savior, and all is joy, peace, love and praise to God. The sinner is now reconciled to God, not by his own works, which he tried so long, but by the Spirit showing him that Jesus is his Savior, and the only one worthy to make the atonement or able to save. All glory to God, from whom all blessings flow. Praise Father, Son and Holy Ghost.

My hope is in this reconciliation composed of the covenant, atonement and regeneration.
M. N. WEBB.

COLUMBUS, Ga., March 20, 1921.

DEAR BROTHER LEFFERTS:—It has been nearly twelve months since our little band of Georgia Baptists visited your states. To-day I am thinking of that pleasant visit among the dear brethren and sisters and the good preaching we heard while at the associations, and am reminded that the time will soon be here for these precious meetings to convene

again. How I wish I could be with you all again this time, but I cannot; that is why I am lonely. I get to hear the preached word and be with the brethren and sisters very seldom, but I hope that I am not murmuring, for the Lord has placed me in this lonely place and I must be submissive. I know it is all for good, but I often feel that it would be a great comfort if I were so situated that I might go to hear the preached word and meet with the Lord's people once a month; yes, I hope you will not think me greedy if I say four times a month. I have been here in this city since December 1st. The last sermon I heard preached was in October last; but I am thankful I have much that is good to read: my Bible, the SIGNS, also many books written by Old Baptists years ago, and stacks of old copies of the SIGNS OF THE TIMES filled with the doctrine and wholesome writings which instruct, comfort and cheer us while journeying on through this wilderness world. I am slow to learn, memory dull, but now and then a little ray of light is given me, my soul rejoices, I feel Jesus is near, teaching and comforting and bidding me look to him and rest in his manifold precious promises. The Lord willing, I shall go to Monroe, Ga., next month, and hope to stay long enough to be with them two meetings. I am looking forward to the time with gladness of heart. I have in the last few days reread the editorials in the SIGNS of this year. They are full of instruction and wholesome admonitions. How truthfully you said in your New Year's Greeting, if ever we needed to stand for the plain, simple truth of God as it is in Jesus it is now, and the need of more and more love to God and our neighbor. We remember the command given us is, Love ye one another as I have loved you, and

his love is an everlasting love. Your article on "Fellowship" is only another name for this same love shed abroad in our hearts by the Spirit. We are commanded to be longsuffering, forbearing one another in love. Finding fault with another, ignoring our own faults, seeking to excuse and justify ourselves, are of the flesh. These things ought not so to be. Let us hope that these things will cease and brethren will dwell together in unity, and all will be peace and love; for if we love him that begat, we love those begotten of him. May our Lord fill us with the spirit of true christian service. May we live more and more for each other and less for self. The Lord preserve us from false ways and clothe us with his righteousness. Jesus came to seek and to save that which was lost, to restore the lost sheep to the fold. We shall never while we live in the flesh comprehend the wonderful love of Jesus for poor sinners. My heart was sad, my eyes brimming with tears as I read brother Ker's writing from the text in Lamentations. I, too, cast my eyes about Zion, and thought how timely his admonitions to stir up the pure minds of the Lord's people. Let us watch and pray. May our pure minds be stirred up, then unity will develop. But my sorrow was healed and my tears wiped away as he wrote on, declaring the glorious doctrine of absolute predestination, no limiting, no conditions. Our God rules the falling of the little sparrows, sets up kings and casts them down. All power is of God; the powers that be are ordained of God. He predestinated all things and governs all things according to his determinate counsel and foreknowledge. This is the sure foundation: salvation is of the Lord. He feeds and clothes the little birds and works in the hearts of men to will and

do of his good pleasure. The Lord by his grace and truth leads the objects of his love; the power is ever present that they do the commandments of God. Then let us give all glory to whom all glory belongs. Also, his article on "Extremes" was wholesome and strengthening. We love to hear the whole truth declared, just as our Lord left on record for his chosen people; nothing said to please men, no corners rounded for fear of hurting the feelings; only the truth is of any worth. Not long since, in looking over a lot of old SIGNS I found an editorial he had written on this same subject (Extremes) when Elder Chick and he were the editors, and in this one, as in the last, he admonished the brethren to stand for the truth, with no fear of overreaching; not endeavoring to make the doctrine of our Savior appear smooth and attractive to all classes in and out of the church. The doctrine of God our Savior as he taught it, and as his apostles preach it, is what we love to hear. It is the only doctrine that will save poor mortal man. Let our undershepherds hew to the line. Jesus commands his followers to seek first the kingdom of God and his righteousness, for only the truth glorifies God and edifies and establishes his people. I thank God for those strong witnesses of his glorious truth who declared and spared not. Again, I thank the great Giver of all our many blessings that he still raises up those who are not afraid to publish the great and soul-cheering truth of the Lord Jehovah; that there are still those who will continue to proclaim his everlasting truth to wretched, dying men, worms of the earth, and who will still declare that his counsel shall stand and that he will do all his pleasure in the army of heaven and among the inhabitants of the earth.

Excuse so long a letter. Cover with the mantle of charity all my imperfections. May the Lord bless and keep you and Elder Ker and all the dear ones everywhere.

Your sister in hope,

(MRS.) F. J. NORRIS.

LIMONA, Fla., March 31, 1921.

DEAR EDITORS:—It might be of interest to the readers of the SIGNS to know that I have been a reader of that Old School Baptist paper for sixty-eight years, and have been a member of the church over sixty years; that I have been preaching almost fifty-two years, and that perhaps I am the only minister now living in the United States that has perfect activity, physically, who has been preaching since June, 1869. I am not a retired minister, as some Arminians have expressed themselves about me, seeing that I had purchased a few acres and was planting it in oranges; supposing that no minister of my age would labor with his hands unless he be retired from preaching. One of these modern christians said to me a few days ago: "You are not a preacher now, you are a farmer." I replied to him, "If I ever was a preacher I suppose that I am yet one, having preached six times this month." Fifty years ago I was more familiar with the writings of Elder Gilbert Beebe than I was of any other among Old School Baptists. The first time I met Elder Beebe was in 1871, in Ohio. While I do not wish to look up to any man in such a way as to think that he is above human, still I had such a high regard and esteem for Elder Beebe that it seemed to me I must go to the place where he was expected to be. I had twenty-eight miles to drive to get there, and the only horse I had was a three-year-old colt that had never had

the harness on his back but once, and had never been in shafts; but taking my wife and baby with me I drove him through. Sometimes I had to lead him up the hills, as he had not yet learned how to pull. I have often thought of my earnestness and determination to go in the face of obstacles, for I am certain that there was not another man at that association who would have attempted such a journey under such adverse circumstances. I met Elder Beebe several times after that in Virginia and Maryland. Every Elder that was in company with Elder Beebe in those days has fallen asleep. It seems so sad to me to think of the great number that have fallen since that time. I feel like saying in words of Scripture, "How are the mighty fallen!" Perhaps more than a hundred ministers I knew in those days have fallen asleep in the Lord. The thought of this sometimes brings tears to me. Their testimony was sure, bearing fruit on "the righteous branch," claiming nothing on their own righteousness, but pointing to the Lamb of God, who is "the Lord our righteousness."

I desire to say to the readers of the SIGNS that my health and strength have been wonderfully preserved, more so than I ever expected, as in early life when I joined the church I was a physical wreck, and no friend of mine ever expected to see me reach full manhood. For many years I have been foolish enough (some people call it foolishness to believe in God's providence) to claim that all my blessings came directly from the hand of the Lord. I have had many reverses in this life, yet they were all for some good, no doubt, but I always took them in bitterness of spirit.

In hope of immortality,

J. F. BEEMAN.

PALO ALTO, Cal., Jan. 13, 1921.

DEAR EDITORS:—My subscription expires the 21st of this month, so I am sending two dollars for another year's subscription for our dear church paper, the SIGNS OF THE TIMES. Its sweet messages of truth are worth more to me than ten times its price. Brother Ker's editorial in the November 15th number is wonderfully good. I fully agree with him; we need more preaching like that. If we believe in predestination at all, then we must believe in the absolute predestination of all things. I fail to see it in any other way. This is the only perfect way, because it is God's way. Wonderful Redeemer! I do wish there were a real church and a real preacher here, so I could go and listen to the wonderful truths as they are told by the Lord's ministers, but there is not one here. The only gospel I get is through the SIGNS, that is why I love it so. I hope the Lord will give the writers strength and power to continue writing, and that the paper will continue just as long as there are Baptists to read it.

Yours in hope of eternal life,
EUGENIA F. SCHROEDER.

PARTLOW, Ky., Dec. 20, 1920.

DEAR EDITORS:—You will find inclosed one dollar for renewal of my subscription for six months. I have been reading the SIGNS forty-nine years, and it is a great comfort to me. I am eighty-six years old and keeping house by myself. The SIGNS is about all the company I have in my lonely days. I hope the brethren will still furnish you with good letters, as they have been doing. I may not live to read the paper more than six months longer; if I do I can renew again. I hope the Lord will bless you all.

Your sister,
HULDAH RATCLIFF.

THREE SPRINGS, Pa.

DEAR EDITORS:—Please forward our paper to Three Springs, Pa., which will be our future home. There we can attend meetings several times a year and see some of our dear friends often. We will be glad to have our Old School Baptist friends visit us, and we can talk on the things we not only read, but feel and know.

Yours in christian sympathy,
(MRS.) ALLISON WIBLE.

RULE, Texas, Box 187.

DEAR EDITORS:—I would like to correspond with some Primitive Baptists living in New Mexico, as I want to travel some out there this summer, about August. I would be glad to have some information regarding the farming part, price of land, &c.

Very truly,
T. W. BOWERS.

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 May (29th). All are welcome.

L. B. FORD.

OBITUARY POETRY.

WE wish to again call the attention of our subscribers to the fact that owing to lack of space, and other reasons, we cannot publish poetry in obituary notices. We know some think it strange we do not publish such verses (which are often very good and appropriate), but if they were in our position we think they would see the matter in the same light that we do.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

"NEVERTHELESS death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

A brother in the ministry asks that we write upon the above text, and while willing to give such as we have, are sure that we shall not impart new light to him on the subject. More than likely he could do greater justice to the text than we; however, we shall try to comply with his request.

The first word, "nevertheless," implies connection and reason for the statement made. This fifth chapter of Romans is devoted to the utter depravity of man by nature and the justification of the sinner through Christ. It must be upon these principles, therefore, that the import of the text at the head of this article be found. We shall therefore take up the condition of man through sin first of all.

The law was given to Adam individually, and contained only two commandments: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "Neither shall ye touch it, lest ye die." When Adam received this law no mortal was on earth other than himself, hence we say he received it individually. Nevertheless, he being the progenitor of all his posterity, his descendants being yet in his loins re-

ceived the law in him. When Adam transgressed the law it was with full knowledge of the consequences, but his descendants being in his loins, were absolutely ignorant of the law and its demands, yet in that vital relationship sinned in his transgression. Therefore by the transgression of one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

No other law was given until by Moses, written by the finger of God, and by Moses read to the Israelites. Notwithstanding the fact that no law was given from Adam to Moses, death reigned. In other words, death had already passed upon each offspring of Adam, who in him transgressed the law of God in the garden of Eden. No power of earth could make null and void the law of the Lord God. It had been violated, and each and every son and daughter of Adam was under its curse. The manner of life of the children of Adam, beginning with Cain to the giving of the law by Moses, fully demonstrated the fact that death reigned. The flood was visited upon the world because the imaginations of the heart in man were evil, and that continually. Men and women seemed to be utterly void of self-respect, yet there was no punishment for their unrighteous deeds. Sin is not imputed where there is no law. Therefore the descendants of Adam were ignorant of sin and of their lost and ruined condition.

There was not so much as a lamb offered for sin during that period—no sin-offering whatever. Death therefore reigned supreme from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. The word "similitude" means image, likeness, or in like manner. No law hav-

ing been given the children of Adam, either in an individual or collective way, they could not sin after the similitude of his transgression: personally, wilfully, with full knowledge of the penalty.

We feel it equally legitimate to say that in the giving of the law from Mt. Sinai the children of Adam received that law after the similitude, or image, in which Adam was given the law in the garden, and that they transgressed the law given them after the similitude of Adam's transgression: personally, wilfully, knowing the penalties thereof.

We have long felt that Paul in saying, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," meant to emphasize the power of the law, that from its demands there was no escape. The law said, In the day that thou eatest thereof thou shalt surely die. Adam and all his posterity therefore were separated from God; death reigned.

Our text does not signify, on the other hand, that conditions changed, so far as the reign of death was concerned, when Moses gave the law. Death reigned from the transgression of Adam until the crucifixion of Christ, the atoning Lamb of God. For as by the offence of one man many were made sinners, so by the obedience of one, even Christ Jesus, shall many be made righteous. Sin, and death by sin, entered by no means or way other than through the transgression of Adam; neither could righteousness come and grace reign except through Christ, who is the end of the law for righteousness.

All law demands obedience. The first law was disobeyed by Adam; the second was disobeyed by the Israelites. Death reigned because of Adam's transgression; condemnation and literal punishments were visited upon Israel because of their disobedience. The law of commandments revealed the fact to the Israelites that

they were sinners, and that all their lives had been spent in the very things the law forbade. Nor did that law change their mode and ideas of living, except in minor degrees. It was not intended to make them perfect, but to give them a rule of outward life.

In conclusion we shall say, the law given Adam had the seal of God's power and majesty upon it, and obedience thereto was absolutely sure, even though transgressed by Adam. That law was in full force when Christ came and demanded perfect obedience. He, the second Adam, came to render obedience even unto death. Therefore the law that said man should not eat, partake of nor even touch the tree of the knowledge of good and evil lest he die, was obeyed absolutely by the Savior of sinners. As a man he lived and died never having partaken of that tree, which tree is far from being such as thousands imagine. While verily man, with all the propensities and lusts of the Adamic nature, yet he never satisfied that nature, dying absolutely pure (virtuous), harmless and separate from sinners, not having touched the tree. Therefore the law Adam disobeyed, through which disobedience death came to him and all his descendants, was obeyed by Christ, "the Son of man," and through his obedience life eternal came to all the family of God.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord; and as sin reigned unto death, even so doth grace reign through Christ Jesus. Where sin abounded (in man), even so doth grace much more abound by the man Christ Jesus. These declarations confirmed the testimony of Paul, and we hope confirm ours also.

Now, dear brother, if anything here written can in any way be helpful to you we shall be glad and feel well repaid for the effort to comply with your request.

K.

OBITUARY NOTICES.

Elder John Downey was born in Noble County, Ohio, November 9th, 1829, and died at the home of his daughter, Mrs. G. C. Jordan, in Kansas City, Mo., April 13th, 1921, at the advanced age of 91 years, 5 months and 4 days. The early part of his life was spent in Ohio, where he taught school in the western part of the state. He was probably the weakest one, physically, of a family of twelve children, but survived them all, unless possibly a sister, Mrs. Martha Beck, who was living in California. He moved to Illinois about 1854, and taught school near Magnolia. About 1856 he was united in marriage to Miss Elizabeth Lenox, in the western part of Ohio. They moved to Illinois soon after marriage, his wife's relatives predicting that she would return to Ohio a widow within two years, on account of the rather poor condition of his health, but he survived her by nearly forty years. They bravely endured the hardships incident to pioneer life on the western prairies. Two children were born of this union: Mrs. Hettie Wilson, who died in 1903, and Mrs. Mary Jordan, with whom he was living at the time of his death. There also survive five grandchildren and nine great-grandchildren. He united with the Primitive Baptist Church in Ohio in early manhood, and lived a consistent member until the time of his death. He had a remarkably clear and vivid christian experience, fully realizing that salvation is by grace, and was enabled to recognize the true church at once. After moving to Illinois his brethren and sisters felt that he possessed a gift for the ministry, and insisted on his ordination, which he opposed with all his power, although it had weighed heavily on his mind for many years. Consequently a presbytery was called, and he was ordained to the full work of the ministry on the fourth Sunday in May, 1876. Deeply taught in the Old and New Testament Scriptures, and free from extremes on interpretations of them, he preached much to the comfort and edification of his brethren and sisters. He was a regular reader of the SIGNS OF THE TIMES as long as he could see to read, and occasionally contributed to its columns. Among his favorite hymns were: "On the mountain top appearing," "A few more days on earth to spend," and "Glorious things of thee are spoken." He had been gradually failing for a long time, but more marked for the past two years, not having fully recovered from a sickness of two years ago. Since February he grew more feeble until the summons came to call him from his earthly trials and suffering, which he endured most patiently and with scarcely a murmur. In his last sickness he was overheard in prayer expressing his confidence in God by saying, "I shall see him [Jesus] face to face and be with him for evermore." With this hope as his only trust he passed peacefully and quietly from the shores of time into the sacred realities of eternity.

The funeral services were held in the Primitive Baptist church-house in Kansas City April 14th, conducted by Elders L. H. Clevenger and M. M. Shumate. The remains were then taken by train to Toluca, Ill., and from there to the Cumberland Cemetery on Sandy Creek, and laid beside his companion, who had long preceded him in death.

G. C. JORDAN.

Sarah Jane Lash was born in Green County, Ind., August 24th, 1828. Her maiden name was Elgan. At the age of nineteen she was married to Wade Lambert, of Washington County, Ind. Four daughters were born to that union, only one of whom lived to be grown, who reached the age of thirty-six, was the mother of six children and a member of the Baptist Church. Soon after her marriage she and her husband moved to the frontier of Illinois to make their home. He was stricken with heart failure at the door of home while yet a young man. Two years later his widow was married to G. W. Lash, of Christian County, Ill., and they raised a family of three children, two girls and one boy, to be grown and married. George L., the son, died at the age of thirty, the younger daughter, Dillie A., died at the age of twenty-five, the elder daughter, Sarah Jane Gutridge, of La Grande, Oregon, the only surviving child of this family, ministered faithfully to the needs of her mother in her old age, and is a member of the church at Elgin, Oregon. Sister Lash united with the Horse Creek Church of Primitive Baptists of Sangamon County, Ill., in 1873, and was baptized by Elder Allen Murry. Two of her children, George and Sarah J., were also members of this church. About that time she was left a widow by the death of her husband. In 1880 she moved to Missouri, and in 1899 to Union County, Oregon, where she had since resided. She placed her membership with the Big Springs Church, at Elgin, Oregon, and was a faithful member until her death. Sister Lash was a real mother in Israel, and a ministering angel to those of her acquaintance who were sick and afflicted. She was a mother to those of her age and generation, and the younger ones knew her as grandma. She enjoyed her church meeting and was present if possible, until she was almost blind and very feeble from the infirmities of old age. Even to the last she desired to be as little trouble as possible to those about her, never complaining of her afflictions, but desiring to be submissive to her Master's will. Her last sickness was of about four months duration, which she endured with christian fortitude, longing to depart and be at rest. She peacefully fell asleep in Jesus on January 8th, 1921, at the home of her daughter, Mrs. Gutridge, and on the following Monday the funeral services were conducted by the writer at the home, and she was buried in the La Grande cemetery to await the resurrection. May we all be as faithful unto the end as was this dear aged sister.

ALSO,

Mary A. Long was born in Sullivan County, Mo., September 17th, 1843, and died at her home in Elgin, Oregon, March 14th, 1921. Her maiden name was Huffman. At the age of fifteen years she united with the Old School Baptist Church, and her whole life was devoted to its service. July 20th, 1860, she was married to Cyronis Cummins, and had one son by that marriage, J. W. Cummins, of Elgin, Oregon. She and her son came to Oregon in 1876, where her father and mother with their family had come eleven years before. In 1878 she was one of the members who constituted the Big Springs Church, and was the last survivor of that organization. Elder G. E. Mayfield was also in the constitution of this church, which now meets at Elgin, Oregon. This faithful and respected sister stood as a mother in Israel for over forty years. She was married June 20th to Solomon Sturgill, who died in 1897. In 1901 she was married to Jacob Long, and was left a widow in 1911, and lived until her death in the home provided by her last husband, caring for an afflicted daughter of his with motherly care and patience. She leaves three brothers and three sisters: Joseph Huffman, of Riverside, Cal., and a member of that church; John, of Williams County, Oregon; Sebed Huffman and Mrs. William Gordon, of Elgin, Oregon; Margaret and Eliza Hade, of California. She was in her place at meeting one month before her death, and was always present except when sickness prevented.

I tried to present the consolation of the gospel of her blessed Master at the funeral services at the little church, where her host of friends and relatives met in respect to her memory. We shall miss her, but we do not mourn as those without hope. Blessed are they who sleep in Jesus.

C. W. BOND.

Mrs. Mary A. Emory departed this life December 22nd, 1920, at her home in Middletown, N. Y., aged 72 years. She suffered a stroke two years prior to her death, and was never able to walk again without help. She gradually failed until the end came. She was ready, through grace, and willing to depart this life and be with Christ. Her maiden name was Seybolt. In November, 1891, she was united in marriage with Dr. Granville A. Emory, who preceded her to the beyond about seven years. She was one of the most faithful wives we ever knew, a lovely woman, a true and sincere friend. She was baptized by the late Elder F. A. Chick in 1897, in the fellowship of the Middletown and Wallkill Church, of Middletown, N. Y. She loved the household of faith, and never failed to do good whenever opportunity presented itself. We miss her in every way, but know she is better off. She is survived by one brother, living in California, together with several nephews and nieces.

The writer conducted the funeral service at her home, and the interment took place in the family plot at Otisville, N. Y.

K.

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

W. E. Ellis, Texas, \$1.00; L. J. Ross, N. Y., \$1.00; Decatur Mouser, Ohio, \$3.00; J. C. Clark, Maine, \$1.00.

M E E T I N G S .

THE Delaware River Association will hold its regular session with the Southampton Church, Southampton, Bucks Co., Pa., commencing Wednesday, June 1st, and continuing three days. All those of our faith and order are invited to visit us, especially ministering brethren. Those coming from Philadelphia on Tuesday stop at Southampton and inquire for Deacon C. B. Reeves. Those coming to Ivyland from New Hope or Philadelphia inquire for Wm. Hobensack.

WM. HOBENSACK, Church Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church June 8th, 9th and 10th, 1921. All lovers of the truth are cordially invited to attend.

Those coming by way of New York will take train leaving Jersey City, Erie Railroad, at 3:35 p. m. Tuesday, daylight saving time, which is one hour faster than standard. Get tickets for Warwick, N. Y., and change cars at Greycourt. Those coming from the west will take train leaving Susquehanna at 6:30 a. m. Train leaves Port Jervis at 3:10 p. m., connecting at Greycourt. These trains will be met and friends cared for. Those leaving New York Wednesday morning will take train leaving Jersey City at 9:30. Those coming from the west Wednesday morning will take trains leaving Port Jervis either at 6:15 or 11:28. All arriving Wednesday will go to the meetinghouse from the trains.

H. C. KER, Pastor.

THE border churches of Washington, Oregon and Idaho will hold their annual union meeting with the Big Spring Church, at Elgin, Oregon, beginning on Friday before the third Sunday in June, 1921. Those coming from a distance get tickets direct to Elgin. All trains will be met and visitors cared for. All brethren and friends are invited to visit us at this meeting.

C. W. BOND.

LA GRANDE, Oregon.

THE Beulah Primitive Baptist Church of Canada intends, the Lord willing, holding their annual meeting in the meetinghouse near Aberfeldy, Ont., the third Saturday and Sunday in June (18th and 19th), 1921. Our pastor is expected to be with us.

BARBARA A. MACALPINE, Clerk.

THE

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(ESTABLISHED 1832.)

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

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“ Prove all things; hold fast that which is good.”—1 Thess. v. 21. “ What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JUNE 15, 1921. NO. 12.

CORRESPONDENCE.

MALACHI III. 6.

“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”

There has been much comment on the God of heaven, some claiming he is unlimited, others limit him; some say one thing, some another. This condition has existed all the way from Adam, and I believe will exist as long as Adam does. I believe some of the people of earth have understood, do and will understand the truth, but to others it is withholden. If we believe right, or truth, it does not change God, and if we believe error it does not change him, for he changes not. Let us get this truth imprinted on our minds and not forget it: “I am the Lord, I change not.” Now, if the Lord wills, I shall find out what he has done in the past, and this will enable us to come to a conclusion about the present. If you will notice, I did not say if the Lord wills we will try to do thus and so, but if he wills we shall. Acts xvii. 26: “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;” so that there is no difference be-

tween any two human beings, for they are all “of one blood,” God’s literal workmanship, and he made them to dwell on all the face of the earth. Do they? He did not make North America just for the Indians, but for men of all nations, and so it is in all countries. This Scripture is literally fulfilled. Did God guess at it, or did he make all nations for to dwell on all the face of the earth? I believe he did. I also believe that he “hath determined the times before appointed, and the bounds of their habitation.” There is no happen so or guesswork. When God sends his Holy Spirit to quicken one, that Spirit does not have to hunt and find, but he will be in the bounds appointed for him. Do you think this a little too strong? If so, try Proverbs xvi. 9: “A man’s heart deviseth his way: but the Lord directeth his steps.” “A man’s”—any man’s. Jeremiah x. 23: “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” These quotations establish two things: first, that man does not direct his own steps; second, that the Lord directs man’s steps. This was so at that time (“I am the Lord, I change not”), and I reckon it is so now.

Thus the Lord directs man's steps; he creates nations, overthrows nations, &c. "To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Daniel iv. 17. Now read the twenty-fifth and thirty-second verses. These affirm that the God of heaven sets up kingdoms. The purpose is that the living may know that the Most High does these things; and not only so, but he puts the basest of men over them. See the kaiser, Pharaoh and other tyrannical rulers. "I am the Lord, I change not." Proverbs xvi. 4: "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Did he make the wicked? That is just what the quotation says. He raised up Pharaoh for the very purpose for which he used him. "Both riches and honor come of thee," &c.—1 Chron. xxix. 12. It would seem that we must name something new if we get out of God's providence, works. To notice all Scripture on this line of thought would be impossible, so will just turn a little. I was once asked if God predestinated the killing of a child. I did not answer at that time, but maybe if one looks closely he can find an answer in what I write. We want to see if God had anything to do with wars, and the Scripture on this is so abundant we can only notice a few texts. Joshua viii. 1, 2: "And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king," &c. What was that? Utterly destroyed them, big, little, old and young. Who told Joshua to go?

The Lord. Who delivered them into Joshua's hand? The Lord. "I am the Lord, I change not." Verse 25: "And so it was, that all that fell that day, both of men and women, were twelve thousand." Joshua x. 8; xi. 6, 20. This twentieth verse shows the Lord working on both sides. Now we will not follow Joshua, how the Lord stopped the sun and sent hail to help kill them. He (the Lord) was destroying nations here for the purpose of setting up nations, even the twelve tribes of Israel. My idea is that those who were destroyed were no worse by nature than those who took possession. David believed his course was ordered by the Lord. "And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up."—2 Samuel ii. 1. It seems we better conclude that God doeth his will in the army of heaven and among the inhabitants of earth, and that he works all things after the counsel of his own will. There might have been a few children killed when Joshua killed twelve thousand men and women. These are literal things. We have been trying to see if God works all things. We know he changes not, and if he did anciently work all things it is evident that he does to-day. We have not referred to Joseph, Job nor the blessed Son of God, and in all these there was power manifest, and there is no power but of God; the powers that be are ordained of God. How many powers are there? Just enough to make the plural, two, the mighty and the almighty; one serves the other. You may ask, Which is the servant? Now turn and read the twenty-third chapter of Job, commencing at the thirteenth verse. I believe God does just this to-day. If he holds you or me up we will stand, if he

leads us we will follow after him. Do I believe in works? Yes, but God is the wisdom and motive power in every good work.

Yours in hope,

T. E. ATTEBERY.

WEISER, Idaho.

DOCTRINE.

PAUL says, "All Scripture is given by inspiration of God, and is profitable for doctrine." He told Titus to speak the things that become sound doctrine. Doctrine is something taught. Everything has its opposite, as light and darkness, good and evil, cold and heat, white and black, and so on to the end of the chapter. The doctrine of God our Savior teaches that salvation is by grace, without any condition whatever; that unless a man is regenerated and born of the Spirit he can neither enter nor see the kingdom of heaven. Paul says, Not by works of righteousness which we have done, but according to or by his mercy he hath saved us, by the washing of regeneration and the renewing of the Holy Ghost. The opposite doctrine to that above mentioned is called in the Scriptures the doctrines of men and devils. The Savior said to the Pharisees (who were a very strict religious sect after the religion which was of the law), Ye are of your father the devil, and his lusts ye will do. He is a liar and the father of lies. When we consider the source from whence their doctrines come we need not marvel at the title. That same sect is in the world to-day in great numbers. One of their leaders, whom they call a Doctor of Divinity, told me not long since that God would save all sinners if they would let him. Another one of like character said in the pulpit that Christ came to make salvation possible. Such a Savior

would be exceedingly small and quite as weak. Since hearing these assertions I have talked with many prominent lay members of both sexes, and they all drank it down greedily, as a thirsty ox doth the water. I have been asked by the said prominent members of the popular orders of the day, called churches, If sinners are not saved by preaching, what is preaching for? Paul told ministers of the gospel to feed the flock of God, over which the Holy Ghost had made them overseers. The fallen race of Adam, when described by divine inspiration, presents a black picture indeed. The prophet Jeremiah says, The heart in man is deceitful above all things, and desperately wicked. The apostle Paul says, His mouth is full of cursing and bitterness; his throat is an open sepulchre; with his tongue he hath used deceit; his feet are swift to shed blood; destruction and misery are in his ways, and the way of peace he hath not known. There never has been a man who believed before regeneration that God was or is unlimited in power, neither will there ever be. All who have not been born of the Spirit are dead in sin. Paul said to the church at Ephesus, You hath he made alive, who were dead in trespasses and sin; among whom we all had our conversation in time past, and were by nature children of wrath. When he who commanded the light to shine out of darkness shines in the heart of a sinner he sees himself as never before. When God begins a good work he performs it until the day of Jesus Christ (the day of salvation). There is a great deal of sport made by fashionable religionists about the new birth. I spoke to a local preacher in a town of the christian experience, and he did not know what I was talking about; also to a lady of the same order, who had reached or attained so

high a degree in their faith that a lady millenarian in the town remarked on a certain occasion that if when she came to die she could only have the privilege of locking on that lady's face she would be saved. She said one should resolve to live a correct life before joining the church. A large majority of professors of religion of this day take morality for religion. It is the duty of every one in a civilized country to live a moral life, it is commendable in all peoples; but we should remember the Savior said, Except a man be born again he cannot enter the kingdom of God. This decree has never been revoked, neither will it ever be.

JAMES M. SIMMONS.

KOSCIUSKO, Miss.

PENNINGTON, N. J., April 24, 1921.

DEAR EDITORS:—It is with love and dear esteem for the redeemed of the Lord, or children of the heavenly King, and I trust by the Spirit of the Holy Ghost, that I sometimes feel like telling them all how good he is to a poor sinner like me, and how he causes my love to flow out to the great God and his precious saints scattered throughout his earth. Though we are but vessels of clay, God has put life and feeling in our frame, praise be to his matchless name. If we are his children quickened by his grace to serve the living God, we will serve him in spite of all man can do. When the strong man is bound by a stronger he is made to cry out, O wretched man that I am! who shall deliver me from the body of this death? What now is the trouble? Why, God has broken the earthen vessel. In the type the earthen pitchers were broken before the lights shone. The same God who commanded the light to shine out of darkness hath shined in our hearts, to give us the light

of the knowledge of the glory of God in the face of Jesus Christ. Dear ones, I wish I could tell half of the beauty, love, compassion, mercy, forbearance, pity, kindness, wisdom, knowledge, blessings and truth that he has made me see in him, and how he reconciles me to all of his providences in my unprofitable life, and I in tears am made to kiss the rod and bless his holy name and say that what he does is ever best; yes, and feel content with such things as he in kindness has meted out to me, a poor worm of the dust. I say again, I know so little, that if I only could tell half of the many tokens of his goodness and mercy toward me to my kindred in Christ, I would be satisfied; but we never will be perfect, complete and satisfied until we awake with his likeness. Hence it all can never be told in this life. That is why Jesus and his love never get stale or old, but are ever new and refreshing to us. We cannot lay up for to-morrow, but the manna is fresh every morning. His word is never late, but always in the morning, and distils in our hearts as the dew upon the tender herb or grass, penetrating our hearts and causing us to grow in grace and the knowledge of our Lord and Savior Jesus Christ. My mind to-night is running ahead of my pen in the thought of his greatness, and I feel that I have said but a drop in the bucket compared to the fullness of my mind at this time, which seems to be running over with joy unspeakable, and so, dear editors, it is a pleasure to write when my thoughts leave time things behind, and have Jesus in the front and my brethren above myself. Is not this one more favor from him who has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure? Who can stay his hand or say, Why hast thou made me

thus? Is not God his own counselor? We are clay, he is the Potter, and he has power over the same lump of clay to make one vessel unto honor and another unto dishonor. He said, Jacob have I loved and Esau have I hated, before either was born or had done good or evil. He formed the crooked serpent and said, I create good and evil; I the Lord do all these things. We can plainly see from Cain and Abel that men walked in two different paths. Does he not tell us about that narrow way that leadeth to life everlasting and that broad way that leadeth to destruction? There always have been two ways, and God will put his sheep on his right hand and the goats on the left. If we are saved we are saved by grace, through faith, and that not of ourselves, it is the gift of God. I am the good shepherd; my sheep hear my voice and they follow me. Again, I will allure them, and draw them, and bring them by a way that they knew not.

With christian love to you both, I remain, I hope, a true brother in Christ with you,
WM. T. YARD.

FORDYCE, Ark., May 8, 1921.

DEAR EDITORS:—I am a little ashamed of being behind with my subscription, as I am fully aware of the fact that publishers of papers of any kind have been "hard hit" during the war because of the extreme prices that printing materials advanced to, but I am here at last, and also have a new subscriber for you. This, as you are aware, makes several I have gotten for you, and really my delay in sending mine in has been caused by waiting to get others. I hope to see the SIGNS' list increase, as I find that it is the only paper (according to my judgment) that is standing upon the old principles as contended for by the first

American Baptists, and has stood in line with the original old school party, those who have ever stood firm on the doctrine of the apostles and prophets of old. I will say just a little further, if you will listen: If there ever was a time in this country that we needed men that are fearless, yet gentle, this is the time. Surely the falling away has come, and the man of sin is (must be) manifest. The wave of crime, the love of the world and the things therein, disobedience, unholiness and unthankfulness are in my judgment more manifest than one would have thought could develop in so short a time. These things, however, are only the fulfillment of the Book. They must come. They have come, and will get worse and worse to the end. I cannot tell how much that is to be, however we learn that history repeats itself, and if so we may expect a suppression of the truth to come. Jesus says, They hated me without a cause, and so they will hate you also. Some people in this country who claim the name Old Baptist are now saying that predestination of all things is a damnable doctrine and should not be allowed preached. This was the same old Arminian cudgel the enemies of truth held against the people who stood firm against Arminianism. Yes, history is repeating itself, but I hope God will bless us to stand firm and be gentle and kind, and may our weapons be not carnal, but mighty through God to the tearing down of strongholds. Peter thought to fight for the Savior, and drew the sword and cut off the ear of one of the high priest's soldiers, but he was told to put the sword in the sheath. Jesus said he could call for a legion of angels and they would fight for him, but the Son of man must go as it was written of him. Herod, Pontius Pilate and all should rise

up to do just what God's counsel and hand had before determined to be done. Yes, it was all fixed and determined, and could not be otherwise than it was. The Son of man must be crucified and slain, must suffer these things and enter into his glory. He must make good the promise his Father had made before the world began, and, too, according to the choice which was made before the world was, and to bring out the true facts of the case. He was their life, and when he came he abolished death, and destroyed the power of the devil in his death through the flesh; he had to be taken and slain. Peter did his best to stay with the Savior, and said though all men forsook him he would not; but he did, and he could not have done anything else, for Jesus told him that before the cock crew thrice he would make this denial. He said he should do it. Well, he did, and it was all meant to be just that way, and could not be any other way. Peter was the one who did it, and he was the one who repented and was sorrowful for his deed, realizing that he was justly guilty before his Savior, but could not help doing it, yet was responsible for it. Any one with common sense and reason knows Peter could not help it, because the Savior said he should do it, but that did not make the Savior, or God, the cause of that sin, but it was Peter's actions and he alone was responsible for the same. Joseph's brethren sold him, but Joseph said God sent him to preserve a posterity, and so it was; but look and see the crooked, wicked and perverse path or channel it came through; still we can see in this where all things work together for good to them that love the Lord, to them who are the called according to his purpose. Yes, it all worked together for good. It surely was hard for poor old

Jacob to see this and never confess the truthfulness of it until he saw them coming with the wagons and everything ready to go to Egypt, then he could say, It is enough, my son is yet alive. O, when we have the evidences of God's everlasting love and his preserving hand, even when we have to pass through great trials, losses and crosses, doubts and fears, and feel that the Lord is clean gone forever, when, like old Jacob, we get these bountiful evidences that Jesus is yet alive, we feel that it is enough, that we will never doubt again, and can then say we see where all things work together for good, and wonder why we did not see this beauty before, but we were like old Jacob, we had to have the evidence before we could believe.

Well, I will close. I beg your kind forbearance, as I am so poor and ignorant, and O so little.

Yours in hope,

V. R. HARRIS.

EL PASO, Texas, May 8, 1921.

DEAR EDITORS:—Inclosed please find two dollars to renew my subscription to the dear old SIGNS OF THE TIMES, which is so much comfort and pleasure to my wife and me, for we have not heard the gospel preached since we moved from Ft. Worth, Texas, in December a year ago. There we enjoyed the opportunity of hearing the gospel of salvation by grace, which is the only hope of our salvation, for at my very best I am sinful and debased, deserving hell and to be separated from the presence of God and all that is good. So if I am saved at all it is by the mercy and grace of God, to whom be all praise, glory and honor. I do not belong to the dear old (yet hated by the world) Primitive Baptist Church, for I have never felt worthy of offering

myself for membership with them whom I hope I love, but sometimes I do hope I have passed from death unto life, because I hope I love the brethren. There is one thing I know: I have a feeling and love for the Old Baptist people that I have for no other people on earth, and O how I wish I could feel worthy of fellowship and being numbered with them, who are so near and dear to me, a poor sinner. There is no food or pleasure to me to go to the so-called churches here, where I hear nothing but what they are doing for God and for the salvation of the world. I never have done nor am I now doing anything for God or the salvation of man, and if man is to be saved by me, or I by the help of poor sinful man, then all are forever lost. I hope I am trusting in the God who is able to save even as great a sinner as I am, but if I lift up mine eyes in hell I can truly say it is just, for I have never done nor ever can do anything to merit salvation; so if I am saved it is by grace, and I hope I have been taught of God to know these things, and I cannot teach any one else to know them, for the Lord only teaches his people to know him, even from the least to the greatest, and he alone makes his people a willing people in the day of his power. Sometimes I am made to hope he has taught me to know some of these precious things. We live in a city of about ninety thousand population, and know of none who believes this precious doctrine. I do not know whether or not the gospel has ever been preached in this city, although they say the gospel is being preached here daily and they are winning the world for Christ, but I have not had the evidence. The idea of poor sinful man saying he is winning the world for Christ. I cannot believe a true believer in Christ can say that he has ever done

anything for Christ, but that Christ has done everything for him. This is the Christ I am believing in and trusting for my salvation. Another hope for my salvation is that Christ came to seek and to save lost sinners, of whom I feel to be chief. I hear much about a man having to be wise in the flesh, and has to be educated and taught by man and live a sinless life to bring himself in favor with God that he might be saved. Now if I believed this I would be the most miserable sinner in the world, for I am ignorant, uneducated and sinful; but there is a precious Scripture to me, where Paul in writing to the church at Corinth said: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. I know I am not wise after the flesh, not mighty or noble, but only an ignorant, weak, degraded sinner, hoping and trusting alone in God's mercy and grace for salvation. How comforting it is to me to read in the dear old SIGNS letters from others who can tell my own mind and feelings better than I could write them myself. O how I wish I could meet some of them face to face and talk with them of the mercies and love of God to poor sinners who are forever lost without the mercy and grace of God.

I had better close. I could write on and on, but my writing does not amount to anything, and is not worth publishing, but, dear editors, I do wish you would just publish my name and address, and if any dear Old Baptists ever pass this way I will give them a welcome in my home, and they can pay me for their lodging by talking to me about the love and mercy of God our Savior.

Hoping for the SIGNS and you all steadfastness and success, I am a poor sinner in hope, with love, C. M. ADAMS.

TOPEKA, Kansas, April 22, 1921.

DEAR EDITORS:—The inclosed letter was handed to me by brother T. C. Branscom and wife, of Topeka, and was written by his sister. They were made to feel that she was chosen as the King's cup-bearer to bear this cup of cold water to them in the name of Christ, and have kindly allowed me to feast with them on the good things contained in it. I have their consent to submit it to you for publication in the SIGNS, if you see fit, that others may also feast upon it; for no matter how much such a bounty is shared, the store is not diminished, but rather increased—more fragments and more baskets full to gather up as the mind is led in fellowship to her experience.

In hope that I also am a fellow-traveler with the saints and with the household of God, I remain as ever,

MARY ELLISON.

CAP, Va., April 13, 1921.

VERY DEAR BROTHER:—I will try in my weak manner to answer your good, but short letter. You spoke as if my letter was of some comfort to you. Now, I do not know what it was that was comforting, but I do know that if ever I write any comforting words to one of his little children I must first be given a spiritual mind, for the carnal mind knows nothing of spiritual things, and the food that feeds the spiritual mind would starve the carnal mind to death, for they are just as contrary to each other as light and darkness, and to be carnally minded is death, but to be spiritually minded is life, light and peace. I would love to be led by a right spirit, that I might tell you something which the pure mind might feast upon. It seems that every day I live I see more and more where the carnal mind leads us astray, or me anyway, and I find

myself doing and saying many things which are entirely useless. I know Paul told my feelings when he said, That which I would not, that I do. I hear all Old Baptist preachers telling their experience in this way, until sometimes I can call them brethren. They say they cannot live the life they so much desire, and if one of God's called servants cannot do this, you need not expect a poor worm of the dust as I am to walk a straight line. I waver as easily as a leaf in the wind. But here is our worthiness: it is the Lord Jesus Christ. If he walks in us our walk is pure, and when he shuts out the light we go astray. We only live here by hope. If we could walk in the strait and narrow way as we would like to, we would not be living by hope, but by sight. God's people are only living by hope, and look for one minute to where this hope reaches. It is no wonder that the children of God, whether I am one or not, can sometimes say, There's nothing here to court my stay, or keep me back from home. Why, the grave is a resting-place for all of God's people. The graves of all the saints he blessed. He leads the way; he went to the grave first, and in going he blessed it and made it a resting-place, and wherein is our most glorious hope, he did not stay in the grave, but ascended to the Father and left the blessed promise behind with his children that it shall be sown a natural body and raised a spiritual body and be like Jesus. Is not this hope sufficient to go to the grave on, when he has said he is coming again to take his bride home? If I am one of the blood-washed throng, then the little sting of death is all it will be to me, and not only me, but all for whom Christ died. He will lose none, but they will all be housed in heaven and sing the same song: Salvation by grace. It is no

wonder he said, My grace is sufficient for thee. It will do to live by and it will do to die by, and waft our spirits home, where we will be free from mourning and all tears shall be wiped from our eyes; then all will be well and God's people satisfied.

You said I never told you who, in my dream, were to be baptized. You and Sena and myself were the candidates. You remember I told you the water was so clear and deep, and every time it pleases God to visit us with his blessed Spirit it is then we are baptized in the ocean of his love, and it is as clear as crystal and proceeds from God and the Lamb. There is no one under heaven can tell its height or depth. It is just as high as Jesus is, and it is underneath the poorest, little, feeble lamb of God that is here on earth. I would rather bathe in this ocean than to have the good will of all men or money. There is nothing to compare with it. I have thought many times how I would love to see you and Sena and talk with you on this glorious subject. If we never meet again here this is my hope and my life; I am never looking for any other way. Our way is fixed and sealed by the God of power, might and wisdom, and from my heart I can say many times, I do not want it any better. He is the God of mercy. Had he not been, I long since would have been cut off with the pale nations of the dead. I humbly hope and pray that the few days I shall be here he will so direct my steps that I can walk more orderly, talk more godly and live more and more devotedly to this grand and glorious cause. How easy it is for men who are called of God to preach when they are blessed with the spirit of preaching. They just open their mouths and they are filled, and some one is present to receive every word.

Not a single word of the gospel has ever fallen to the ground, but it is all received by the subjects to whom it is addressed.

Write soon. Your sister,
LINA STONEMAN.

BON AQUA, Tenn., Feb. 24, 1921.

DEAR EDITORS:—You will find enclosed money order to renew my subscription for the SIGNS another year, as I am reminded that my time expires March 1st. I have been reading the SIGNS for five years, and find it would be a hard task to be without it; would be almost like missing our monthly meeting to miss one copy. It seems to me our last three papers have been filled with some extra food. Brother H. O. Nash's article, from Atlanta, Ga., was worth the price paid for the paper, not to speak of the others, which were so rich and wholesome, not mixed with the impurities of the world. Paul says grace and works cannot mix, so grace is pure and works impure, for grace is from God, and man cannot mix his impurities with the purity of God; so we see very clearly why grace and works will not mix, for man is born into this world impure, dead in trespasses and in sin. This is man's condition in this world, and he is satisfied to remain so, and preach and teach that salvation is by works, if not reached by the purity of God. You must do something in order to be saved. Salvation is of the Lord, pure and complete; then where will we get room to help if it is complete? Jesus cried out on the cross, "It is finished." What is finished? The salvation of sinners. So we see why the Old Baptists stand aloof from all others who profess to be worshipers of Jesus. They say by works, we Old Baptists say by grace, for we know it is not by works of righteous-

ness which we have done, but by the complete atonement of Jesus. If we say it is by our works, are we not setting at naught the chief Corner-stone? Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. Then if by our works we do these things has not the blood of Jesus lost its power?

With much love to all, your sister in hope of a better life,

ESTHER JENKINS.

BOOKER, Texas, May 19, 1921.

DEAR EDITORS:—I am inclosing a check for four dollars to pay for last year and this year.

I was taken ill in January, 1920, and suffered greatly with gall stones, so went to the Liberal Kansas Hospital and was operated upon April 24th, which gave me relief. I have been passing through much affliction in body and mind, which rendered me physically unable to write letters. Since being operated upon I have been afflicted with rheumatism, and at times my hands and arms are almost helpless.

I want to ask if any of the readers of the SIGNS know of any church of our faith and order near here. I live in Beaver County, Oklahoma, two miles from the Texas line, known as the Pan-handle Land. I am very lonesome without the Old School Baptists, the people I love. No matter what I am called to pass through, the Master has ordained it, and his will must be done. His grace is sufficient. The Bible tells us he has a chosen people. God has predestinated I should be here in life in the west, far away from his dear elect, the people I love with a love I have for no other people.

I will bring this to a close by asking

you to overlook my tardiness, and I thank you for being so kind in sending the paper to me, for it was a great comfort all through my sickness, and I do not feel I could do without it. May the love of God abide with us all.

My address is changed from La Kemp, Oklahoma, to Booker, Texas.

(MRS.) L. R. GARTON.

FLORA VISTA, N. Mex., April 2, 1921.

DEAR EDITORS:—Please find inclosed money order for two dollars, for which send me the good old SIGNS OF THE TIMES, which I cannot do without. I live in a country where I have no church privileges; I do not suppose there is an Old School Baptist within one hundred miles of me, so the SIGNS is all the preaching I get, and it is good news from a far country. Please pardon me for not sending in my subscription sooner. May God ever bless and protect the dear editors and give them a fruitful mind, that they may be enabled by grace to feed the poor wayworn saints of God's elect. I feel unworthy of the least of God's blessings; I am an old beggar, continually begging God for his kind and loving protection, which has been with me to these sixty years.

I will close. May God bless us all, is the desire of a poor old sinner saved by grace, if saved at all.

J. L. JOHNS.

CHICAGO, Ill., Feb. 16, 1921.

DEAR BRETHREN:—I am sending you four dollars to renew my father's and my subscription to the dear old SIGNS. Father's address is J. Worth Timmons, Havre, Montana. I wish I could tell you just how much the SIGNS means to me. Most of all do I appreciate that sweet unity of thought as expressed by the

various writers, all telling the same story, the foreknowledge and predetermined will of the Lord concerning his children. "I will cause you to pass under the rod, I will bring you into the bond of the covenant." Where is the invitation? Ye shall know that I am the Lord when I shall bring you (this wonderful gift) into the land of Israel. This country I gave your fathers. This hardshell doctrine, brethren, is what rules out all skepticism, concerning the overthrow of the church, that seems to have taken hold on so many of the various "popular congregations" all over the world to-day. O that his doctrine, either written or spoken, may be scattered.

With love to all his dear children, I remain most unworthily yours,

J. TIMMONS.

WITTER, Ark., May 19, 1921.

DEAR BRETHREN:—I am inclosing herewith money order for five dollars, to be applied on my subscription to the SIGNS, of which I have been a subscriber for a little more than forty-nine years. There is no other Baptist paper published, that I am acquainted with, that advocates in full the doctrine set forth by the Baptists in 1689, when true christianity ceased to be an underground religion and came forth to the light of day; when Baptist doctrine began to be tolerated in England under the Prince of Orange and Bunyan was turned out of prison. I expect to try to take the SIGNS as long as I live, and hope my folks will continue to take it after I am gone. It was through the SIGNS that I first learned there was any one else in this world who believed as I had been taught in my experience. My race is nearly run; I am nearly sixty-eight years old, and cannot expect to stay many more years, even if I live to be

very old, and I do not want to be without our family paper as long as I am able to pay for it.

In tribulation,

C. W. ANDERSON.

CRYSTAL CITY, Texas, Aug. 30, 1920.

DEAR BRETHREN EDITORS:—Inclosed please find two dollars for the renewal of my subscription. We are down in southwest Texas, where we never hear the gospel preached, and the reading we get is all the satisfaction we have in that respect. I always enjoyed meeting my brethren and talking with them on spiritual things, and I miss them very much, but try to be reconciled to God's will. I was in poor health in northeast Texas, and the doctor advised me to come south, so I came here last winter, and have had as good health as I ever had in my life. I am one hundred and fifty miles southwest of San Antonio.

Your brother in Christ, I hope,

J. B. MOUNT.

CARTHAGE, Mo.

DEAR BRETHREN EDITORS:—Please continue the SIGNS to me at the above address. I am thankful you are still able to send the paper with its messages of comfort and instruction to us. It is all the preaching many have. I am near enough to attend preaching once a month at a country church near this little city. Though few in number, this little band seems very zealous in the cause and firm in the faith.

Your sister in hope,

GRACE VEECH SMITH.

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

Mrs. Wm. E. Gaines, D. C., \$1.00.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

OF all subjects there is none greater, grander, higher or more glorious. It is God-given both to man and beast in nature, and is often the test that proves men when all things else fail. The Scriptures abound with examples, and we are told that love is the fulfilling of the law. It is the governing power of the whole world, and without it there could be no such things as happiness, union and forbearance. It will cause one man to die for another; it will cause parents to go through floods and flames for their children; it will cause beasts to put themselves between their young and any danger that may arise, and die to protect their offspring. These things are true in nature, and much more so in grace. It was because God loved the world that he gave his only begotten Son to die, that the world through him might be saved. Of all sacrifices this was the greatest ever made. The Lord spared not his Son, but delivered him up for us all, and with him freely gives us all things. When Jesus was in the world his very being overflowed with love, and he went about doing good in healing the sick, giving sight to the blind, raising the dead, through which works he made sad hearts glad. It was because of his love to the Father and to men that he made himself of no reputation, but ministered as a servant to them.

The love that bound David and Jonathan surpassed the love of women, and caused them to live and die faithful to each other, though the love of women is compared with the love of God. The love that Ruth had for Naomi sets forth in figure the love that one has for the church of God. When Naomi left her native land to dwell in the land of Moab she went out "full," as she expressed it, having a husband and two sons, but while in that land all three of them died, after which she felt pressed to return to her own country. Her two widowed daughters-in-law, Orpah and Ruth, started to follow her, and when she reminded them of her destitution, that she had nothing to give and that there could be no gain to them in following her, Orpah kissed her and returned to her own people; but Ruth, filled with unselfish love, said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Orpah manifested selfishness, while Ruth manifested more love to Naomi than for all the world besides. When one turns his or her back on the world and their own kindred for the love they have for the church, unselfishness is in evidence. Surely nothing of a worldly nature is to be gained. Hatred will be heaped upon us, popularity sacrificed and business prospects blasted. In the start of this journey all the Lord's people are willing to spend and be spent in and for the cause. No one seeks to make reputation for himself or for herself. All are willing to "follow," and could such conditions continue no trouble would ever enter the

church; but children grow to be men and women in their own estimation, selfishness increases, importance develops, things must go their way or trouble is the result. We feel sure that there is never a time in one's life when more joy and happiness abound than during the first few years in the church; then the soul is full of love and tenderness. It is too bad, so to speak, that any of us grow to manhood and womanhood in the church of God.

In the days of Solomon, when the two women who claimed the same child as being their offspring the Lord gave him wisdom to test the mother love of those women. He said, They both claim the child, each saying, "It is my son." Bring a sword and divide the child in two, and give half to one and half to the other. The one woman said, Divide it, that it neither be thine nor mine; but the mother of the child said to Solomon, Give her the child, and in no wise slay it. Solomon said, Give her the child, for she is the mother thereof. Love decided the matter. The mother of the child was willing to sacrifice her joy and comfort in order that the child be not divided. Let the child live, and all my own feelings in the matter shall be subdued. How clearly this presents on the one hand selfishness, desire to have that which does not belong to us (our own way in the church), and on the other hand the love of God, which cements rather than divides. The woman who was willing that the child be divided had no love for the child, but was selfish in the matter. The other woman loved the child above all things in the world, and would make any sacrifice rather than have it divided. There can be no greater test of a man's or woman's love for the church of God than this. If for any cause whatever any one would divide a church or churches, how dwelleth the

love of the church in such an one? Love will always cement, selfishness will always divide. There is such a thing as men and women thinking and really acting as though the Lord is dependent upon them to arrange the matters of the church, to see to it that pastors are settled here and there, and that churches be established here and there. It seems to us that the Lord is as able to attend to all his business as he is to save sinners from their sins, and we are perfectly willing that he do all the work and have all the glory. If he needs the assistance of men and women in some things he needs assistance in all things. He is either sovereign or helpless—no middle ground in the matter at all. There can be, it seems to us, no greater proof of a man's or a woman's love for the kingdom of God than to desire peace and unity, and to manifest willingness to sacrifice his or her own ideas and notions, yes, even joys and pleasures, for the peace and welfare of Zion. The mother said, Do not divide the child, and the man or woman who has the right kind of love in his or her heart for the church will say, Do not divide the church, and if peace cannot be had otherwise, then I will step down and out, sacrificing all that is dear to me that the church suffer no division. This is "love." On the other hand, there can be no greater evidence of one's selfishness and lack of love for the church and cause of Christ than to be willing that division and strife come, if through the death of the church his or her own position stands and their own ideas and ways be established. It is seldom that one realizes that when he or she is willing to make a test case of any matter in the church, that they are making an open display of their lack of vital love and desire for the peace and prosperity of the church of God. No one

can wish ill to befall an object of his love. Love thinks no evil, is not puffed up, does not behave itself unseemly, is not easily provoked, rejoiceth not in iniquity; love never faileth.

May we all feel in heart and soul as did David when he said he preferred Jerusalem above his chief joy, and may we all endeavor to keep the unity of the Spirit in the bond of peace. K.

OBITUARY NOTICES.

Edith Lou Sheppard was born in Krebs, Okla., February 10th, 1916, and died May 7th, 1921, aged 5 years, 2 months and 27 days. Little Edith was a very bright, sweet little girl, the only child of fond parents. She was a victim of that dread disease, infantile paralysis. All that loving hands could do was done for her, but all in vain, God claimed his own, and after lingering only a few days the summons came, he plucked her as a rosebud to bloom beyond this vale of tears in the paradise of God, where sickness and sorrow never come. There we will never have to say those sad words, Good-bye, to loved ones. May the sorrowing ones be able to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We know your loss is great, but her gain is far greater.

Written by her aunt,

(MRS.) I. M. MOUSER.

Mrs. Winifred Dove Perkins was born February 5th, 1852, and died February 19th, 1921, aged 69 years and 14 days. She was married to Elder J. M. Perkins August 29th, 1872, who passed into the great beyond April 20th, 1916. To that union were born ten children, three of whom preceded their parents to the grave. Mother professed a hope in Christ in her girlhood, and was numbered with the Missionary Baptists at Liberty, Graves Co., Ky., but was never satisfied with their doctrine, having never heard the Primitive Baptists preach until after her marriage. She finally found a home with an afflicted and poor people at North Mt. Zion, when she and her husband were baptized at the same time in the fellowship of the Primitive Baptist Church about the year 1875, where she lived a devoted member until her death. Indeed, she was one of the helps in the church. May the dear Lord fill her absence with his presence in both the church and our home. O how we miss her, the dearest of mothers, always kind, gentle and patient, yet we try to be submissive to the Lord's will, knowing her life had been one of loneliness and sor-

row since father passed away. Why should we mourn for father and mother, since we have great reason to believe they have only passed from this old sin-smitten world into blessed immortality, to praise the dear Savior for ever and ever. But O how we miss them, and the heartaches will come. We can only look to the dear Lord to sustain us in these saddest hours of our life.

After funeral services conducted by Elders J. T. Henson and J. C. Chester, kind friends placed the mortal remains beside our dear father in the cemetery adjacent to the church-house where they loved so well to worship that God who doeth all things well. They rest from their labors, and their works do follow them.

Written by her unworthy daughter, in sorrow.

LENA LACH.

John C. Graham, our brother, died at his home near Wallacetown, Ontario, April 8th, 1921, aged 78 years. He was married on February 20th, 1873, to Miss Isabelle Campbell, who, with three children, survives. He was baptized in the fellowship of the Old School Baptist Church by Elder A. B. Francis, who was visiting the church in Canada in May, 1908, and remained a consistent member until he was called home. His home was always open to receive his Baptist brethren and friends. His dear companion is a true, devoted lover of the Baptist Church and doctrine. Brother Graham leaves, besides his own family, three brothers, the church and many dear friends and relatives to mourn, but not as those who have no hope.

Our pastor, Elder J. B. Slauson, spoke words of comfort to the bereaved ones, after which his body was laid to rest in Fairview Cemetery at Dutton.

Written by request.

SARAH A. MCCOLL.

MEETINGS.

THE border churches of Washington, Oregon and Idaho will hold their annual union meeting with the Big Spring Church, at Elgin, Oregon, beginning on Friday before the third Sunday in June, 1921. Those coming from a distance get tickets direct to Elgin. All trains will be met and visitors cared for. All brethren and friends are invited to visit us at this meeting.

C. W. BOND.

LA GRANDE, Oregon.

THE Beulah Primitive Baptist Church of Canada intends, the Lord willing, holding their annual meeting in the meetinghouse near Aberfeldy, Ont., the third Saturday and Sunday in June (18th and 19th), 1921. Our pastor is expected to be with us.

BARBARA A. MACALPINE, Clerk.

THE

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(ESTABLISHED 1832.)

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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JULY 1, 1921. NO. 13.

POETRY.

WHATEVER COMES, 'TIS BEST I KNOW.

I know that He who gave me life,
And breathed his breath into my soul,
Will not forget the child he made;
And as the years that swiftly roll
Bring joy, or grief, or weal, or woe,
No matter what, 'tis best I know.

Though clouds may gather in the sky,
And hide from me the light of day,
I know he made the stormy clouds
That cast a gloom o'er life's pathway;
No matter what the wind may blow,
Whate'er it be, 'tis best I know.

What! do we prize the rose that hides
The wicked thorn any the less
Because it wounds our thoughtless hand,
Or chides us for our selfishness?
The thorn may prick the flesh; e'en so,
It matters not, 'tis best I know.

For He who made heaven and earth
After his great eternal plan,
Made no mistake in his great work,
'Twas all for good of mortal man;
And as life's trials come and go,
Whatever comes, 'tis best I know.

HAL MORETON.

ST. JOSEPH, Mo.

LORD, as to thy dear cross we flee,
And plead to be forgiven,
So let thy life our pattern be,
And form our souls for heaven.

Help us, through good report and ill,
Our daily cross to bear;
Like thee, to do our Father's will,
Our brethren's grief to share.

CORRESPONDENCE.

SHOCK, Ky., Feb. 5, 1920.

DEAR EDITORS:—I am sending you this good and timely letter which I received a few days ago, written me by Elder P. W. Sawin, of Shelbyville, Ky., which I hope you will publish in our dear old family paper, the SIGNS OF THE TIMES, for the benefit of the household of faith, especially the called servants of God, who should be an example to believers in word, in conversation, in charity, in spirit, in faith, in purity. The apostle Paul said on this line, Ye have us for an ensample. For our conversation is in heaven, &c. Not meaning that his conversation was in the heaven of heavens, or in the immortalized state, but was godly, as becometh the gospel of Christ here in the gospel heaven or kingdom. I am glad to believe that the Lord moved Elder Sawin to write on this subject at this, a time of great need, believing with all my heart that both the solemnity and sacredness of the high and heavenly calling should await our minds and interest our feelings, that we should so live that our example should be worthy of imitation. May God bless his little children. I have brother Sawin's

consent to send his letter to you, which you will dispose of as you deem best.

Yours in bonds and affliction,

W. J. MAY.

SHELBYVILLE, Ky., Jan. 21, 1920.

DEAR BROTHER MAY:—I have had a mind to write you ever since I received your good letter some time since, but many things came in the way, the most prominent of all being an unfruitful mind. I will not undertake to tell you all the way I have come in the past few months, it would be indescribable. Suffice it to say, sometimes I have sank down to the lowest depths of the sea, and the weeds were wrapped about me. I tried to cry mightily unto God, though often the heavens seemed brass or his ear was deaf to my cry. But if I am not entirely mistaken, the clouds seem somewhat scattered, the sky more clear, and I shall not likely write you the sad letter that I have to some of the dear kindred in Christ. Through it all there was one bright, cheering thought: that good hope through grace of the final victory over all the trials and conflicts here below, and I never saw the beauty and comfort in death and what it is as I did during that season of sadness and sorrow of heart. Death and the grave seemed to me a bright spot in the future before me, and as the door or entrance to eternal glory, and I only awaiting the call and longing for it. The past year has been a very peculiar one to me, it is wrapped up in mystery incomprehensible to my poor finite mind. I think I had in the fore part of the year some as sweet and heavenly spots in life as I have ever had, and some as dark and mysterious. I think there were times that I had as deep a feeling of the sacredness and reverence for the truth (God's eternal truth) as I

ever did, much more, I am glad to say, (and yet with shame) than I had in early life, when I often, no doubt, dealt in them lightly, or with light mindedness. I often think of the word spoken, Out of the abundance of the heart the mouth speaketh. How true; if the heart is filled with sorrow it is uppermost, and the dear one will speak of it; if joy fills the heart or soul there is a desire to talk of it; if there is a feeling sense of God's goodness and mercy we want to talk of it one to another, or declare it. So if we as his servants are carried away in the spirit on the Lord's day and see the bride, the Lamb's wife (the church), in all her beauty, and Jesus head over all things to the church, that filleth all in all, the heart will be filled with her beauty, grandeur and glory, and if we see Christ we see nothing else, but will preach the gospel of the Son of God. I attended an association not long since, where it seemed to me much of the time at least all feeling sense of the sacredness and reverence for the truth in the stand and out of it was lost sight of. Much of the time in the stand was spent in arguing or debating with unbelievers, or creating levity, and it seemed to me the one that could do the most fighting and create the most levity stood the highest. They are good brethren, and are in perfect accord with us in faith and doctrine, and it was indeed sad and lamentable, for the called servant is to be an ensample to the flock. The truth seems too sacred to allow of debate with unbelievers; there is but one side to it, it is not debatable, and nothing is gained by doing it, and there is no example laid down for it. Declare the whole counsel of God. I want to do this, whether men receive it or not, that is not my business. Our God, whom we preach, must open the heart, not until then will

they receive it, so why argue the point with them? We are no better than they when fighting them; they are in the flesh, so are we when doing it. I want to get up and preach as Paul said, determined not to know anything among them but Jesus Christ and him crucified, and if we see Christ and are preaching him in the spirit we see no one else. The servant must not strive, but be gentle, in meekness instructing them that oppose themselves, if peradventure God will give repentance to the acknowledging of the truth. When we meet it is for the worship of God, for sweet social, spiritual intercourse, or mingling together as believers in the Lord Jesus, and our conduct should be as becometh the gospel and our profession of faith in him. When our time is spent in jesting and levity is there any evidence that we have been with Jesus? No; we say by our conduct as much as Peter did, I know not the man. If these precious moments are spent in jesting and levity, what an empty thing. Where is the evidence of being with Jesus, who bore our sins and suffered on the shameful cross? How sweet and precious the moments when we meet and talk of the things by the way, or speak one with another in psalms and hymns and spiritual songs. They that feared the Lord spake often one to another, and a book of remembrance was written before him for them that thought on his name. No doubt they felt in their hearts, as does every one in whose heart is the fear of God, the blessedness of these words: "Blest be the tie that binds our hearts in christian love." I want to here tell you what occurred with me forty years ago. I was helping my nephew in some work. A neighbor was there, a rather rough man, and he gave me an

unintentional rebuke I have never forgotten. I told a joke of some kind; he laughed heartily and said, "I tell you if you want to hear hard jokes get with a lot of Hardshell preachers." I felt it a just rebuke, and God being my helper I would never tell another, and God being my witness I have not. Oh, with what shame I think of those days. Ensamples to the flock, over the which the Holy Ghost hath made you overseers? Far from it. Now, my dear brother, I do feel the churches have been remiss; the deacons and the old fathers and mothers in Israel have been slow in correcting these things. It seems to me that instead of trying to correct evils and cleaning up other people's houses we had better try to get rid of the filth and rubbish in our own; for all that is outside of the real spirit of the gospel is fleshly, sensual, devilish and God-dishonoring, and never comforts, builds up nor strengthens the poor, hungry, famishing soul, and that which creates levity in the pulpit or out of it is not according to the gospel or the teachings of the meek and lowly Jesus. Oh, may his meekness be my guide, the pattern I pursue, is my chief desire. My dear brother, I wish you would take this subject up and write on it for the SIGNS. Your writings are far better and more acceptable to publishers and readers than my poor efforts. I do feel that it is needful for the well-being of our beloved Zion, that it might cause the good brethren everywhere to stop and think, Am I an ensample to the flock? Is this according to the pattern?

I had no thought of extending this so far. Pardon me.

In gospel bonds,

P. W. SAWIN.

CLARKS SUMMIT, Pa., April 12, 1921.

DEAR BRETHREN:—If these letters are suitable matter, and you need them, you may use them; if not, it will be all right. I have not said anything to the writers about it.

Yours as ever, a lover of the old SIGNS OF THE TIMES,
D. M. VAIL.

LIMONA, Fla., April 3, 1921.

DEAR BROTHER VAIL:—I have read your letter in the SIGNS, that you are afflicted, that you cannot very well write, but that you are willing to receive letters, so I am writing to you. I know that you are not young any more. I see from the record that you are about nine months younger than I; both are at an age when feeble limbs and minds set in to mar our earthly enjoyment. I have kept track of you for many years, insomuch as I could hear of you through the SIGNS. The SIGNS entered my father's home sixty-eight years ago. I was small then, but I read it (the short articles). A few years after that I became greatly afflicted, then I read everything printed in it. If I ever saw the Lord, I have often thought that my affliction led me to Christ, the Savior of sinners. Not until death stared me right in the face (and there seemed to be evidence of it in my poor body) did I have a thought of a real Savior. Death with all its black terrors seemed to be right after me. This made me cry, for I was real stubborn, but the Lord can break down the strongest heart and make it willing; nor is Jesus short of "funds" or power to bring in those whose names he wore on his breastplate on the tree of the cross. He is not grieving because men are not coming in faster, he has no worry about that. Those people who seem so sad for Jesus and want to help him, and sing the song, "What are you doing for Jesus?" say that men and

women can and do frustrate the will of God, and if we will help him break down the stubborn will of men he will pay us well for that cooperation.

I joined the church in 1860; so I have been a member over sixty years. The first sketch of my experience was published in the SIGNS in June, 1861. At that time in Ohio all the Old School Baptists that knew me were saying that I must preach. I suppose they thought of the time in October, 1860, when I sat up in bed and spoke for two hours to the friends that came in to hear my last words on earth. But when I regained my natural strength I was ashamed and began to run away, and kept on running for over eight years. The Lord had brought me to know the power of his grace without the help of man, and now he was giving me new trials to harden my heart and confirm my mind in the "hard sayings of Jesus." I felt if I must face the whole world in contending for the faith once delivered unto me that I must have a face like a flint to "cry aloud and spare not." I felt if I had to do this work that the Lord must break my spirit again, or like the colt that once had the harness on and pulled a load had learned nothing, and the next time he was hitched up he had to be "broken over." While I could see many things in the way of my beginning in the work of preaching, the time came when the way was open, and on Saturday before the first Sunday in June, 1869, I was led into the pulpit (it seemed a high place for me) and took my text from the first verse of the fourteenth chapter of John. Since then I have been "dodging around in the fold," and nothing was good enough for me that did not set forth Jesus as a full and complete Savior without the puny help of man. After all my trials

in the ministry, my earthly trials in this life, which take in much sorrow, I have passed my seventy-sixth year in safety, as regards my physical condition (have no real infirmity incident to old age), and can say that the Lord has abundantly blessed me above thousands of my fellow-creatures. I have a sweet consolation in this: in all the sixty years of my membership with the Old School Baptists in different states no charge has ever been brought in any church against me. For this clean record I feel to thank the Lord that he has kept me until this day.

My dear brother, may the Lord be with you in your affliction and heal you to be able to still wield the mighty sword of the Lord, which slays the enemies of the truth as it is in Jesus.

All yours, as ever, in hope of immortality,
J. F. BEEMAN.

FLETCHER, Okla., April 4, 1921.

DEAR BROTHER IN GOSPEL FAITH, FELLOWSHIP AND SORE AFFLICTIONS:— I have read and reread your letter in the SIGNS of April 1st, current volume. I have a desire to write you a few lines, though I greatly fear that I shall fail to say anything to you worthy of your notice. As the great apostle Paul said, To will is present with me, but how to perform that which is good I find not. I am a poor excuse at anything, especially letter writing. To begin with, I must ask you to make due allowance for my illiterate way of expressing my thoughts and feelings. There is something in all of the messages published in the SIGNS that appeals to my poor sinful heart. Many times have I feasted on messages of brotherly love. Dear brother Vail, this brotherly love, which is so often mentioned in the Bible, is the fruit of the Spirit of God, and brings many of the

Adamic family together in a higher relationship than is known in the first Adam. All things belong to God, and there are no impossibilities with him. He works all things after the counsel of his own will. He has in his great wisdom and power created and set the bounds of all things, and none can go beyond nor fall behind the limits and bounds that he has set. There is but one true and living God, and he is an independent sovereign; there is not anything in his way, nothing can thwart one of his purposes or cut short one of his decrees. Israel's God does not try to do, for it is said of him, He speaks and it is done, he commands and it stands fast. Now what about man? He is a poor, depraved, sinful, ignorant creature. The heart of man is deceitful above all things, and desperately wicked; who can know it? Dear brother Vail, if the Bible gives a true description of the sovereignty of God and the depravity of man, and it does, how can a man do what he cannot do? How can a man get a clean thing out of an unclean thing? How can a blind man see? Again, if God is independent how can he be dependent? If God works all things after the counsel of his own will, how can he work some things after man's will? To be brief, I will here say that God is independent and man is dependent. God is holy and man is wicked. Let God be true and every man a liar. Not long ago out in Texas I was trying to preach this doctrine to a congregation, and after closing the service a man said, "If that old man preached the truth I am lost." I was made to feel that God stood with his poor ignorant servant, giving him a message for one of his hungering lambs. I had a conversation with the man the next day, and again I was made to rejoice in the very depths of my

heart, feeling sure that God was using his servant. I love the theme salvation by grace. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Dear old brother in Christ Jesus, if I am not deceived I see an independent God and a poor dependent man in salvation by grace. God is the giver and his chosen people the receivers. Dear brother, we have' never met each other face to face in this world, though I feel that I have met you many times in the relationship of God's Spirit. There are many miles between us, though I hope that we are close together. I, too, am getting old, and suffer from rheumatic pains in my hands and arms. I assure you that my heart burns with brotherly love and sympathy for you. I love God's servants, but feel unworthy of being permitted to sit in council with them. I know that I am not of any worth to them, though they are of great worth to me. I hope and pray that God will restore you to normal health and spare your life for many days yet, giving you grace for every need, that you may carry many sweet messages of brotherly love to poor suffering Israel.

Pardon me for wearying you with this long letter. Pray for me, a poor sinner, I trust saved by grace.

L. E. SKINNER.

COLUMBUS, Ga., January 8, 1919.

MRS. L. S. UTTERBACK—DEAR SISTER IN THE FAITH OF GOD'S ELECT:—I have read your good letter in the December 15th, 1918, SIGNS, and noticed where you asked Elder Lefferts or Ker to write on the words found in Ecclesiastes iii. 22. I read your text, and am inclosing some thoughts I have had upon it. If they

can be of any interest or comfort to you you are welcome to them, but if they are not in accordance with the Spirit of truth then I know they are worthless, so if you find them thus commit them to the flames and all will be well with me. Of course my poor thoughts will not compare with those of our efficient editors, should they write for you and me upon this text, so please, if they should write, do not compare these thoughts with their editorials. I am also awaiting their reply to your request with interest, and a desire to know if I understand the meaning of the words found in this text aright. I think perhaps I have some understanding of it, but it is often difficult to express intelligently and comfortingly to those who love the truth what we feel to believe is the true meaning of the holy Scriptures, so if you find that these thoughts are not in line with God's truth and the witness within you, cast them aside as worthless. If you see anything in them to the glory of God and the benefit of even one of his children, give him all the glory, and for my sake cast the mantle of charity over all errors that may be found in my poor writing.

Yours for the truth's sake,

(MRS.) C. M. THETFORD.

ECCLESIASTES III. 22.

"WHEREFORE I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"

True wisdom, which is the gift of God, teaches us both in his written word and in the many experiences through which we have to pass, that all things save one (the kingdom of God) are vain. The word "vanity" Webster says means worthless; vain; trifling; conceit; vain pursuits, and I know of no more true and fitting language by which I can better

express what I believe the Preacher, the man of true wisdom, meant when he said, "All is vanity," meaning that all earthly pursuits, worldly wisdom and knowledge, earthly riches and powers, are but vanities, mere trifles. The heart that is made to see and feel the vanity of all earthly riches and glory is filled with something that is far better, something that is so much higher and more valuable that there is no comparison. That heart which can feel the truth of the things written by the man of true wisdom and all of holy writ is the blessed recipient of the grace of God. It has seen and felt the brightness of the Sun of Righteousness and the glory of his kingdom, in whose glorious light all things of this natural or worldly kingdom are but vanities, vain pursuits, trifles. True wisdom, after revealing to us the vanities of all these things, in comparison with the things of that eternal, heavenly kingdom, also says that man can do nothing better than rejoice (be glad and enjoy) his own works (the labor of his hands for the things necessary for his sustenance and development of his mind and body). "For that is his portion." Man in his low, fallen, natural state verily thinks there is much more and better things that he can do than to rejoice in his manual labors. He thinks he can so live and do works for God, such as the uplifting of humanity and bringing souls to Christ, thereby saving souls from torment and meriting eternal salvation for himself and bringing the all-powerful Creator under obligation to save him. But not so, for true wisdom tells us in our text and all through the word of God that man can do nothing to extricate himself from under the curse of death. There is nothing better for man (within his power to do) than to rejoice in his works (labors). By "works" is meant no such thing as works of salvation, either for himself or for others, for

salvation is not by works, but by grace. The works of man spoken of here are the same that God commanded when he said to the first man Adam, Thou shalt earn thy bread in the sweat of thy face. Therefore after God gave this law or command to man there is nothing better for him than to obey this law and rejoice in the fruits of his works, or labors. There is nothing better to be derived from these works than to enjoy them in this life and be content and happy in the comforts and pleasures gained by the labors of his hands and brow, which are all the gifts of God and the portion of man. "He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."—Eecl. iii. 11. He hath made everything beautiful in his time and as it pleaseth him. He gave to man the portion that is his, he set the world in his heart, fixed all things and gifts, so that no man can change his heart or find out God or his works from the beginning of them to the end of them. There can be no change in the works of God, for he hath set them even to the hearts of men. He pronounced all his works of creation "very good," and all are good for the purpose and design for which each and everything was made. Wisdom says, "I know that there is no good in them, [the beautiful things that God maketh from the beginning to the end] but for a man to rejoice, and to do good [live honestly and uprightly] in his life. And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God." For what hath a man of all his labor? What hath a man of man's labor that he can possess or carry with him when he is done with this time world? There shall be nothing after him. As he came forth naked from his mother's womb, so shall he return and shall take nothing

with him. For all his days are grief (trouble); his heart taketh (findeth) no rest. There is no rest in the darkness of nature, therefore there is nothing better for a man (natural man) than that he should eat and drink and make his soul enjoy the good (the benefits) of his labor. This also I saw was from the hand of God; not from or by the Spirit of God, but a gift from the hand of God. As before said, the works referred to here have no reference to salvation or the labor and travail of a soul, neither "good works," as the world has it, but are the works that God said in the beginning man should do, and the portion or lot of all men, and are from the hand of God to every man, both the elect and the non-elect. We have no better gift in nature than the fruits of our labors, and are blessed with the gift of enjoyment in the comforts and conveniences of them through this life.

"For who shall bring him to see what shall be after him?" Wisdom says there shall be nothing after him, and that it is better that a man should enjoy the benefits of his labor while he lives, for he can take none of these things with him. For what shall they be (to him) after him? Let us hear the conclusion of the whole matter. The wisdom of God teaches us that all is vanity, except the love and fear of God and the keeping of his commandments, for this is the whole duty of man. None except his spiritual children, to whom he has by his Spirit imparted true wisdom, know anything about the love and fear of God. Only those who have been taught in the school of Christ can understand why and in what sense all things outside of the kingdom of God are but vanities, although they are the work of God's hand and are good for the purpose for which they were made. The works of God man cannot by all his wit and study find out, but to that heart and

soul who is the blessed recipient of his grace and the knowledge of the truth of God, though these vanities are all good in their place, they are but vanities, mere trifles. How often does the child of God feel to say of the things of this world, "All is vanity." Jesus has taken of the things of his and shown them unto us, in the light of which all else is vain. Paul says we, as others, are subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Our lives in the flesh are to more or less extent subjected to or controlled by things we feel are vain; not willingly so, for we do not enter into these things with heart and soul, as does the world, but it is by reason (will and purpose) of him who hath given us all things through hope. In a sense God hath subjected every man unto vanities, but unto his chosen vessels of mercy he hath subjected all things in hope. They are given sweet hope of a place in that kingdom which is eternal, ever looking forward to the time of their final deliverance from all trials, sorrows and afflictions, which are their portion while in the flesh; and not only hope of a final deliverance, but many blessings and deliverances while here in this time life. To love and fear God, to have hope in Christ the Lord (be it ever so small at times), and to love the brethren, are heavenly joys given us, a foretaste of that which is to come. These blessings are far above, and not to be compared with the blessings and rejoicings spoken of in the text quoted. We perceive that there is nothing better for man than to live honestly and morally, enjoying the fruits of his labors, but for the chosen of God, the subjects of his all-saving grace, we know there is something far better, viz.: free and unmerited salvation, both for time and eternity. Salvation is of the Lord.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ROMANS IX. II-13.**

"(For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

SISTER Martha Elliott, of Sciotoville, Ohio, asks us to give our views through the SIGNS on the above text, which we shall try to do if God permit. The text presents the doctrine of God's unconditional election of his people unto salvation, and election is, perhaps, of all the doctrine of the Scriptures the most offensive to the natural mind. Man objects to it, and cannot bring himself voluntarily to believe that God makes choice of some unto salvation and not others. However, it shall not be our purpose in this article to reconcile the ways of God to man, but simply to present as plainly as possible what the Bible says on this great matter. It is sometimes said that the doctrine preached by Paul was not the same doctrine preached by our Lord Jesus Christ. Paul is accused of coloring the teachings of Jesus with his own knowledge of Greek philosophy. To this charge Paul can easily plead not guilty. Though an educated man, Paul says plainly in his letters to the churches that he counted all things as dung and dross for the excellency of the knowledge of Christ, also that he was

determined to know nothing among the brethren but Jesus Christ, and him crucified, and that he came not to the ministry with excellency of speech, nor with words which man's wisdom teaches. Paul did not preach the doctrine of election a whit more forcibly than Jesus himself taught it. It was this truth of election that more than any other matter preached by Jesus caused the Jews to take up stones to stone him. (See John x. 25-31.) "But ye believed not, because ye are not of my sheep, as I said unto you." Here, in a very few words, Jesus tells the people that the reason of their unbelief is because they are not of the elect or chosen sheep. Again, in John viii. 42-47, he tells them the reason they do not love him is because God is not their Father, that they could not hear his words because they were not of God. It seems to us that certainly Paul nowhere sets forth election any more clearly than does Jesus in these texts we have cited, as well as in many other instances which our readers may look up for themselves.

But now let us come more directly to the text from the ninth chapter of Romans quoted at the head of this article. The reference is to Jacob and Esau, the children of Rebecca and Isaac, and the original narrative of which Paul gives a summary, may be found by referring to Genesis xxv. 22-26, and the twenty-seventh chapter of Genesis. It will be seen that though Esau and Jacob were twins Esau was born first, was therefore the elder of the two and was naturally entitled to the birthright. However, in the purpose of God Jacob became possessed of the birthright, though he had no natural right thereto, and though Jacob was the younger of the two, Esau, the elder, had to serve him and to bow down to him. Jacob stands for the man

of faith, Esau for the mere earthly man, or natural man. These two men are struggling in every heaven-born child of God, and the man of faith does subdue the natural man and does keep the mere man of earth in subjection. It is in this way that believers do render their bodies living sacrifices unto God and are enabled to maintain a godly walk and conversation. Before the children were born God made it known to the mother that his love was fixed upon Jacob and not upon Esau. This choice of God was made known before the children had done either good or evil. This was to show that God's choice of the one and not of the other did in no wise depend upon the works of either, but that it hinged solely upon God's own purpose according to his own election. That is to say, Jacob was in the love of God not because of any good thing he had ever done, and Esau's being rejected was not because of any wicked thing he had ever done. Sinners are saved not because of their good works, but because God chose or elected them unto salvation in his Son before the foundation of the world. Sinners are lost not because of their wicked acts, but because they were not chosen in Christ before the foundation of the world. The whole matter of salvation, including the one to save, the ones to be saved and the way the saving was to be done, was all fixed and settled in the eternal mind and purpose of God before ever time began, and all the acts of men and devils can never change the matter the slightest iota. In Malachi iii. 6, we find the remarkable declaration, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The immutability of Jehovah is here put as the reason of salvation. When once the Lord had said he loved Jacob there was no change from it. No matter what Jacob might or might not do the love of God toward

him was not changed. This love was not brought about in the first instance by anything Jacob had or had not done, neither could this love be changed in the last instance by anything Jacob might or might not do. Though Jacob deprived Esau of his birthright by taking advantage of Esau's hunger, though Jacob deceived his father Isaac, and told a falsehood in the matter to obtain the blessing, though Jacob dealt very cunningly with the cattle of Laban, none of these things caused God to turn away his love from Jacob. God continued to love Jacob the same as at first in spite of all Jacob's treachery and double-dealing. Had God been such as to have been influenced by Jacob's manner of life then surely Jacob would have been consumed, but God is such that he loves the sinner in spite of his sins, and loves him without change. Therein is the salvation of the sinner. On the other hand, no matter how well Esau might try to conduct himself, and we must acknowledge that as a man Esau had many characteristics superior to Jacob, yet he could by no means get himself into the love of God from which he had ever been rejected. Though afterwards he would have gladly received the blessing, yet it could never be his. All his tears of remorse for having sold his birthright availed him nothing. Hebrews xii. 16, 17, tells us that Esau "for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." We see, hence, that just as Jacob's lying and deceit could not change God's love for him, so Esau's tears and remorse availed nothing to take away God's rejection of him. We admit that all this is a hard doctrine to the natural mind, but we have no apologies to make for it. It is not our doc-

trine, we did not originate it. It is God's doctrine, the Bible is full of it. It needs no propping up at our hands. We have simply to declare what the Scriptures say, whether men will hear or whether they will forbear. The Jews said of Jesus' sayings, These are hard sayings, who can hear them? No man can hear them except he be born of God and so find that these things are his very life and salvation. To the children of the living God there is no more comforting truth than that their eternal destiny is in no wise affected by what they do or do not do while here on earth. To the weak and needy sinner who knows his wisdom is foolishness with God, and that his righteousness is as filthy rags, to such an one who has fled for refuge to the fiery law and who has exhausted himself in trying to comply with its demands, how good to hear that blessed Voice from behind, saying, This is the way, walk ye in it; how good to find that salvation is not by the deeds of the law, but by the free and unmerited grace of God in the Lord Jesus Christ. Truly the weary sinner finds himself grounded upon a rock when he by faith realizes that God is unchangeable and that he is love, always has been love and always will be love where his people are concerned. To know that our destiny was fixed in the mind and purpose of God before time began, to know that we cannot change it for weal or woe, to know that election is not of works, but of the purpose of that God who effectually calls by his grace, is to have a good hope through grace. The only way to know these things is by that faith, the fruit of God's Spirit, by which God exercises us unto the knowledge of divine things. No man by searching can ever find out these things. They must come by revelation.

L.

CIRCULAR LETTERS.

(Written by Wm. S. Bond.)

The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Bucks County, Pennsylvania, June 1st, 2nd and 3rd, 1921, to the churches composing the same.

DEARLY BELOVED IN THE LORD:—As the time is at hand for our Association, and as it is the custom, you will expect something in the way of a Circular Letter, so we tender to you this our annual epistle as a token of love and fellowship for the children of God, who have been redeemed by the blood of Christ. We call your attention to the words of David found in the one hundred and thirty-third Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity." When we dwell together in unity we see eye to eye, and speak the same things, and declare the counsel of God as it is in Jesus Christ, and not try to please man, who is of the earth earthy. For Paul 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."—Rom. xvi. 17, 18. The apostle said, "For other foundation can no man lay than that is laid, which is Jesus Christ." May we then, dear brethren, build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner. As ye are builded together an holy temple in the Lord, may we then be enabled by the grace of God to speak the same things, and there be no division among us, but that we be perfectly joined

together in the same mind and the same Spirit, which is the Spirit of Christ, for the Savior said, A house divided against itself cannot stand. May we then take heed to the words of Paul when he said, Let brotherly love continue. But let us see who our brother is. It has not always proven to be our brother whose name is upon the church book. But let us take the Savior's words when he was in the temple with the lawyers and doctors asking questions and answering them, and when they told him his mother was without and asking for him he said, Who is my mother? and he pointed to his disciples, and said, Behold my mother, my sister and my brother. Our brother, then, is that one who believes on the Lord Jesus Christ, then he has the witness within himself and is made by the power of God to believe the same things in Christ our Lord. Then the time of the singing of birds is come and the voice of the turtle is heard once more in the land, and we are as one family, all trusting in that same God who doeth all things after the counsel of his own will. May we then trust in the Lord, for in him is everlasting strength, and if we are the children of God his indwelling Spirit will teach us to follow after peace and to pray for the peace of Zion, to endeavor to keep the unity of the Spirit in the bond of peace. "Ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon."—1 Cor. iii. 9, 10. Talebearers, hypocrites, teachers of errors, do not belong to the Prince of Peace, and are not striving to keep the bond of peace, but are destroying the welfare of Zion. Blessed are the peacemakers, for they shall be called the children of God, for such have the Spirit of Christ and desire to walk in his law; they are not found turning aside to suit man, for Paul said, I determined to know nothing among you save Jesus Christ, and him crucified. Then we are continually seeking grace to walk humbly after the Spirit, and to seek for peace and holiness. Without such it is impossible to serve God in our spirit. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. The children of God should be as one family, dwelling together in unity, for their fellowship is with the Father and with his Son Jesus Christ, and desire to contend earnestly for the faith once delivered unto the saints, looking unto Jesus, who is the author and finisher of their faith, for they are not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth. Think it not strange then, dear brethren, concerning the fiery trials that shall try you, as though some strange thing had happened, but rejoice, inasmuch as you are partakers of his sufferings, that if we suffer with him we shall also reign with him. We do not desire to follow Christ wearing the graveclothes, for when Jesus raised Lazarus from the grave he cried with a loud voice, Lazarus, come forth, and he that was dead came forth, bound hand and foot, and the Savior said, Loose him, and let him go. We must be loosed from our graveclothes, which set forth our own works, and must be stripped from them, for they are as filthy rags, and must be made to look unto Jesus, who is the author and finisher of our faith. The Savior said unto his disciples, "Go ye into all the world, and preach the gospel to every creature. He that be-

lieveth, and is baptized, shall be saved; but he that believeth not, shall be damned." When the children of God are quickened and made to believe they are then baptized with the Holy Ghost, being swallowed up with the power of God, being made to see that they are nothing, and even vanity, in the sight of God. But we can rejoice, because the Savior said, I go to prepare a place for you, that where I am there ye may be also. For he was caught up in a cloud and passed out of their sight and ascended unto God, there to make intercession for his people. "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." For we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed and awake with his likeness, then we shall be satisfied in him, for we shall see him as he is, and go out from his presence no more forever.

C. W. VAUGHN, Moderator.

D. M. VOORHEES, Clerk.

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 July (31st). All are welcome.

L. B. FORD.

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

Mrs. Sarah F. Gandy, N. J., \$2.00; Franklin Terry, N. J., \$1.00; Simeon Hiltabrand, Ill., \$3.00; A. E. Elmendorf, N. Y., \$1.00; Lydia B. Stewart, N. Y., \$3.00; Lydia C. Ray, Texas, \$1.00.

MARRIAGES.

By Elder J. C. Mellott, at Salisbury, Md., June 8th, 1921, Ralph R. Gordy and Martha A. Pusey, both of Salisbury.

OBITUARY NOTICES.

Margaret Campbell died at her home in the township of Lobo, Ontario, July 1st, 1920, after a short illness of heart disease. Sister Campbell was the beloved wife of Daniel Campbell, and resided on their farm near Komoka village. She was received into the fellowship of the Covenanted Baptist Church of Canada at Lobo in 1909, and baptized by Elder H. C. Ker. She was a loving wife, devoted mother and kind neighbor. Her faithful walk and steadfastness in the church, of which she was a worthy member, was to be admired. Their home was a welcome place to all her kindred in Christ. She leaves her husband, four sons and one daughter, besides the church, to mourn their loss.

The writer conducted the funeral service at her late residence. Her body was laid to rest in the Campbell cemetery. May the Lord's blessing rest upon the family, and especially upon her son Russel, whose wife died so suddenly in the bloom of youth June 5th, 1921.

ALSO,

Margaret Sinclair died at the home of her daughter, Mrs. Monroe, April 3rd, 1920, after a long and painful illness, which she bore with great fortitude. Her kind children ministered every earthly comfort that was possible to obtain. Sister Sinclair was a firm believer in the doctrine held by the Old School Baptists. She was received into the fellowship of the Covenanted Baptist Church of Canada October 6th, 1888, and baptized by Elder Pollard. Her faithful and upright walk, which adorned her life, bespeaks of that true spirit which upholds and guides all true believers through this wilderness journey. She resided in St. Thomas for a few years, and it was my privilege to have many pleasant visits with her at her home and talk with her upon spiritual things. We mourn our loss, but not as those who have no hope, for we believe she is at rest. She leaves her husband, two sons and five daughters, besides other relatives and friends.

The funeral was held from the home of her daughter, Mrs. Monroe; burial was in the Gillis Cemetery.

ALSO,

Sarah Black departed this life at the home of her daughter, Mrs. T. H. Odell, 57 Portage Ave., Detroit, Michigan, March 5th, 1921, after a lingering illness, in the 82nd year of her age. Sister Black was the daughter of the late Malcolm McBrayne, of Yarmouth, and with her husband (James Black, who preceded her in death twenty-nine years) was

among the first pioneer settlers of the township of Dorchester, where she resided many years. Her late home was in the city of St. Thomas until she was obliged to give up her comfortable home on account of illness, and went to make her home with her daughter, where she passed peacefully away. Sister Black was of a sterling character, and her death cast a gloom over the community where she had lived. Sister Black was received into the fellowship of the Covenanted Baptist Church of Canada in the year 1879, and was baptized at Ekfrid June 22nd, by the late Elder Pollard. Sister Black was of a lovable character, and lived very near her Savior. Her chief delight was to talk of Jesus and his love to poor sinners. Her walk and deportment were such as becomes the children of God. Her house was a pleasant home to visit in, and her kind and genial manner made all who visited her feel welcome. It can truly be said of sister Black that she lived and died in the faith of God's elect, and we feel to say, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. She leaves besides the church, four sons, two daughters and many relatives and friends.

Her funeral was held from the residence of James Odell, 110 Forest Ave., St. Thomas, where the writer tried to comfort the sorrowing ones with such as the Lord was pleased to give. Burial was in St. Thomas cemetery.

J. B. SLAUSON.

Mrs. Mary S. Croasdale was born in Ohio April 25th, 1848, and died April 22nd, 1921, at the home of her daughter, Mrs. H. T. Lefferts, Nutley, N. J., aged 72 years, 11 months and 28 days. She was the widow of Amos T. Croasdale and the mother of four children, three of whom survive: Mary Elizabeth, wife of brother H. T. Lefferts; Mrs. Emma Pickering and Stanley B. Croasdale, all of Nutley, N. J. Sister Croasdale was a member of the Ebenezer Church of New York city. With her daughter Emma she was baptized by the writer November 21st, 1909. Her life and walk in the church was in unfeigned love of the brethren; her delight was in their company and in observing the order of the house. While she humbly confessed to poverty of spirit, and to a feeling sense of having attained to little growth in grace, her hunger and thirst after righteousness was not in feeble, ineffectual desires; and the blessing, "even life for evermore," was hers; for it is the living who seek after growth in grace, and so much the more as they are healthy and thriving. For more than twenty-six years she was one in the family of brother and sister Lefferts and their daughter, sister Myrtle—a family of believers and all members of the same church. About a year ago she was very ill, but rallied and regained much of her former health and strength, and we were encouraged to believe she

would soon be fully recovered. In a few months, however, the disease reasserted itself, and her decline was rapid. Her family were untiring in their efforts to relieve her suffering, and she often spoke of the comfort their presence and devotion was to her. Sister Croasdale was of a cheerful disposition, not inclined to despondency under any circumstance, and this disposition never forsook her. She will be remembered as one who never grew old, as the manner of some is. In all her suffering she was uncomplaining, patiently reconciled to the will of God; and as she lived she died, in the full assurance of a good hope through grace. The bereaved family have the heartfelt sympathy of all who know sister Croasdale, and the church mourns with them in the departure of a dearly beloved member.

Services were held at her late home, and also at Somerton, Pa., where interment was made in the William Penn Cemetery.

JOHN MCCONNELL.

Levi Sparks Bloomfield was born in Fulton County, Ill., June 4th, 1841, and died at his ranch home near Meeker, Colo., March 14th, 1921, aged 79 years, 9 months and 10 days. His disease was incidental to advanced age. His early life was spent with our father and brothers in developing a pioneer farm. In 1866, after passing through months of awakening experiences and the quickening power of the blessed Spirit of God, he was given hope through Christ in the mercy of a blessed heavenly Master. I remember when working with him in the fields at this time how he would plow all day long with tear-filled eyes, not venturing to explain the cause of his great sorrow. I thought he was ill, or had met with some keen reverses in youthful love affairs. One day I remember of his looking more sad than usual, and tying his team to the fence he sought a lonely wood nearby. I was alarmed, fearing he might do some bodily harm to himself. That evening I saw him slip a small Bible into his pocket and pass out of the house. The next morning I noticed a calm but serious look on his face, and felt some change had come over him. I was not mistaken in this. The following Saturday he and our mother related the dealings of the Lord with them to the Mt. Zion Primitive Baptist Church, and both were received, and baptized the following day by Elder Peter L. Campbell, a pioneer minister of western Illinois. Brother's membership remained with that church until the day of his death, although he lived many years in Colorado, but never near a Primitive Baptist Church. Three years later brother was married to Miss Hilpah Younker, also a member of Mt. Zion Church. For more than fifty-two years they shared each other's joys and sorrows, loving the same blessed doctrine of free grace, which they tried to honor always by their daily walk. Besides his aged companion he leaves

two sons, one daughter and a number of grandchildren to mourn his departure. Brother took his family to Colorado in 1873 for the benefit of his companion's health. Several of his last winters were spent in Los Angeles, Cal., where he had the privilege of listening to preaching by Elder George A. Bretz and others, which privilege he appreciated much. Brother Levi was a subscriber and reader of the precious SIGNS for fifty years. Living in the recesses of their mountain home, this paper carried to himself and beloved wife many semi-monthly messages of comfort.

The following notice of brother's death was published in a Meeker, Colo., paper: "Mr. Levi S. Bloomfield died at his home east of town early Monday morning at an advanced age. He was a prosperous farmer and stockraiser. His noble character may well be an example to others for kindness, honesty and upright living. His devotion to his family was something to behold, and his thoughts were always for them, even to his last moments. He was a Primitive Baptist in religious faith, and wavered not in his trust in God when the end came. Funeral services were held on Tuesday afternoon, conducted by Mr. Condry, a local minister. The pallbearers were all old-time pioneer settlers and friends of the deceased."

May the great Physician heal the mourning hearts of our dear sister and her children.

A. W. BLOOMFIELD.

Mrs. Bertha E. Kephart, daughter and only living child of brother John F. Oliver and of our late sister Mary D. Oliver, was born November 26th, 1883, and died at her home in Herndon, Va., June 4th, 1921. She was nine years of age when her mother died, but was reared to womanhood by her stepmother, our sister Margaret Oliver, who loved her and cared for her as though she had been her own child. She was married to Arthur W. Kephart, of Herndon, Va., Sept. 11th, 1907. Besides her sorrowing husband she leaves two little children to mourn her departure: Mildred, aged twelve, and Jerome, aged nine. Bertha was a devoted wife to her husband and a fond and loving mother to her children. She was not a member of any church, but was a strong believer in the doctrine of salvation by grace and grace only, which is the hope of every heaven-born soul. Regarding spiritual things, she did not open her mind much to her own father and mother, but to others outside the family circle she would speak of the religion of the Old School Baptists as being the faith of her soul, and would contend for the doctrine against any who ridiculed or tried to belittle it. Is it not strange how most of us hide our deepest feelings from those who love us best, and reveal them more easily to those who have little or no interest in us?

Brother Oliver requested me to attend the funeral,

but I was from home when the word came, and by the time I returned it was too late for me to go. I regret his disappointment, but take it that the Lord for some reason did not intend me to be there. Our brother Oliver has now outlived his four children and their mother, and feels his grief is more than he can bear. However, we feel that the Lord is with him and giving him comforting meditations on the Scriptures, so that he is by no means alone in his sadness. May the presence of the Lord abide with both brother and sister Oliver, and may he reconcile them to his will.

Written by request.

L.

MEETINGS.

THE First Church of Roxbury intends, the Lord willing, to hold their annual two days meeting in the meetinghouse at Vega, N. Y., the first Sunday and Saturday before in July (2nd and 3rd), 1921. A cordial invitation is extended to all lovers of the truth. Our pastor and Elder J. B. Slauson are expected to be with us.

V. BALLARD, Church Clerk.

THE Siloam Association of Predestinarian Baptists will be held with Cowlitz River Church, near Swoford, Wash., August 12th, 13th and 14th, 1921. All lovers of the truth are cordially invited to attend. For further information write me.

ROSA COLEMAN, Clerk.

RIFFE, Wash.

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SALLIE E. HOWARD, Church Clerk.

THE

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(ESTABLISHED 1832.)

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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., JULY 15, 1921. NO. 14.

CORRESPONDENCE.

THE BRIDE, THE LAMB'S WIFE.

To the dearly beloved editors of the SIGNS OF THE TIMES, brethren, sisters and kindred in Christ Jesus, our Lord and Master, whose eyes may behold this epistle of love, I hope, I desire, if God will be my helper, to present this beautiful bride. I do not desire to speak in the wisdom of men, just to fill up space, nor for pastime, but to speak in the wisdom of God for the comfort and edification of his humble poor, hungering and thirsting after righteousness. Not that I feel I am more able to do this than any of God's servants, for if I am one I am the least of all, but that it is my mind to do this, and I hope that it is given to me from on high. This bride is known by several different names, or, in other words, she has many appellations. I shall not give book, chapter and verse of all the Scriptures that I may use, for it would take up too much space and time, but if any wish to know their whereabouts they can hunt them up. As a man's wife is known and called by his name, so is this bride known and called by the name of her husband, The Lord our Righteousness. As

a kingdom, she is known as the kingdom of God, or the kingdom of heaven; as a city, Jerusalem; as a building, a house or church; as a dove, a garden inclosed, a spring shut up, a fountain sealed, the King's daughter, and as a nation, Israel; she is a rose, a lily. If I mention any of these names you will know of whom I speak. There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her. The daughters saw her and blessed her, yea, the queens and the concubines praised her. This bride is a chosen one, like all other brides. Most all men choose their brides because of the beauty they see in them. Not many men would choose one if they knew that she was badly afflicted, with no soundness in her, and greatly in need of a good physician. But Jesus chose his bride not because he saw any beauty in her, for she was full of wounds and bruises and putrifying sores from the soles of her feet to the crown of her head, and there was no soundness in her; therefore she was badly afflicted and had need of the Physician; and that is not all, she was so poor that she had no money to

pay her Doctor's bill, for she had sold herself for naught and had not wherewith to pay. The Lord says, I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord. So you see she was in a helpless condition as far as her ability was concerned. He did not choose her because she was a big, robust woman, like those queens. The Lord said to her, I did not choose you nor set my love upon you because ye were more in number than any people, for ye are the fewest of all people. This is what he said to Israel. So she was the least of all women; and not only this, her clothes, or garment, is said to be as filthy rags. The Lord did not choose her because she was poor and afflicted and filthy and wore rags, for he made this choice before she was born. She had not done any good or evil, but when he made this choice he in his wisdom saw that she would fall into this condition, and in his eternal counsel he determined to pick her up out of all this filthy, afflicted and poor condition, wash her in his blood, purify her from all iniquity and present her unto himself without spot or wrinkle, holy and without blame before him in love. He says to her, Thou art the fairest among women. Thou art all fair, my love, there is no spot in thee. So now she is fairer than all of those queens and concubines and virgins. No wonder they praised her. So then she was justified in saying, I am the rose of Sharon and the lily of the valleys. He brought me to his banqueting-house, and his banner over me was love. His left hand is under my head and his right hand doth embrace me. He said to her, I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spices; I have eaten my honey with my honeycomb; I have

drank my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved. Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. O my dove, that art in the clefts of the rock (Jesus), in the secret places of the stairs (Jesus), let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. David said, The King's daughter is all glorious within, and her clothing is of wrought gold and her raiment of fine needlework. So her clothing is beautiful as well as herself. Jesus said, If I go away I will send you another Comforter, which is the Holy Spirit, and he shall take of the things that are mine and shew them unto you. This bride is his. The Holy Spirit showed this beautiful bride in another beautiful attire to John in the revelation, when she was married unto her husband, Christ. The marriage of the Lamb is come, and his wife hath made herself ready; and to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. Paul said, But of God are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. As God clothed Adam and Eve with coats of skin, he clothed this bride with the garment of righteousness. Jesus says, Seek ye first the kingdom of God and his righteousness. The old prophet said, Stand in the ways, and ask for the old paths, and walk therein, and ye shall find rest to your souls. Of course all orders claim to be the kingdom or church of God, but notice there are many queens but only one true bride. I will endeavor to show you how you may know this bride. Abraham had two sons, one by a bondwoman and the other by the free-woman (true wife). The one by the

bondwoman was born after the flesh, the one by the freewoman was by promise; which things are an allegory (figure), for they are the two covenants, the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answers to Jerusalem, which now is and was in bondage with her children; but Jerusalem which is above is free, which is the mother of us all (the promised seed). It is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not, for the desolate (bondwoman) hath many more children than Sarah, or the church, which hath a husband. We brethren, as Isaac was, are the children of promise. Notice, the bondwoman had many more children than she which hath a husband. Notice, the bondchildren were born after the flesh, and those of the freewoman by promise. There are only two ways of salvation taught in our land or country: one is by works and the other by grace, and there are more people who teach the way of salvation by works than there are who teach the way of salvation by grace. So you can readily see that the grace people are the true wife or church. Remember, these two women represented the two covenants, the old and the new. The old was a covenant of works, the new is, I will and you shall, saith the Lord, which is grace. Paul said, For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Paul said again, 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. All people outside of the grace people say that you will have to do right or keep the commandments if you are saved, and

this of course is works. The grace people say that you do not have to work in order to be saved, and this is the way of salvation: It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. This is grace. Paul said that it is either by grace or by works, and he said several times that it is not of or by works, and never did say it is not of grace. Christ said, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This gift is by grace. One never works for a gift, and this little flock is the bride, who has not as many children as the bondwoman. I heard a woman say that she belonged to the big flock (the Methodists). I told her she did not belong to the flock that Christ said he gave the kingdom to, for it was a little flock, and she stood dumfounded. The religious world is striving to see who can outnumber, and they bind their subjects to work in order to get to heaven and immortal glory. This means bondage. The grace people do not strive to outnumber anybody, and they do not bind their subjects to work in order to get to heaven and immortal glory. This means freedom. Christ said, If the Son shall make you free, ye shall be free indeed; not maybe so if you will work. This bride is said to be a great city (not great in numbers over other people, but great in character), the holy Jerusalem, descending out of heaven from God. The Lord told the prophet Isaiah to comfort her, saying that her warfare is accomplished, her iniquities pardoned. Pardon means grace, and not works. If a man has to work to get out of prison he is not pardoned, but when the governor pardons a man he is set free without works or compensation. So Jerusalem is set free without works or compensation, by her governor (Christ). Thou,

Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule my people Israel. The church at Ephesus and the faithful in Christ, chosen in him before the foundation of the world, redeemed by Christ and received forgiveness of sins. This also means grace. If a man who is in debt has to work to pay the debt, it is not forgiveness, but if the man he owes gives him the debt then he has forgiven him. This is grace unadulterated. Christ did not require the woman that he chose to be his bride to work and pay her debt so she could sit by his side eternally in a heavenly mansion with all the beauty of holiness, but he forgave her the debt that she had contracted in the meshes of sin and washed her in his blood and cleansed her from all of her filthiness and clothed her with his own garment, which is whiter than snow, and will land her in his heavenly mansion with all the glory he has, singing to him, Thou art worthy to take the book, and to loose the seals, for thou hast redeemed us out of every nation, kindred, tongue and people.

A great deal more could be said, but seeing that this article is very lengthy I will close by asking the editors to correct all mistakes, if they permit this to go into their good paper.

Unworthily yours, in hope,

S. M. DICKENS.

GREENVILLE, Texas, June 10, 1921.

SULLIVAN, Ill., April 23, 1921.

DEAR EDITORS:—I feel like writing you a few lines in regard to the doctrines as set forth in our paper. As far as we know, the SIGNS is the only paper the Baptist people have that fearlessly and courageously indorses predestination. Other periodicals that we know of put it

out in a modified sense, i. e., God predestinated just the good things, and just suffers the evil to come to pass, yet has nothing to do with evil, not even controlling it by his laws, but simply allowing it to exist, as some say, as an eternal opposite to good. Now, I cannot view Jehovah as that kind of a being. I see God as a complete sovereign over all things. He says by one of the inspired writers that he ruleth all things. Now if he ruleth all things, how does he do it? How does he work? Does he just work a day at a time, a year at a time? I think not. He, being all-powerful, spake the worlds into existence; planets and solar systems sprang into existence by the majestic power of his eternal decree. He alone existed in the beginning, and with the three attributes existing in one planned just how all these things should come into existence. They came by no chance affair. No wonder the psalmist should say, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Stand in the open some clear, beautiful night and gaze upward at the wondrous works of God, or look around you and view his beautiful works in nature. Every spear of grass, every flower, every tree, every animal, as well as every man, proclaims his wonderful and omnipotent power. Go upon the ocean out from the view of land, see how the waves rise and fall in accordance with his divine command. Or with all your imagination dig down into the laws of science, which are as old as time and have been in existence ever since he created them, and see what wonderful things may be brought forth. Not by man, nor of man, but of God, who ruleth all things. When the powder explodes, sending the deadly missile against an ignominious foe, it is he who hath ordained it so. Or

when the foe overcomes at the time it is all for his glory, and he will make his glory known later, that we may behold it. He says, I am God, and there is none else. Some would rather say "one else" just as big and just as eternal as God. I do not believe that doctrine is in accord with truth, and I cannot reconcile it with the truth which we know that God is sovereign. The earth is the Lord's, and the fullness thereof, the world and all that is therein. Upholding all things by the word of his power. "He is before all things, and by him all things consist." All things were made by him, and without him there was nothing made that was made. Some say this last clause, "that was made," implies that those things never were made, but had an eternal existence. I cannot so understand language. Now, to show that he rules it all, evil as well as good, I want to quote from Jeremiah xxxii. 42, where he uses this language: "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Read the entire chapter, and see the great evil that had been brought upon the people, causing their sons and their daughters to pass through the fire unto the false god Molech. (Verse 35.) We quiver, we tremble at such idolatry. We have the same idolatry now in a spiritual sense, worshiping according to men's ideas, setting up for doctrines commandments of men. Is there a purpose in this? Why should it be so? Yet God will bring upon us all the good that he hath promised us. We will be made to see the truth as it exists in him, notwithstanding all this idolatry. Not only in a spiritual sense, but in a natural sense as well, do we see God's power made manifest. God made the beasts after their kind, &c. I know this idea is controverted, and Darwin puts out eight hundred pages trying to prove

that all animals sprang from one specie, which is false. When we view the variety of animals from the smallest insect to the great elephant and ferocious tiger and lion, we say, Surely how can these things be? Our only answer is, God has made them so. When we see man having dominion over all the beasts, &c., we instinctively say, Not by man's power, but because God hath said it should be that way. Now, in coming to the final analysis of these things existing as they do, we come to the proposition, Do we believe the Bible in regard to the creation, or are we going to do away with the teaching of the Bible and substitute falsely so-called science instead? This proposition now confronts us all. Educational leaders and professors are taking the position that the history of creation as given in Genesis is altogether allegorical. I am made to shudder at such teaching, because it strikes at the fundamental foundation of our faith and causes the man in nature to believe an untruth, naturally speaking. When we know as believers of God's word that Genesis is the best work on astronomy, geology, zoology and other sciences that has ever been, or that ever will be, all other works on these various subjects are only the think so's of men. They should have no credence, except when in accord with divine writ. I do not know why I should write so, unless it is because I have labored for twenty years in the schools and know to the extent these untruths are being taught. Let me sound a warning to our brethren everywhere of these false ideas which are extant everywhere, and all deny the sovereignty of God. If we want to know the truth about the origin of all things, "search the Scriptures." Entirely too lightly do we read and pass over the first verse of Genesis: "In the beginning God created the heaven and the earth." Now, the word "beginning"

is not used with reference to the existence of God, because he always was, "without beginning of days;" but it is used in regard to the existence or creation of this earth, which was first called earth when "God called the dry land Earth; and the gathering together of the waters called he Seas." All these Scriptures are sublime historical facts, and are as much the work of inspiration as any in the Bible. "Holy men of God spake as they were moved by the Holy Ghost. The time is now when God's believing children should hurl these majestic truths against all the ideas to the contrary that magicians shall advance. This one text is all you need to put to rout their entire theory, as anything to the contrary is only a theory, and not truth. What do we care for all the useless fables of men about the stone age, the prehistoric man and all this "jingle," which is so much of man-made stuff? And yet do you know, dear brethren, that much of this same kind of erroneous stuff is being taught to our children by learned professors and educators as truth? Are we not allowing our children to go through the fire before the false God Molech? It is dishonoring to God's name to allow any such ideas to be advanced, and yet you and I countenance it in our schools and colleges. We should raise our voices in solemn protest against such untruths.

Brethren, I fear that I have written too lengthily. If you think it worthy a place in the SIGNS, all right; if not, toss it into the wastebasket. I would like to say something in regard to man being made in God's image, after his likeness, but will have to leave that for another time.

Your brother in hope,

E. D. ELDER.

[THE above article by brother Elder is good and timely. He sounds a warning note, to which we should all take heed.—K.]

SILVERTON, TEXAS, June 16, 1921.

DEAR EDITORS:—Please find inclosed three dollars, two for renewal of my subscription and one to aid in sending the SIGNS to the poor of the flock. It has been one year since I sent a little message of love to the scattered flock through the SIGNS, for which I received several good letters, which comforted me greatly in my loneliness away out here in western Texas, where the true gospel is seldom heard. There is not a minister of the old order of Baptists nearer than two hundred miles of here that I know of. I note in the last SIGNS (June 15th) that a brother Mount, of Crystal City, Texas, also brother Jones, of Flora Vista, N. M., are in the same lonely condition that I am; also brother Adams, of El Paso, Texas, and sister Garton, of Booker, Texas, are in like condition. I am glad those letters were published, for I now see that I am not the only one who is all alone and greatly desiring the companionship of the dear children of the household. Were it not for my Bible and the SIGNS I could hardly live; at least I feel that way, yet I know the Lord could comfort me without either. I greatly enjoyed Elder Ker's editorial on "Love." I can say with him, Of all subjects there is none greater, grander, higher or more glorious. It was love that led me to the church, and it is love that holds me there.

LYDIA C. RAY.

INDEPENDENCE, Mo.

DEAR KINDRED:—I have delayed renewing my subscription, hoping to secure more subscribers for the indispensable SIGNS (to me). The SIGNS has been a source of comfort to me for nearly fifty years, and I expect to continue to take it as long as I live. The "Prospectus" that dear old Elder Gilbert Beebe established

as the doctrine of the SIGNS eighty-nine years ago has been strictly maintained by his sons, Elder William and Benton, and their successors as editors: Elders Chick, Jenkins, Ker and Lefferts. They have all been able defenders of the Bible doctrine of the predestination of all things, not finding fault with God or accusing him of injustice because he loved Jacob and hated Esau. God existed before all things and declared the end from the beginning, and being above all law he does all his pleasure, and none dares question his right to do his will. If it is God's will I hope the SIGNS may contend for the same doctrine so ably advocated for the past eighty-nine years to the edification of future generations. I feel the paper has been providentially blessed in having such able defenders of the truth as Elders Ker and Lefferts.

Yours in hope,

THOMAS W. RECORDS.

LIMONA, Fla., July 1, 1921.

DEAR EDITORS:—Please insert in the next issue of the SIGNS that I expect to be away from here (temporarily) for three months, in the north-west, north and east, visiting and preaching, and I desire that my correspondents direct no letters to this office after July 25th until November 1st, when, if the Lord will, I expect to be here ready to receive my mail as usual.

Yours as ever, in hope of immortality,

J. F. BEEMAN.

POCA, W. Va.

DEAR EDITORS:—Please ask the readers of the SIGNS if there is any one who has a copy of Hassell's Church History that would be willing to sell it, and if so inform me of it and the price to be paid for it.

J. W. McCLANAHAN.

LUCEDALE, Miss., R. D. 1, Box 22.

DEAR BRETHREN:—I desire to get in touch with the clerk of Little Flock Church, near Walnut Grove, Blunt Co., Ala. This church belongs to Fellowship Association, in north-east Alabama. Elder R. W. Breant and Elder John Bryant both lived near there a few years ago. Any one giving this desired information will oblige both J. N. Wimpee and myself.

Your brother in hope,

L. F. EASLEY.

WARING, Texas, May 17, 1921.

DEAR EDITORS:—I would be pleased to know if there are any Baptists in Uvalde County, Texas. I am fixing to locate there or near Uvalde town. I thought perhaps you might have some subscribers there. My health is slowly improving.

As ever, your brother in hope and bonds,

J. B. BOWDEN.

DENISON, Texas, R. 5, Box 88.

DEAR EDITORS:—I am writing you to know if you have a copy of the Baptist Test, by Elder John Watson, that you would sell, and if you have not if you will advertise for one. I am willing to pay a good price for it.

Your brother in hope,

A. L. ERWIN.

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 July (31st). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

THIS is the fourth day of July; guns are firing, stars and stripes are waving, bands are playing, soldiers are marching. These things remind men and women of the great event of 1776, and cause children to ask what it all means. Time and space would fail us to tell all its significance, but perhaps it would not be out of the way to mention the fact that liberty as a nation cost much life and bloodshed. Our fathers lifted the yoke of tyranny off the neck of our nation and gave us a free and glorious government. Therefore to-day the flag of our nation floats over our country, the greatest country of the world, the sign of independence, freedom, liberty. All true citizens rejoice in our liberty, and love, honor and respect the memory of those who through sacrifice brought to us freedom. But what was their sacrifice, and the liberty our land enjoys through their sacrifice, when compared with the sacrifice of the Lamb of God, and the liberty all nations have through him? It is good to celebrate the one and to commemorate the other, but the work of many through war to give us as a nation freedom fades into insignificance when compared with the work of one man in giving liberty to the whole world. Nevertheless every land where freedom exists hears more of national liberty, and really seems to ap-

preciate it more, than the freedom from sin and death through the one man Christ Jesus. On the other hand, what was the bondage of America, and the tyranny exercised, when compared with the bondage of every son and daughter of Adam to the law of sin and death? Again, what is the 4th of July, a day of twenty-four hours once a year on which to float the flag, fire guns, march soldiers, make speeches, &c., when compared with the gospel day, from the death of Christ to the end of time, in which the banner of his love floats over the world, soldiers of the cross march and the great trumpet is blown? What are all the flags of the world, with all their significance and glory, when contrasted with the banner of God's love? What are all the armies of the nations when compared with the army of the living God? What is all the oratory and speechmaking of the noble and the great when contrasted with the simple "old, old story of Jesus and his love"? We do not mean in any sense to suggest disloyalty to our flag or nation; every citizen should be true, loyal and brave, but we do mean to call attention to the higher, grander and more glorious liberty, and sound forth the praise of the Captain of our salvation. The liberty our nation enjoys does not justify it in firing upon the flag of another nation, nor to deal unjustly with the subjects of another nation. Our liberty means independence as a nation, doing our own business, managing our government without interference. On the other hand, the liberty the children of God have means freedom from all powers and principalities—nothing can ever bring the redeemed again into bondage or condemnation. "If the Son therefore shall make you free, ye shall be free indeed." This liberty however is not a license to go as

one pleases. There are many laws of our government, all of which must be obeyed or condemnation results. There are also many commandments in the spiritual law which the subjects of God's kingdom are bound to honor and respect, otherwise condemnation of the church and of soul is the result. Having been brought into the light and liberty of the gospel of the Son of God, there is every reason that every subject of his kingdom stand fast in the liberty wherewith Christ hath made us free and be not again entangled with the yoke of bondage. If free from the law of sin and death the children of God are no longer under its curse. If free from the law of Moses they are no longer governed by it. There was a time when this land was under English rule, but not so now, because of our liberty; likewise the redeemed of God are no longer under law, but under grace, and instead of yielding their members unto the law they are commanded to yield them unto righteousness and eternal life. Each member of the visible church of Christ is subject to the church of his or her membership and should obey the rules and regulations of the church, otherwise disaster is sure to come to the transgressor. To maintain the honor of our government every point of law must be enforced; so with the church every point of law and order must be honored or her dignity becomes stained. It is just as necessary and important to continue steadfastly in the doctrine of Jesus as to maintain the order and law of his house. False doctrine is an abomination in the sight of God, and not a shadow of it should be tolerated by any body of believers. The doctrine of grace is fully and clearly set forth in the New Testament by Christ and the apostles, and the slightest deviation therefrom is false. The liberty of the ministers

of the gospel does not mean absolute independence. The minister is the servant of the church or churches, and it is an erroneous conception for one to think the churches are subject to him or under his dominion. On the other hand, the churches should not forget their duty and obligation to their servants. Liberty does not mean that the church has the right to neglect its pastor, nor to treat him coolly and indifferently without just cause. Liberty does not mean that the pastor can remain away from his appointments on Decoration Day, July 4th, Thanksgiving or Christmas without the consent of the church he serves, nor does liberty mean that individual members have more privileges along this line than has the pastor. The meetings of the sanctuary should be considered first of all things in this life, though often most neglected. Private members attend meetings as suits their convenience. When too hot, when too cold, when rainy, when having company or being entertained, their absence is noticed, but should the minister exercise such liberty he would be considered unfaithful and censure would be heaped upon him. Liberty does not mean freedom to backbite and devour, but it does mean gentleness and brotherly kindness and forbearance. Christ, the spotless Son of God, was persecuted and put to death by his brethren, from whom he had every reason to expect love and faithfulness. If they so persecuted him, and the prophets before his coming, what need others expect?

In conclusion, we desire God's mercy upon the sins of his people everywhere, and that our eyes be opened to see ourselves just as we are. While outwardly we appear good in the sight of men, in the sight of God we all by nature are full of hypocrisy, and utterly unclean. If the mercy of God fails, all are lost forever.

K.

CIRCULAR LETTERS.

(Written by R. Lester Dodson.)

The Warwick Old School Baptist Association, in session with the Warwick Church, convened at Warwick, N. Y., June 8th, 9th and 10th, 1921, to the churches composing the same, Greetings.

DEARLY BELOVED IN THE LORD:—

While pondering in our mind what we could bring for your consideration on this occasion, the Scripture in 2 Timothy ii. 19, came. It reads as follows: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

First, let us begin with "the foundation." That is the all-important part of any structure, and the more important the building the more secure and enduring must be that which upholds and sustains it. Inspiration in this case has been clear, in that it has not left us to conjecture or speculate, but through the use of the definite article "the" has pointed out whose foundation it is, and declares that it "standeth sure." Because of there being those who were striving about words to no profit and were given to profane and vain babblings, the apostle Paul was admonishing his son in the ministry (Timothy) to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. "Nevertheless," as much as to say, notwithstanding all denials and falsehoods, and all the argument which men and devils can bring to the contrary, "the foundation of God standeth sure." May we pause here and with one of old turn aside to see this great sight. Being surrounded on every hand with conditionalism and other isms, both within and without, could we do better than weigh

well the inspired words of the apostle, and, whatever men may say, take the record found in holy writ as our guide and authority for all we do and say? In examining our hope, upon what does it rest? Is it builded upon hay and stubble, so-called good works of the creature? If so, be assured when the test comes, and come it will, like the house which was built upon the sand, it will go down; but if it rests upon the stone which the builders rejected, which has become the head of the corner, be not afraid, "For other foundation can no man lay than that is laid, which is Jesus Christ." This foundation has weathered every storm; it has proved to be the foundation which God laid, and not man, and it shall ever stand as a monument to his honor and glory and to the praise of his grace.

Second, may we not only observe that the foundation is the Lord's, and that it standeth sure, but, also, that it has a seal upon it. The importance of this is reflected in some measure by the fact that it is now the custom of states, nations and countries to have seals affixed to, shall we say all valuable documents, covenants or treaties, and in most instances all such papers are without value unless they bear the official seal, which must be attached by a duly authorized ruler or official. Such seals signify authenticity and responsibility, and they are usually affixed in such manner as to make it almost impossible to remove or eradicate them. If this be true of earthly kingdoms, which at best must crumble, how much more is it true of the kingdom of our God, which shall stand forever and ever. Jehovah-jireh, the Sovereign over all worlds, principalities and powers, hath affixed his seal; it has been engraven upon the fleshly table of the hearts of his people, written there by the eternal pen,

and though they may feel it is seldom they have the witness within, it is none the less valid, and this is the seal, "The Lord knoweth them that are his." God's knowledge of his people, and their knowledge of him, which they receive by revelation, compose the rock upon which the church is built, and Jesus hath declared that not even the gates of hell shall prevail against it. What a consolation it is for the "little children" to realize that the Lord knows them that are his, and not only this, but through the work of the Holy Ghost reveals himself in the person of his only begotten Son as having done all things for them, whereof they are made glad. His work is effectual, and once he begins he carries on to perfection; he is the husbandman who directs all things to the end that the manifest child of God shall feel, It is "by the grace of God I am what I am." There are no conditions in the new covenant which the Lord made with the house of Israel, for he said, "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." This covenant is sealed with the precious blood of his now exalted and ever-living Son, who has ascended on high and who holds the keys of hell and of death.

Finally, he says, "Let every one that nameth the name of Christ depart from iniquity." What a big word these eight letters comprise. One authority gives as the meaning of "iniquity," "A want of equity, fairness, or justice; absence of just, fair or true dealing; a deviation from the right; unrighteousness, wickedness." The Lord's people have partaken of the tree of life and have that judgment-seat set up by God in their hearts, enabling them to discern between the spirits which serve him and those that

serve him not, and we are persuaded that with the mind they serve the law of God they do desire to depart from iniquity and to be perfect even as their Father in heaven is perfect, but there is another law in their members, warring against the law of the mind, and bringing them into captivity to the law of sin which is in their members, and this causes them to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Such an one knows something of the weakness of the flesh, and that with the flesh they serve the law of sin, but Paul said he thanked God through Jesus Christ our Lord. Can we do otherwise? There is no other way; Jesus is the way, the truth and the life. O that the Lord would search Zion with candles and show her her need to be clothed with his righteousness, that she might delight in the law of God after the inward man, and seek peace and pursue it; that each one might examine himself and see what manner of persons ought ye to be in all holy conversation and godliness, remembering the commandment of Jesus, That ye love one another.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

CORRESPONDING LETTERS.

The Delaware River Association, convened with the Southampton Church, Southampton, Bucks County, Pennsylvania, June 1st, 2nd and 3rd, 1921, to the associations and meetings with which we correspond sends greetings in the Lord.

DEAR BRETHREN:—We feel it is through the kind providence of the all-wise God that we have been gathered together, and through his goodness and mercy towards us have had the pure gospel preached unto us, which we can but thank him for, and rejoice in it, feel-

ing that he is ever mindful of us; also count it a joy to receive your messengers' messages, and can but say, Truly it is edifying and encouraging to sit under such preaching.

Our next session, if God permit, will be held with the Hopewell Church, Hopewell, Mercer County, New Jersey, commencing Wednesday before the first Sunday in June, 1922, when we hope to meet again and gladly receive your messengers, and hear your rich gospel preaching and messages of love to us again.

C. W. VAUGHN, Moderator.

D. M. VOORHEES, Clerk.

The Warwick Old School Baptist Association, in session with the Warwick Church, of Warwick, Orange County, New York, June 8th, 9th and 10th, 1921, to the several associations and meetings with which we correspond, sends love in the Lord.

DEAR BRETHREN:—We desire to be thankful to the God of all our mercies for the privilege of again meeting with our brethren, whose messages of love and fellowship have proved a great comfort to us. Your messengers have come to us in the fullness of the blessing of the gospel. We desire a continuance of your correspondence by messengers and Minutes.

Our next session is appointed to be held with the New Vernon Church, at New Vernon, Sullivan County, New York, to begin on Wednesday before the second Sunday in June, 1922, where and when we shall hope to meet your messengers again. Until then farewell.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

MARRIAGES.

By Elder J. M. Fenton, at his residence, 5128 Master St., West Philadelphia, Pa., June 27th, 1921, Harry E. Leshor, Jr., and Marion E. Blemings, both of Philadelphia, Pa.

OBITUARY NOTICES.

Roscoe Rogers was born in Washington County, Ala., September 5th, 1894, and died at Philadelphia, Pa., January 7th, 1921, aged 26 years, 4 months and 2 days. He volunteered his services to his country by joining the Marines at an early period of the war, reporting for duty at Paris Island, S. C., June 7th, 1917, where he was in training for two months, after which time he was in Quantico, Md., until he sailed for France. He landed in St. Nazaire, France, October 5th, and for the next few months was in training and on duty at many different points. On May 27th, 1918, Roscoe reached the Chateau Thierry front, where after eighteen days of hard fighting he was severely gassed and sent to a hospital, where he remained until December 16th, 1919, at which time he sailed for his home land, landing at Newport News on the last day of the year. Early in January he came home on a thirty days furlough, returning to Norfolk, where he received his discharge April 26th, 1919. When he came home all were hopeful that Roscoe would overcome the effects of the gas, but in this we were disappointed, as he constantly grew worse. On May 25th, 1920, he returned to the hospital at Biltmore, N. C., as a charge of the government, where he underwent an operation of the wind-pipe. He seemed to improve, and later he went to Philadelphia for further treatment under a specialist. While there he contracted a cold, which settled on his lungs, which were so badly affected that he passed away, as noble in death as in life. There is added another name to the long list of casualties, and the day that was so full of hope and promise closed ere the sun had reached its meridian. Roscoe was a dutiful son and an affectionate brother. Oh, how it grieves us to give up a dear young son, but we hope the good Lord will reconcile us to his will and enable us to say, "Thy will be done." He leaves father, mother, three brothers, three sisters and many relatives and friends to mourn his death, but we mourn not as those without hope. We trust that he is now at rest, asleep in Jesus, blessed sleep, from which none ever wake to weep. Dear Roscoe bore his suffering with patience, never murmuring. He was far from home at the time of his death, but with good doctors and nurses to care for him. He was so hopeful of his recovery, and had just written us that he would soon be home. Joy for us, but alas, the end was near; he was sick but a few days, when the death angel came to waft his soul above. The sad

news came to us by wire. Roseoe never united with any church, but seemed to enjoy the preaching of the Primitive Baptists, and after attending an association with me in 1919 he remarked that as well as he knew they preached from the Bible, while others would just get up and talk a little and call it preaching. He also went to the Salem Old School Baptist Church last fall while he was in Philadelphia, Pa., and wrote me he heard good preaching, and the people treated him with much kindness and sympathy on account of the condition of his health. I am so thankful that he was permitted to go to the church, and hope the good Lord blessed him with a hearing ear and understanding heart. He seemed anxious about this doctrine, and asked me questions when he was here at home, which is a comfort to me now. We shall always miss him, but his loving memory will always live with us.

His body was brought home and laid to rest in the Pilot Cemetery, near Cullomburg, Ala., January 13th. Elder B. Sawyer, of Monroe County, Ala., conducted the funeral services and spoke very comfortingly to a large congregation of relatives and friends.

His sorrowing mother, L. E. ROGERS.

W. H. Taylor, the subject of this notice, was born May 27th, 1846, and died March 10th, 1921, at the age of 74 years, 9 months and 13 days. He was a firm believer in salvation alone by the grace of God, and was ready and willing at all times to do anything for the old order of Baptists, but could never get the consent of his mind to join the church. He felt unworthy to be numbered with a people that he believed was God's people. He served through the war between the States in the Confederate Army, running away from his father at the age of fifteen. He was a Virginian by birth, and at the close of the war came to West Virginia and shortly afterward was married to Mildred Lanham, who preceded him to the grave some ten years. Some time after her death he was married to the widow Goff, having no children by either marriage. He leaves his widow, some relatives and many friends to mourn their loss.

The writer spoke a few words to the many friends who had met, after which he was laid in the tomb to await the resurrection morn, when the graves shall give up their dead.

ALSO,

W. R. Lanham was born May 4th, 1867, and died June 10th, 1921, aged 54 years, 1 month and 6 days. He was a kind husband, and a loving father to his three daughters. He never made a public profession of religion, but had for many years manifested a warm feeling for the old order of Baptists. During his affliction this spring the writer visited him twice, and found him firmly established in the faith of God's elect. His hope for heaven and everlasting happiness was steadfast in what Jesus had done for him.

By the advice of his doctor he was taken to a hospital in Charleston, where he died. He leaves his wife, three daughters, mother, four brothers and two sisters to mourn their loss. God alone can bind up their broken hearts.

The writer spoke awhile to a large number who had gathered at his home to pay their last tribute of respect to one they had loved so well. We pray God, who is able to comfort the poor broken-hearted widow and children, that they may also trust him for all things and be reconciled to his will.

ALSO,

John Franklin Williams was born July 31st, 1839, and died June 12th, 1921, aged 81 years, 10 months and 12 days. He was married to Elizabeth Goff about the year 1865, to which union were born nine children, his wife and three of the children having preceded him to the grave. He lost his eyesight while in the prime of life, to such an extent that he was not able to get about and perform manual labor, but had a noble-hearted father-in-law, who was able to help him to anything, and did so until the children grew up and were able to take care of him. He made his home with William, his eldest son, for several years before his death. He was a firm believer in the doctrine advocated by the old order of Baptists. The writer of this notice visited him a few times in his last days of affliction, and always found him steadfast in the apostolic doctrine.

I was called to conduct the funeral services, and used for a text the Scripture found in John xi. 11. A large congregation was present to pay the last tribute of respect to the departed one. His remains were laid to rest in the family cemetery.

J. W. McCLANAHAN.

Ella D. Thomas, daughter of John T. and Amanda M. Murdock, was born in Platte County, near Platte City, Mo., May 6th, 1848, and died at her home in St. Joseph, Mo., May 12th, 1921, after having been stricken with paralysis on May 10th. She was married October 18th, 1870, to James P. Thomas, who died September 18th, 1904. She is survived by two sons and one daughter, also two brothers. She was reared in the Old School Predestinarian Baptist faith, her father having been an Elder of Unity Church, in Platte County, Mo., and she was a firm believer in that doctrine, joining the Unity Church in October, 1914, and was baptized the next August by Elder C. C. Moore. Her husband's father, Elder John W. Thomas, and brother, Elder R. M. Thomas, were regular ministers of that church for many years. Her illness came on suddenly, and she was unconscious almost from the time she was stricken. She had many times expressed her love for Christ and her heavenly Father, and her firm belief in salvation by grace. She lived a true, faithful christian life, ever unselfish and modest as to her own wants and

accomplishments, but those who knew her best knew her abilities and her charitable, forgiving spirit. She passed away as peacefully as one goes to sleep, and we try not to grieve, for we believe she had a blessed hope in Christ.

Elder C. C. Moore, her regular pastor, being in Kentucky at the time of her death, the funeral services were conducted by Elder J. C. Jones, of Little Flock Church, at St. Joseph, Mo., whose preaching she had enjoyed on several occasions, and who delivered a most comforting sermon, taking his text from 2 Corinthians xii. 9: "My grace is sufficient for thee," a text she loved and in which she firmly believed. As Elder Jones stated in his sermon, she had the utmost confidence in God, and was willing to leave it all with him.

Written by her children.

Emma Jane Leonard, wife of the late Dr. D. M. Leonard, departed this life April 8th, 1921, at her home in Broome Center, N. Y. She was a daughter of William and Ann (Ferguson) McHench, and was born in Broome Center, N. Y., June 13th, 1835. She was married to D. M. Leonard January 1st, 1879, and was his second wife. In early life she united with the Christian Church, but later began to attend Old School Baptist meetings, and was drawn towards the brethren in love. She was a firm believer in the doctrine and practice of the church, and ever availed herself of the opportunity to attend whenever able. She was not led to unite with the people she loved, through a constant feeling of her unworthiness. She was a faithful and devoted wife to the doctor as long as he lived, and delighted to accompany him on his journeys away from home. She lived a very exemplary life and was loved by all who knew her.

The writer conducted the funeral service at her late home, where a number of relatives and friends assembled to show their deep respect to her memory.

GEORGE RUSTON.

Mrs. Eva Walker, daughter of Charles and Lovey Tucker, was born in Lacombe, Linu Co., Oregon, in 1894, and passed away April 26th, 1921. She was married to Fred H. Walker October 1st, 1917. To that union was born one son, Darroll. Her last illness was of nine days duration, although she had not been well for two months. Blood poisoning was the immediate cause of her death. She leaves her husband, son, father, two sisters, two brothers and a number of relatives and friends to mourn her death, but we mourn not as those without hope. She received a hope when a girl, and joined the Old School Baptist Church called Bethel, at Tallman, Oregon, being baptized by Elder Amos Horner. She lived a consistent member until death, and it was always her desire to be with her church and brethren, but was deprived of that privilege, having moved with

her parents soon after she joined the church to Crook County, Oregon, to take up claims and get homes, where she lived until death called her home. Her mother also passed away while on the homestead, after suffering untold agony from that dread disease, cancer of the stomach. She also was a member of Bethel Church, and was laid to rest on the homestead to await the resurrection morn. Brother Tucker has been called upon to pass through great trials, losing his wife, and last fall while helping to load a truck with rocks one fell off, knocking him down and breaking and crushing his leg below the knee. He was taken to the hospital at Bond, Oregon, where it was found that his leg would have to be broken again, so he was taken to Salem, Oregon, where he had the operation. He was called from there to his daughter's, but she had passed away when he arrived. He has the sympathy of his brethren. May the good Lord see fit to comfort and bless him, is the prayer of an unworthy sister, if one at all.

N. D. HORNER.

David B. Canfield, aged 62 years, died at 3:30 o'clock Saturday morning, February 19th, at the Davis Memorial Hospital, after a brief illness of pneumonia. Mr. Canfield became ill Monday evening, and his condition was not thought to be serious until Friday afternoon, when he was taken from his home in South Elkins to the hospital, where he died about ten hours later. He was a native of Randolph County, having been born over on Cheat. He had resided in Elkins for the past ten years, and for the past six years had been in the employ of the Elkins Refrigerator & Fixture Co. Surviving are his wife, four sons: Riley, French and Emmet, of Elkins, and Ray, of Fairmount, and daughter, Mrs. Russell Houston, of Fairmont.

Funeral services were held Sunday afternoon at 3 o'clock, conducted by Mr. Jonah Murphy, of Montrose.

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

J. L. Deshong, Fla., \$2.00; Chas. Schado, N. Y., \$3.00; E. B. Ault, Texas, \$3.00; W. E. Blue, N. Y., \$2.00; Mrs. Emma Ferris, D. C., \$5.00.

M E E T I N G S .

THE Siloam Association of Predestinarian Baptists will be held with Cowlitz River Church, near Swoford, Wash., August 12th, 13th and 14th, 1921. All lovers of the truth are cordially invited to attend. For further information write me.

ROSA COLEMAN, Clerk,

RIPPE, Wash.

The Trinity River Old School Predestinarian Primitive Baptist Association will meet, the Lord willing, to hold its sixty-third session with Hopewell Church, four miles east of Rice, in Ellis County, Texas, beginning Friday before the second Sunday in September, 1921, and continuing three days. All lovers of the truth and of the old order are cordially invited to attend. All brethren and visitors coming south will come on the H. & T. C. R. R. or the Interurban to Rice. All coming north will get off at Rice. Conveyance will be at the station on Thursday.

ASA HOWARD.

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A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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.

The First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

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 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, 694 E. 125th St., 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.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLER, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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The claim that the wine approved by the Bible was not alcoholic this book proves is false, and that equally false is the claim that Jesus deceived his disciples, the governor of the feast and the guests at the wedding in suffering them to believe that the wine he made at Cana was not the character of wine they thought it was.

“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SALISBURY, Md., June 25, 1921.

DEAR EDITORS:—I am sending you a copy of a letter from brother Godwin, which is one of many good letters that he wrote me. Through like experiences he came very near to me, but I have never been able to manifest the humility, meekness and humbleness that I saw so plainly in him. It was my pleasure to spend a night with him and sister Godwin a short time before he died, the memory of which still lingers, and I count it as one of the pleasant places that God in his mercy led me. His whole conversation was on heavenly things, and I feel to use the words of Abraham's servant: And I, being in the way, the Lord led me to the house of my master's brethren.

F. SELBY FISHER.

BALTIMORE, Md., Jan. 12, 1917.

DEAR BROTHER FISHER:—Your good letter received some time ago. Will say that I do not feel equal to answering such good soul-cheering letters as you write, but it is just such letters that I need to cheer me when I am down in the valley of despair or the valley of death,

feeling that my hope is gone, that I am sinking, as Peter did. When the Lord sends me a sweet message, either by letter or in preaching or some portion of Scripture to meditate upon, my poor heart is lifted up, and I am made to sing praise to his great name, made to rejoice in a lively hope. Dear brother, I cannot see how you, who are made able to write such letters as you do to the edification of the flock, can see anything in my poor writing to commend, for I feel most of the time that I am the least of all the children of God, if I am a child at all; yet I believe that God works all things after the counsel of his own will, and none can stay his hand. Therefore he is able to send a message to one of his little ones by me either by letter or by speech, for there is nothing too hard for our God, bless his holy name. He chose his people in Christ Jesus before the foundation of the world; they were in the mind of God, therefore were children, and are made manifest in the fullness of time, some in childhood, some all the way through life, even down to old age, just as he has decreed, and we can neither hurry nor hinder. Some deny this glorious doctrine, and say we are not children

until we are born or made manifest, but Jesus says he came to save his people from their sins, showing that he had a people, though they knew it not, but he knew them, and said, Other sheep I have, which are not of this fold; them I must also bring, showing they were sheep, but they knew it not.

I have thought some of late about Mary and Martha. Martha went to the Master and complained that Mary was not helping her, but had left her to serve alone, for Mary was at his feet. Jesus said, Martha, thou art troubled about much serving, but Mary hath chosen this good part. It appears to me there is a spiritual lesson to be learned. Why should we be troubled about what our brethren do? Rather let us choose that good part, at the feet of our Master, who is meek and lowly in heart. If we are meek and lowly in heart, at the feet of Jesus, we are not troubled so much about what other people do. This is a work of grace in the heart. When Peter asked the Master about that disciple whom Jesus loved, Jesus answered and said, If I will that he tarry till I come, what is that to thee? follow thou me. When we are cast down and weary, feeling that we are far from God, then is the time that we are hungering and thirsting after righteousness, the righteousness of our Savior, and the prayer will rise up in our heart, Lord, have mercy on me, a sinner. Then are we serving God in spirit and in truth, we are following Jesus. His children must all be taught of the Lord and learn of him; but if we get lifted up and feel boastful, and say, If such an one does not believe as I do he is not a follower of the Lord, then we have the spirit of the Pharisee, we feel better than our brother, and cannot say with Paul that we are less than the least of all saints.

It appears to me that the children of God are often led by the flesh and feel themselves to be something, wanting to rule, and when they cannot rule are willing to ruin. But thanks be unto our God, he is the one who rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? We fight at times against things being as they are. I have had the words come to me, "Be still and know that I am God." Then I think I will doubt no more. I am in the valley of doubt much of the time of late, and have been for quite a while, and feel unable to write or speak any good thing. I fear at times that I may become a wanderer on the face of the earth, but if the Lord has ever begun a good work in my heart he will perform it until the day of Jesus Christ, and none can help or hinder. He has declared the end from the beginning, and is able to perform that which he pleases, whether it appears right to man or not. There is so much confusion in the church at times that it is bewildering to the little ones, to those who are looking for guidance in spiritual things.

I have tried to write of what I have experienced and seen. If we write or talk of things that we have not seen or felt we become as the blind leading the blind, and both will fall into the ditch; at least we will cause strife and confusion in the flock. So I try to write as I feel, and not to gender strife, but rather to give all glory and praise to God, to whom all praise is due. What have you that ye have not received? and if ye have received it why do ye glory, as though ye had not received it? All cannot understand alike, and we should be reasonable with those who do not see as we do, and if we cannot convince them by the Scrip-

tures leave them with the Lord; perhaps he will reveal unto them the true meaning when it pleases him. It may be that their eyes are holden at present, as the apostles' eyes were as they journeyed to Emmaus, and the Savior went with them and expounded the Scriptures by the way, and they knew him not until he made himself known to them in the breaking of bread. They had been sad and heavy-hearted as they walked along, for they had hoped this same Jesus should have redeemed Israel. So it is with the Lord's humble poor in this age, they have tasted God's pardoning love and are made to rejoice, but when dark days come they feel surrounded by pitfalls and snares, and know not which way to turn for relief, and say within themselves, I had hoped that this same Jesus had redeemed his people from all dangers and snares; but it cannot be, if so, then I am not one of them; but in due time the Lord begets them again unto a lively hope, and they see the Son of God as their Savior, and there is healing in his wings. So we spend our days between hope and despair, first up, then down, but we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

I will close now for fear I make you weary. Write when you have a mind, and remember me when at the throne of grace.

One of the least of the flock,

L. C. GODWIN.

CALALLEN, TEXAS, June 27, 1921.

DEAR BRETHREN:—I notice from the last SIGNS that my subscription expired last month. Inclosed find check for five dollars, two dollars for the SIGNS another year and three dollars to send it to some one else that would like to get it. Over three years ago I wrote you

how dry it was here and how lonesome I was with no Old Baptists in this part of the country. The next summer after I wrote I felt that I could stay here no longer without hearing some preaching, so I fixed up my Ford truck and with my wife and children started out, going first to brother J. B. Bowden's, at Athens, Texas. The first night he sat out on his porch and preached, and it seemed to me the best sermon I ever heard. Oh how I did enjoy it. He lived several hundred miles from me. We all went about one hundred miles to the association. There were fifteen preachers, and more Old Baptists than I had ever seen before. Oh how my poor heart rejoiced to be with this dear people. I came home with the determination to sell out and move. I had already picked out a place to move while up there, for I thought there was nothing down here to stay for. I loved the Old Baptists better than anything else. But the harder I tried to sell and fix up to move the more things would come in the way. One night I had a dream; it would take too much space to tell it, but next morning I told my wife it was not for us to move, that God had people all over this country and that they were all kinds; this was our place to stay, he would bring them out and make them manifest just as he did in my dream. It was not two weeks until we had found several within sixty miles of here. An old brother had not preached in years, but he stood for two hours and preached to us few. A little later a brother came up to the house and said he was inquiring for some Old Baptists. Oh how glad I was; we sat up and talked all night. Then I dreamed I was sitting in the backyard, and a fowl came flying over from the north. I looked up, and just as it got about even with me it fell to the

earth about twenty-five feet from me; it came fluttering along the fence into the gate and up in front of me. I reached down and picked it up and it dropped its head over and died. I said, Lo, perfect food from above. A few months later I had a building erected where this bird fell, from the wreckage lumber of an awful storm that we had, and brother Bourland, of Vernon, Texas, preached in it; then was my dream fulfilled. When I finished this building I made a table that would hold sixteen people, and as I finished it I said, I hope to see the day when there will be enough Old Baptists present to fill it, and since then we have had it over twice full. Oh, if I could only tell you all the dreams I have had in the past three years, and have seen most of them fulfilled. What a gracious God we have! We now have a church constituted here and a lovely band of brethren. God moves in a mysterious way his wonders to perform. Over two months ago I had a long dream one night while I was away from home. I cried for over an hour, caught the train home, and wife and I sat up until midnight talking about it. It seemed that we had to give up one of our children, and we decided it was the eldest boy, about eleven years, for he told his teacher that he felt he would not live to enjoy his education, and we would catch him reading the Bible, and one of the other smaller children dreamed that he died, so with all this we were expecting the good Lord to take him from us, but it was our smallest boy, next to the baby, about two and one-half years old. His uncle backed his car over him last Friday evening and killed him instantly. Oh how sad we all are, but I rejoice that he has gone to rest, as the Lord showed me over two months before. Trials and troubles have

been coming thick and fast for the past year. Oh, may my faith be strengthened to ever trust him, and him only. May I be kept at the feet of my brethren, esteeming others better than myself; for I know when left to myself I am at once planning to make and worship a golden calf, the same as the children of Israel did when Moses left them.

I much enjoyed the editorial in the last SIGNS, subject, "Love." Oh, if we could only always be as little children, depending on our heavenly Father's guidance, and not get grown up in church matters; be ready to forgive, instead of ready to command what shall be done.

Your poor unworthy brother, if one at all,
E. B. AULT.

LOVE.

LOVE is the highest theme of men or angels. It is the glorious sunshine which penetrates and cheers through the shadows of death and makes bright and glorious the realms of heaven, for God is all in all. God is love, and his message of love shines forth in all his handiwork and is reflected throughout all creation. Behold the starry curtain of the night, with its myriads of sparkling gems set in ethereal blue; his message of love is there. When we try to form a feeble conception of the infinite mind which planned and the unerring hand which fashioned this beautiful and wonderful panorama and hung it unstained by mortal touch far, far beyond the grasp and comprehension of finite minds, and said, As high as the heavens are above the earth, so are my ways higher than your ways, and my thoughts than your thoughts, his message of love is there. When we are weary and seek refreshing in the arms of peaceful slumber, he watches over us and we are refreshed; his love is there. Then

when the night is spent and morn begins to loop back the curtain of night, and we are awakened by God's message from the silvery throats of merry birds, which flit among the verdant branches of the trees, which have been made beautiful and gay by the raindrops and the dew and the cheering rays of the king of day, his love is there. He says, As the rain cometh down from heaven, and returneth not thither, but watereth the earth, making it to bud and bring forth, that it may give seed to the sower and bread to the eater; so shall my word be which goeth forth out of my mouth: it shall not return unto me void, but shall accomplish the thing whereto I sent it. His message of love is there. Even in the grateful refreshing which is found in a sparkling cup of cold water, for the Savior said, Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. What wonderful forethought, what wisdom, what loving-kindness, what protecting care is shown throughout all creation. Even the smallest want of the meanest creature is supplied, and all these things are prepared for the comfort and well-being of man. Therefore we hear this message warbled from the throats of birds and hummed by the busy bees, see it flitting past on wings of gay butterflies and blooming in beauty in the fields and gardens, breathe its sweet perfume as it is wafted on the air in the fragrance of flowers and blossoms, and taste it in the luscious juice and flavor of the fruits of earth; we feel it in the warming rays of the golden sunshine and the cool refreshing of the gentle shower. He says, My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as showers upon the grass.

After the shower we read it with admiring eyes in his bow of promise, where every shade of beauty is portrayed in its perfection without the aid of painter's palette or brush. We see it in the peace and contentment of the flocks and herds grazing upon a thousand hills, for they are all his; it ripples forth in the merry laughter of little children, for Christ was pleased to take one of these little ones with their hope and faith and trusting and meekness and love as an example when he called one of them to him and set him in the midst of his disciples and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Again, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Then if we leave these things of life and beauty and dig beneath the earth's crust, lo, there, stored away for centuries, we find his love forged in bands of iron and steel and copper and brass, and glittering forth in the beauty and brilliance of gold and silver and precious stones; yes, and the warmth stored up in the fuel of the coal, which reaches out into all lands, furnishes the heat and power and energy to lift its own kind from its sunless depths and the ore from its rocky bed, and radiates heat and light and comfort at ten thousand times ten thousand firesides. Yet all the glory of this love which is manifested in these temporal blessings is not to be compared with the glory, the splendor, the warmth and beauty which shall be revealed in us when the glorious Sun of Righteousness arises on the plants of grace, when his doctrine shall drop as the rain and his speech distil as the dew, causing them to bud and bring forth the peaceable fruits of righteousness; and when the light and warmth of this glori-

our sunshine is shed abroad in our hearts there will be a manifestation of these fruits, which will show themselves in love, temperance, patience, forbearance, brotherly kindness, meekness, humility and charity, which bringeth peace, for these are the fruits of righteousness. John, in writing his brethren in the first epistle, fourth chapter, seventh and eighth verses, said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." John had this love when he said, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." This love was most beautifully manifested here upon earth in the life and example of our Savior Jesus Christ when he left the glory he had with his Father before the world was, took upon him the robe of flesh, was tempted in all points as are his brethren, yet without sin, bore their sorrows and carried their griefs in his own body upon the shameful cross and died to redeem his people from their sins through the transgression of Adam. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." It was this wondrous love which caused Jesus to say, Greater love hath no man than this, that a man should lay down his life for his friends. Love of self is not love, but vanity, for man at his best estate is altogether vanity; but they who have known Jesus' love can say, We know and believe the love that

God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Here is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world. There is no fear in love, but perfect love casteth out fear. Fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. The world would have us believe that he loves us because we first loved him. This is not the teaching of Christ, for it was his love for his people, and not their love for him, that made him die upon the cross, and he is not only the author, but the finisher of our salvation; and when he cried, "It is finished," bowed his head and gave up the ghost (if we have known that love), then our title was made clear to that inheritance which neither moth nor rust can corrupt nor thieves break through and steal. For if God's love is shed abroad in our hearts, if he has put his law in our hearts and written it in our inward parts, then God is our Father and Christ our Elder Brother, and we are heirs of God and joint-heirs with Jesus Christ. Then our names are written in the Lamb's book of life, and all the powers of hell cannot prevail against us; for the beams of his love can illumine the walls of a gloomy prison until they shine with the glory of the portals of heaven. The poet was surely inspired when he wrote:

"While blessed with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there."

Therefore, if God be for us, who can be against us? God is love.

ALFRED E. TITUS.

TRENTON, N. J.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

(JOHN XIII. 2-17.)

A SISTER who has long been a reader of the SIGNS has just recently moved from among Baptists who have never practiced feet washing as a church ordinance, to a section of country where Old School Baptists do, and have always, practiced the same as an ordinance of the church, same as the Lord's Supper or baptism. She writes asking our views on feet washing as a church ordinance, and as she has never been used to seeing it done, she finds it hard to adjust herself to an order of things to which she has never been accustomed. Now, we feel to give our views on this matter of feet washing, but first want it clearly understood by all our readers that we are not setting ourselves as a guide, nor are we meaning to force our views on any who do not see with us. The SIGNS circulates among Old School Baptists all over the United States and parts of Canada, and we have friends, readers and subscribers among our people who do and who do not hold to feet washing as an ordinance of the church. Generally speaking, the churches in Canada and in the northern United States do not observe feet washing as an ordinance, but all through the southern United States it is widely observed and believed in, but, north or south, we know

of no church which would make it a test of fellowship against a sister church whether they did or did not observe feet washing as an ordinance, and it is perfectly right that it should not be made a test of fellowship. "Let every man be fully persuaded in his own mind." "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Ministering brethren from the south have freely visited among churches and associations in the north, those from the north have freely visited in the south. All in both places have been received, loved and appreciated for the gospel's sake, without question as to whether they have or have not practiced feet washing as an ordinance among their home churches. This, we believe, is the right and proper and brotherly attitude. In proceeding to give our convictions upon this matter of feet washing as a gospel ordinance, we state them because the brethren have a right to know how we personally feel in the matter, and the best we can we shall give our reasons for our belief, but we must have it emphatically understood that nothing we put down here is to be taken as criticising or finding fault with any who do not agree with us. Our life among the Old School Baptists has been passed with those who have never observed feet washing nor believed in it, as a gospel ordinance. We ourselves do not so practice it nor believe in it as such. However, when visiting in those parts where churches do observe it, and when present at meetings where it is being observed, we have never felt like holding aloof from our brethren, but have felt to be subject to the church we were visiting and acquiesce in the order prevailing there. We have discovered that even

among Old Baptists different ideas and customs prevail in different sections of the country, and the little details of church order, and the manner of conducting church meetings and church business in different parts of the country vary. If any brother starts out from any one section with the determination to straighten out, according to his idea, the churches in other sections, he will have a gigantic and impossible task on his hands. Nor should any one have any such determination. It is wholly unbrotherly and unchristian. The test of brotherly love is as to how far we are willing to let our brethren have their own judgment and views in matters in which we ourselves are interested. Matters that do not interest us we have no business to meddle in. We do not say that any should make peace with error nor fall in with and agree with false doctrine. One should not be mealy-mouthed nor spineless in opposing that which denies the truth. But then there are so many details of church order in different sections of the country, localisms which prevail among our brethren, matters which do not involve their being true or their being false, which is not worth while to dispute about. So, in this matter of feet washing, we shall give our reasons for not observing it and for not believing in it as a gospel ordinance, not caring a whit whether others believe in it or not, and continuing to love and fellowship them just the same whether they do or do not. Our reasons are as follows: (1) The thirteenth chapter of John is the only Scripture that records the washing of the saints' feet by the Savior. Matthew, Mark or Luke say nothing about it. Neither is there any mention of it in all the writings of Paul. On the other hand, baptism is recorded by Matthew, Mark

Luke and John, and the Acts of the Apostles contain numerous instances of baptism being observed by the whole apostolic church. The Lord's Supper also is recorded by Matthew, Mark, Luke and John and amply verified afterward by Paul as a gospel ordinance. Now, it seems to us that if feet washing was meant by the Savior to be observed by the gospel church as an ordinance equally with baptism and the Supper we should have the matter not only stated by John but corroborated by the others, as in the cases of the Supper and of baptism. The Word says that in the mouth of two or three witnesses shall every word be established. One witness is not sufficient to establish so important a matter as an ordinance of the church. As we have abundant testimony as to baptism and the Supper being ordinances enjoined upon the gospel church, so Jesus certainly would have inspired the writers to give us the same abundant testimony regarding feet washing had he regarded it to be equally as important as baptism and the Supper. That he did not so regard it and that he did not intend it as a gospel ordinance is proved by his giving us no other word than John's to securely establish the matter as a church function.

(2) Had Jesus intended feet washing to be observed as a literal ordinance would the Bible not record instances of its being so observed in the apostolic church? We think so. But, while the book of the Acts of the Apostles and the various epistles of the New Testament record abundant proof that baptism and the Supper were both observed in the apostolic church, there is not a single word or line anywhere in the New Testament to show that feet washing was ever observed as a gospel ordinance. Therefore, it seems sure that the early church

did not understand Jesus to have meant it literally, and did not practice it.

(3) The words of Jesus to Simon Peter in John xiii. 7, prove that it was not intended to be taken literally. "What I do thou knowest not now; but thou shalt know hereafter." Here we have it clearly told by the Savior to the disciples at the time he stopped to wash their feet, that what he was then doing they did not understand, but that they should understand it later. Well, had Jesus meant it to be taken literally, then they did understand it, for they certainly saw what he literally did. But, he told them they did not understand it. Therefore the meaning of what he was doing, and Jesus' intention or purpose in washing their feet, did not appear to them at the time he literally did it. They did see him arise from supper and lay aside his garments, they saw him take a towel and gird himself, they saw him pour water into a basin and stoop down washing their feet. All this their eyes surely witnessed, but the import of it all was hidden from them. The time when understanding was given them of what this meant, and of what the prophets meant, and of what Jesus meant in other things he had done and said, was after his resurrection from the dead and when the Holy Ghost came upon them at the fullness of Pentecost, in the city of Jerusalem, at the time the gospel church was set up in its visible organization. Now, when understanding was thus given the apostles whose feet had been washed by Jesus they did not enjoin feet washing upon the gospel church as an ordinance to be literally kept, but they did deliver the Supper and also baptism to the gospel church as literal ordinances. They did not so command the church to observe literally feet washing, because the Holy Ghost had not given them to understand

it literally. Thus we see that their literally seeing Jesus wash their feet was not the proper understanding of the matter, and that when the Holy Ghost did afterward give them understanding of the matter they did not enjoin it upon the church as a literal ordinance. So much for our reasons against the literal keeping of the ordinance. Now, if it does not mean that, what does it mean? Certainly Jesus meant something when he said, "I have given you an example, that ye should do as I have done to you." What did Jesus teach in his washing of the disciples' feet? He taught, first, humility; second, service; third, watchcare. (1) It is a solemn sight to see the Lord of heaven and earth, the pure and spotless Son of God, stoop down to wash poor sinners' feet.

"Humility, how bright it shined
In every act he wrought;
What lowliness of heart and mind
Appeared in all he taught."

The secret of humility is love. One cannot be humble without love, for to be humble is to regard others as better than one's self. Naturally one loves himself and his own, but to put one's self aside and in the background, to seek the joy and welfare of others rather than one's self, one must be actuated by the love of God which goes out to all the household of faith, and which so far puts one at the feet of the church as to be really called humble. Jesus, notwithstanding he was God incarnate, yet placed himself at the feet of sinful men, so far denied himself and his own pleasure and comfort and ease as to offer his body upon the cruel cross that rebel worms should be reconciled to and made one with God. This embodies the perfect humility, and we are perfectly humble only in so far as the indwelling of his Spirit brings us in line with his wonderful example.

(2) In addition to his teaching the lesson of humility, Jesus in washing the feet of his followers taught the great lesson of service, that we are servants one of another, and not of self; that we are not here to serve our own personal ends, but to serve the church. Jesus came down from heaven not to be ministered unto, but to minister; he came not that men might serve him, but that he should serve men; that is, sinners. He served his people in that he lived for them, suffered for them, died for them and rose again for them. His stooping down to wash their feet was an evidence of his desire to serve them, to do them good. Now if he, their Lord and Master, washed their feet, thus serving them, we ought to serve one another. The world is full of selfishness, every one living for self. This ought not to be among the people of God. He laid down his life for his people, we should lay down our lives for one another. It may be that we shall never be called to shed our blood for the church's sake, but most likely we shall find again and again that we shall have to deny self, and deny it completely, in doing things we do not personally care to do, and in living as we do not care to live, in order that God's people shall be served. Nor should we be surprised if our lives are thus laid down for the brethren, for is not this the way we walk in the example he showed? The church exists not only for the comfort and safety of the individual members, but, what is more important, the members each and all exist for the service of the church. Bad it is when we get the idea that the church ought to do thus and so for us; rather we should keep it in mind to look for opportunities to serve the church. Jesus, as he washed the disciples' feet, showed them that he was their minister, or servant, and this

was the example they afterwards were to follow, and did follow, when they became apostles in the gospel church, for they afterwards reminded the churches that they were not lords over God's heritage, that they did not come preaching themselves, but preaching Christ, and were the servants of the church. These apostles afterward so far and so well served the church that they gave up everything they had ever held dear to themselves, even life itself, that the churches might be served.

(3) Finally, Jesus teaches the great lesson of watchcare, that the apostles, ministers and undershepherds should have the watchcare over the flock over which the Holy Ghost has made them overseers. If they see any member of the church getting his feet dirty with a disorderly walk they should wash his feet; that is, seek to show that one his error, labor to restore him to the proper gospel standing. If Jesus washed their feet, we should wash the feet of those whose feet are soiled with walking after the flesh or after the world, not condemning them and talking to others about them to their backs, but go to them in the spirit of love and meekness, seeking to cleanse them of their willful walk, thus converting a sinner from the error of his way, and so saving a soul from death; that is, from death to the fellowship of the church here on earth. If we could thus be humble, thus be the servants of one another, thus watch over one another, we should be following in the example which Jesus set forth in his washing of the disciples' feet, and for the doing of all this, grace is required. Without grace we cannot serve God acceptably, therefore it is our desire that God may grant us grace whereby we may be able to serve him with reverence, meekness and in fear.

Whether our readers will agree with us or not in our position of not believing in the literal observance of feet washing as a gospel ordinance, we feel sure they will agree with us in our understanding of the spiritual import of the matter, that it does set forth humility, service and love, and is it not chiefly important that these spiritual things be in us and abound whether we do or do not literally observe the matter? We hope our readers will not breathe into what we have written a different meaning than that we intend. We have wanted to write solely in the spirit of love and good will, not simply to satisfy the sister from whom the request came, but that our brethren everywhere might know just how we feel, that we have no quarrel with any one, but that we do have our convictions, and are willing to give our reasons for them. We have on two or three occasions engaged in the washing of feet when visiting with churches which practiced it, nor did our conscience condemn us for so doing. On the other hand, we enjoyed it and felt serious in it. No one, whether he believes it or not, can see it being observed among our people without being impressed by the solemnity and sincerity of it. Far be it from us to find fault with any church or brother believing in it. We have simply stated the matter as we see it.

L.

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CIRCULAR LETTERS.

(Written by Elder B. F. Coulter.)

The Delaware Old School Baptist Association, in session with the Bryn Zion Church, Kent County, Delaware, May 25th, 26th and 27th, 1921, to the churches and associations with which we correspond sendeth greeting.

DEARLY BELOVED:—Our correspondence one with another, and its continuance, is a sweet evidence of our spiritual fellowship with each other. Truly it is a blessing from the Lord that we dwell together in unity. Our God is one God, and there is none other. Our life is hid with Christ in God. Our dwelling-place in heaven. Our desire that we may glorify God in our body and in our soul which are his. These evidences of our sonship make manifest the work of the spirit of grace in our heart, revealing Jesus unto us as our Savior and our gracious Redeemer, who is made unto us wisdom, righteousness, sanctification and redemption. His dwelling-place is within us, therefore he is our dwelling-place, from whence we receive instruction in righteousness from within. Our first estate in Adam can never show unto us Jesus, who is hidden from the world, for all secret things belong to God, and such as are revealed unto us are ours forever. Neither can we teach nor reveal to an uncircumcised world. In the great and wondrous love wherewith God has loved us, and shed its sweet and living influence in our heart, we are made to love one another with pure hearts fervently, because the love of God abideth in our hearts. The Lord inspired one of his apostles to record these words: "We know that we have passed from death unto life, because we love the brethren." "Love is the fountain whence all true

obedience flows," says the poet. The love of God is as far above the affection of men and women as the heaven is far above the earth, therefore when the love of God is in lively exercise in our heart it is our delight to obey the commandments of God through instruction and impressions by the Spirit. By grace through faith the love of God inspires us to worship him who is able to save us even to the uttermost. As the heart of the mother is knit to her child all her finest feelings of loving sympathy go out to fulfil every desire of the little one, so our mother (the church) wraps the mantle of her love about us and fondles us with watchful care. With the broken heart and contrite spirit we worship God in spirit and in truth with holy love and in righteous judgment. The love of Jesus breaks the chain which binds us to the earth, and when he maketh us free we are free indeed and our heart is filled with holy zeal. Among the saints of God love flows from heart to heart, and faith answers faith, manifesting them as the family of God. Thus God has been our dwelling-place in all generations, by and through which we are kept from the pollutions of the world by the unsearchable love and riches of faith through Jesus Christ our Lord. We are yet in the world, but not of the world, for where sin abounds grace doth much more abound. May our hearts be attuned to the glory of His grace in the precious continuance of God's love.

B. E. CUBBAGE, Moderator.
THOMAS MEREDITH, Clerk.

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 July (31st). All are welcome.
L. B. FORD.

OBITUARY NOTICES.

Margaret Hardesty Money was born in Clark County, Ky., May 24th, 1828, and departed this life June 15th, 1921, at the advanced age of 93 years. She was the last of a large family of children of William and Jane Hardesty. She was married to Milton V. Money in December, 1845. To them were born six sons and one daughter. Brother Milton died in September, 1890. It can be said of her that she was a widow indeed. The eldest son, J. W., of Kansas, and Mary Jane Duvall, of Shelby County, preceded her to the grave several years. She and her husband united with the Old Baptist Church and were baptized by the late Elder J. F. Johnson back in the seventies. It can be truly said that no more faithful Baptists ever lived than brother Milton and wife and the late brother Albert Money and wife. Though living fourteen miles distant, winter and summer they filled their place. Nothing but providential hindrance kept them away, which seldom occurred. They went far and near to associations and meetings as well. It was a saying of Elder Johnson's, when the weather conditions were bad, "The Moneys will be there," and it was true. Truly the love of many wax cold. Sister Margaret and sister Sally were indeed mothers in Israel to me. How we do miss them! Sister Margaret was a woman of wonderful character, strong in body and mind, retaining both to an advanced age. Space forbids me saying all I would like to say. She spent most of her life in this county, and was loved by all who knew her. She died at the home of her son, Jeff Money, where she was kindly cared for by him and his wife. The surviving sons: A. F., J. F., G. M., L. C. and U. N., were with her when the end came. In her last illness of ten weeks she failed rapidly, and passed away as a babe in that sweet sleep from which none ever wake to weep. She was unwavering in her faith, hope and confidence in the holy and divine purposes of God and his ability to carry them out.

The funeral services were held at the Grove Hill Cemetery chapel, conducted by the writer. The large attendance evidenced the high esteem held for the dear aged one and family. May the dear Lord remember us all in his mercy.

P. W. SAWIN.

Elder T. P. Chandler was born in Calloway County, Ky., September 19th, 1856, and died at his home in Henry County, Tenn., May 25th, 1921, aged 64 years, 8 months and 6 days. In his boyhood he went to the state of Missouri, but did not remain there long, then went to Texas, where the Lord was pleased to make known unto him the riches of his grace in the way of life and salvation when he was about eighteen years of age, and he united with the Primitive Baptists in

that state. Soon the church saw the Lord had a work for him in his vineyard, and he was liberated and ordained to the full functions of the gospel ministry while in Texas, but he returned to West, Ky., shod with the pure gospel of Christ, and proved to be an able minister of the new testament and the riches of God's grace, and adorned the doctrine of God our Savior by example and precept. In very truth he was a servant of the Lord, and as such heeded the admonition of the apostle to Timothy: The servant of the Lord must not strive, but be gentle to all, patient. Brother Chandler was not a strong man physically, but was strong in the Lord and a great gift to the churches of his charge, and was enabled by the God whom he loved so well to serve to be of much comfort to the Baptists in preaching the pure gospel, also in his writings to his private correspondents and by public contribution, as he wrote a number of articles for the SIGNS and other Baptist periodicals. He traveled in several states, and in all his preaching and writing it was his sole aim to honor and extol God to the comfort of his people wherever he went. He was married to Mattie Elizabeth Snider, of Henry County, Tenn., December 18th, 1890. To that union were born five children, three boys and two girls, who, with their poor afflicted mother, (who has not walked a step for a number of years) are left, with other relatives and friends, besides the Baptists, to mourn the loss of this humble servant of the Lord. He was very pleasant and instructive in conversation, as well as his writings. God gave him a very active mind, and he improved his talent well by reading and searching after the things pertaining to life and godliness. We all miss him, yet we sorrow not as others who have no hope. Surely he is not dead, but sleepeth, and is resting from his labors, while his works will follow him.

After funeral services, conducted by Elder J. W. Linn and the writer, the mortal remains were laid in the Snider burying-ground to await the resurrection.

May the God of all grace comfort all that mourn, and may he raise up another to take the place made vacant.

J. C. CHESTER.

Joseph A. Clower was born August 31st, 1852, and died May 5th, 1921, making his stay on earth 68 years, 8 months and 5 days. He was the son of Lewis and Margaret Clower. He was married to Letitia Hale February 4th, 1877, and to that union were born five children, two boys and three girls, one girl dying in infancy, leaving four children to mourn. His wife preceded him to the grave more than four years. He also leaves two brothers and two sisters, besides many other relatives. He was baptized in the fellowship of the Primitive Baptist Church several years ago by the writer, who has known him from youth. He lived blameless before men. His

life and character as a citizen were as nearly perfect as natural attainments can be, yet God in his infinite mercy quickened him to the fact that he was yet a sinner, and by his loving-kindness wrought a miracle of grace in his heart and caused him to love the people he once hated and led him to seek a home among them, and although afflicted in body, he would come leaning on his cane to the different places of worship until a few days before his death, bearing his afflictions without murmuring. He was not a man of many words, but he came in the great mystery of godliness and was firm in the faith and a great strength to the church. We shall never be able to comprehend with our natural minds the fruits of the Spirit, which led him to the church, nor explain why we loved him so. We know that it was not in word nor in deed, but it was in truth that we loved him. While the church has lost a loving member and his dear children a kind and loving father, we sometimes look upward by an eye of faith and feel a calmness and reconciliation in our breast, realizing that God has taken him to himself, and we of like precious hope are made to feel that we will again be reunited, where we shall rest in the light of His countenance forever.

H. V. COLE.

Mrs. Helen Webb Kinney was born May 1st, 1837, daughter of Stephen and Anthy Crocker Webb, was married to Peter S. Kinney September 24th, 1882, and departed this life June 5th, 1921, making her sojourn upon this earth 84 years, 1 month and 5 days. She experienced a hope in Jesus and was baptized by Elder George W. Slater, and became a member of the church at Middleburg, N. Y., in 1861. February 10th, 1883, she was received by the Schoharie Church from the Middleburg Church. Sister Kinney loved the assembly of the saints, and would often say, "Why am I so highly favored to want to meet with my dear kindred, when so many do not seem to appreciate their blessings?" Her home was a home for our people many years, and a place for worship whenever it would be so, we could meet with her, and it was her chief delight to talk of the goodness and mercy of God to his people. She found great comfort in doing good and communicating often with those who love the truth as it is in Jesus. Last fall she went to live with brother and sister Kinney, at Ashokan, N. Y. She missed her kindred in Christ very much, but the Lord blessed her with the desire that she might be with her home church at Schoharie, N. Y. She was visiting at Deacon Miers' home when she was stricken with pneumonia, and after an illness of but five days was taken from earth to be with her Redeemer. Her last words were regarding Zion and praying for her welfare. She mentioned Elder Vail and myself frequently, as though we were especially on her mind. About her last words were, "Dark only a little way over the waters." She was

conscious to the last. She is greatly missed by those of the church and the many friends that loved her, and my loss is great. Several nephews and nieces in the west survive, together with four to whom she was an aunt and a faithful stepmother for years: Everett, of Ashokan, Orson F., of Greenwich, Mrs. Helen K. Bouck, of Saratoga Springs, and Mrs. Everton S. Walratb, of Annapolis, Md.

Funeral services were conducted by the writer at the home of Deacon Miers, at Schoharie, N. Y., on June 8th, before a large number of friends. Burial in the Schoharie Old Stone Fort Cemetery. May our lives and last end be like hers.

Her pastor, J. M. FENTON.

Albert Eugene Franklin Bozeman, son of Joseph Hill and Mary Frances Bozeman, was born April 11th, 1888, at Tilton, Whitefield Co., Ga., and died near Mexia, Limestone Co., Texas, April 21st, 1921, making his stay on earth 33 years and 10 days. He was taken sick with what the doctor called acute appendicitis on his thirty-third birthday, and acute kidney trouble developed, which the doctor could not control. We moved to Texas the same year that he was born, stopping in Milam County six years, then moved to Limestone County, where he grew to manhood. It is quite remarkable that he grew up in favor with all whom he formed an acquaintance. He was raised on the farm, but just before he was fully grown he went to work on railroad and county road building, acting several years as foreman in the district where he lived, where he won many lifelong friends. His friends were numbered by his acquaintances, which was shown at his death and burial. He served nearly eighteen months in the world war, spending nearly twelve months in France. He was in Company A, 22nd Engineers Corps. After his return from France in July he was married to Miss Clara Whissonhunt on December 14th, 1919. Some time before he was taken sick he told his wife that he would not be with her long, but not to worry about him, that it was all right, Jesus was with him. He joined the Missionary Baptists several years ago. He was the youngest child of nine, five boys and four girls; the youngest girl died in August, 1904. He leaves an aged father, mother, four brothers, three sisters and a host of relatives and friends, but above all he leaves a little weak, broken-hearted companion, who was never too tired to be at his bedside, ready and anxious to minister to his wants and needs, but thanks be unto God, who doeth all things well, we mourn not as those who have no hope, for he left good evidence that he had been washed in the blood of Christ and his robe made white in the blood of the Lamb.

After funeral services conducted by a Missionary Baptist preacher, his remains were laid to rest in the beautiful cemetery at Prairie Grove, Limestone Co.,

Texas, to await the resurrection morning, when the trumpet shall sound and the dead in Christ come forth and be fashioned like unto Christ's glorious body.

Written by his sorrowing father,
J. H. BOZEMAN.

Malachi Mayfield was born in Green County, Mo., July 2nd, 1852, and departed this life May 20th, 1921, at the home of his youngest son, in Tumalo, Oregon. He crossed the plains with his parents in 1867, and settled in Clackamas County, Oregon. He was united in marriage to Miss Martha Allison, daughter of Elder J. P. Allison, in 1871. To that union were born three children, two sons and one daughter. He was a brother of Elder George Mayfield. He united with the Old School Baptists the same year he was married. He was a firm believer, and his trust was in the covenant mercies of God. His eldest son lives at Wamic, Oregon. He leaves his wife, two sons, fourteen grandchildren and four great-grandchildren to mourn their loss.

MARTHA MAYFIELD.

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M E E T I N G S .

THE Siloam Association of Predestinarian Baptists will be held with Cowlitz River Church, near Swoford, Wash., August 12th, 13th and 14th, 1921. All lovers of the truth are cordially invited to attend. For further information write me.

ROSA COLEMAN, Clerk.

Riffe, Wash.

THE New Hope Association of Old School Predestinarian Baptists will hold their next session with Little Flock Church, three miles southeast of Edgewood, Texas, on the T. & P. R. R., beginning on Friday before the third Sunday in August, 1921. All trains will be met on Thursday at Edgewood. We invite all Baptists of our faith and order to be with us, especially ministers.

S. M. DICKENS.

THE Hazel Creek Association of Regular Predestinarian Baptists will convene in her sixty-seventh annual session with Spring Creek Church, near Stahl, Adair Co., Mo., commencing on Wednesday after the fourth Sunday in August, 1921, and continuing the two following days. All lovers of salvation by grace alone are invited, especially ministers of our faith and order. Those coming by rail will be met at Stahl, Adair Co., Mo.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

The Abbingdon Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, September 7th and 8th, 1921. All lovers of the truth are cordially invited to attend. We expect our pastor, Elder Vail, Elder Fenton, of Philadelphia, and Elder Alexander, of Wilmington, Del. Those coming on D., L. & W. R. R., will stop at Clarks Summit and go to Elder Vail's. Those coming on D. & H. or O. & W. R. R. are requested to write to C. E. Miller, Clarks Summit, Pa., R. D. 1, so that arrangements may be made to meet them at Olyphant Tuesday afternoon.
G. W. GOODRICH, Clerk.

The Maine Association of Old School Baptists will meet, the Lord willing, with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (9th, 10th and 11th,) 1921. All who love the truth are cordially invited.
GEORGE R. TEDFORD.

The Trinity River Old School Predestinarian Primitive Baptist Association will meet, the Lord willing, to hold its sixty-third session with Hopewell Church, four miles east of Rice, in Ellis County, Texas, beginning Friday before the second Sunday in September, 1921, and continuing three days. All lovers of the truth and of the old order are cordially invited to attend. All brethren and visitors coming south will come on the H. & T. C. R. R. or the Interurban to Rice. All coming north will get off at Rice. Conveyance will be at the station on Thursday.
ASA HOWARD.

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The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

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J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.
OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

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.

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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

BREAD CORN.

“BREAD corn is bruised; because he will not ever be threshing it.”—Isaiah xxviii. 28.

DEAR BRETHREN:—I sat down this beautiful Sunday morning, May 1st, 1921, to write a short article on the above portion of holy writ, and send it to you for disposal, with scarcely any thought of its publication. I have not written much of late for publication, as I have been and am fully sensible that owing to my age (eighty-five), and weakness both in body and mind, I am not capable of writing for publication of such wonderful and mysterious things, the deep things of God, things that cannot be known except by divine revelation, and behold, how little portion of Him is known. So all the reason I can give now for writing in this condition of mind is the Scriptures and certain portions of them are on my mind almost continually, both day and night, when I am awake, with great interest and weight, and I become so wrought upon that I find no rest to my soul (life) until I write to some of the Lord's people or talk to some one on the subject in mind and heart. Therefore I

am writing this morning to relieve my mind and heart, and if it is the Lord's will to bless me with light and liberty I shall write of Christ under the idea or notion of “Bread Corn,” a special and selected corn, chosen and set apart for the special benefit of a peculiar family. This deep and profound narrative holds forth clearly the idea of prearrangement, which is predestination and special appointment, and all by the infinite wisdom and foreknowledge of the Owner and sole Controller of all things. This text, like other texts of the Scriptures, is drawn from things of every day life, in order to strengthen our minds in the understanding of such deep and mysterious things. In many of these scarce years for grain, I, and many around me, would store away bread corn for the family. The head of the family could and did estimate what it would take to bread or feed his family through the emergency. This amount be absolutely and unchangeably stored up for his family, not to be touched for anything else, for this is bread corn. Therefore it is clearly seen in this wonderful narrative that God in his infinite wisdom and foreknowledge not only saw the end from the beginning, but abso-

lutely and unchangeably fixed the destiny and circumstances of everything that he created and made, so that every thing created and made answered the exact purpose for which he created it, so that every corn of the appointed Wheat, Barley and Rye fell in their appointed places which were prepared for them, the principal (chief) wheat being Christ, that fell into the earth and died to make manifest his fullness, the church. It is said in John xii. 24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." So this wonderful narrative, with its prearrangement and preappointment, leads our minds with inexpressible joy and delight to the earthly Adam, the first Adam, who was of the earth earthy, the prepared earth (or ground) for the principal Wheat, the heavenly Adam, to fall into and die in order to bring forth much fruit. For he took not on him the nature of angels, but the seed of Abraham, and was in all points tempted as we are, yet without sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."—Hebrews ii. 14, 15. The earth of itself is inert, that is, lifeless, but the germ or life is in the Seed, Christ, the heavenly Bread Corn, ordained for the heavenly children, who are blessed with all spiritual blessings in this heavenly Adam, a quickening Spirit, who falls or comes into this chosen and appointed earthly Adam and makes it in every part and particle fit for himself. It seems clear to my mind from the reading of the volume of inspiration that this choice of

God in Christ of these earthen vessels was eternal, personal and unconditional. At the time appointed, this heavenly Adam, the quickening Spirit, lays hold of these dead, inert children of the prepared earthy Adam and quickens them and raises them up into a higher order of life, so that they are in their sojourn and pilgrimage in this world bearing the image of the heavenly Adam, their dear Redeemer. In their former life, until they are quickened they bear the image of the earthy Adam, who was made a living soul (person), but after they are quickened (given life) by Christ, the heavenly Adam, a quickening Spirit, they bear the image of the heavenly (which is far above that of the vulgar world in their Adamic life), having their conversation in heaven; that is, their conversation is godly, as becometh a heavenly family. Time, space and ability all fail me, or I would say something about the corresponding text, that wonderful narrative of the Lord's people down in Egypt, and of Joseph, who after the counsel of his own will stored up bread corn to last through the seven years' famine; but there are two more phases that I want to mention before I close. Jesus asked the question thus: Which is the greatest, them that sit at meat or him that serveth? One point particularly in this question is clear, and should call our attention to the present state of things in some of our churches and public services now, it seems to me; for when we meet in our church meetings and at other times and places for worship, the presence of God's dear children sitting at meat says that they are asking for bread, the Bread of heaven, the Lord Jesus Christ, and it seems to me that sometimes instead of feeding the flock, the children of God, with the heavenly Bread, the

Lord Jesus Christ, we give them a stone, so that there is great complaining in our streets, so much so that we cannot at this time realize the happy state or condition of God's church or people when he is their Lord. (Psalms cxliv. 15.) For of a truth the gods of this world, whom David calls strange children (God's children) are so ruling and overdriving the flock of God, with their countless thousands of tender lambs, that many, yea, very many, have died, so that there is great complaining among our people of the falling away of the Lord's people and of the few members in our churches now, which has caused me often of late to stop and think, Have we been taking care of the tender lambs, or have we been overdriving them, not in matter, but in manner? I do not understand that the servant of God has to preach false doctrine in order to feed the weak and tender lambs on the sincere milk of the word and take care of them so that they grow in grace and in the knowledge of the truth. May the Lord's wonderful mercy so bless the heart and mind of his servants and fathers in Israel to feed the lambs, taking heed to all the flock, the strong, the weak and them that are out of the way, that our sons may be as plants grown in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor (in word and doctrine); that there be no breaking in nor going out; that there be no complaining in our streets. Happy is the church of God when in this blessed state; therefore may we be blessed of the Lord to pray for the peace of Jerusalem, and remember that whosoever eateth of this living Bread

which cometh down from heaven shall never die, but fall asleep in Jesus.

W. J. MAY.

SHOCK, Ky.

DOCTRINE.

THERE are only two kinds of doctrine: one true, the other false. The doctrine of God our Savior is always put in the singular number, and consists of several cardinal points, viz., the sovereignty of God, predestination, election, redemption, calling, preservation and the resurrection. The doctrines of men and devils are always in the plural number, and have only one source, and that is of evil, and that continually. I believe in the absolute sovereignty of God, because the Scriptures teach it from Genesis to Revelation. One "thus saith the Lord" is sufficient. We are told in the forty-sixth chapter of the prophecy of Isaiah that God said, "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." Also by the apostle Paul, in the first chapter of Ephesians, that the saints were chosen in Christ before the foundation of the world, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. God is unlimited in power. In chapter one hundred and thirty-five of Psalms we read that whatsoever he pleased that he did in heaven, in earth, in the sea and all deep places, and in the one hundred and thirty-ninth Psalm that he is everywhere present. David asked, Where shall I flee from the presence of God? If I ascend to heaven he is there, if I make my bed in hell he is there, if I take the wings of the morning and fly to the uttermost parts of the sea he is there.

God foreordained, or predestinated, to speak the world into existence by the word of his power, and that it should be inhabited, and made choice of a portion of the inhabitants as his peculiar people. The Lord's portion is his people, Jacob is the lot of his inheritance. Israel shall be saved in the Lord with an everlasting salvation. When Jacob was born of the Spirit his name was changed to Israel; the people of the Lord have been known since by that name. The first man was given a law by his Creator, with the penalty annexed for the violation of that law; that penalty was death. He violated that law and fell under the penalty thereof, which entailed sin and death on all of his posterity. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." David said while wielding the pen of inspiration that he was conceived in sin and brought forth in iniquity. This is true of every one who has been born, or ever will be born, in this world, except Jesus. The elect as well as the reprobate fell in the transgression, but there was a platform made before the world was created to catch the elect, which platform was the everlasting covenant ordered in all things and sure. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. The Arminian D. D.'s tell us that God would save all sinners if they would let him; that the alien sinner has to accept the offer of salvation; that the Spirit is knocking at the door of his heart for admission; that all the sinner has to do is to give God his heart. Divine revelation

tells us that the heart in man is deceitful above all things and desperately wicked, and who can know it? Again, his mouth is full of cursing and bitterness, with his tongue he has used deceit, his throat is an open sepulchre, his feet swift to shed blood; destruction and misery are in his ways and the way of peace he has not known. This would be a mass of corruption indeed to offer to the Holy One for acceptance. We all had our conversation there in times past, but God, who is rich in mercy, for his great love wherewith he loved his elect even when dead in sin, quickens them together with Christ. The Spirit quickeneth, the flesh profiteth nothing. These D. D.'s also tell us that the atonement was made alike for all of the human family, and that God would be unjust not to give all men and women a chance of salvation. "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 over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" The Savior 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." The unregenerate sinner drinks down sin greedily, as the ox doth water, rolls it under his tongue as a sweet morsel, there is neither fear nor respect for God in his heart. As said before, all are in that condition by nature, but when that light which God commanded to shine out of darkness shines in the hearts of his people their course, as was that of Saul of Tarsus, is turned, they then see as never before, old things pass away, behold, all things become new. This is the work of God, and war-

velous in our eyes. The love of God shed abroad in the heart by the Holy Ghost will never be eradicated. The Savior said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." Neither life, death, things present, nor things to come, principalities, powers, nor any other creature, shall be able to separate God's people from his love. There is abundant proof of the resurrection of the dead, both of the just and the unjust. The Savior said, "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." The apostle Paul says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." When the mortal bodies of the saints are quickened they will be spiritual bodies. It is sown a mortal body, it is raised a spiritual body. This is the final redemption of the saints which Paul speaks of, looking for the adoption, to wit, the redemption of our body. The saints receive at the new birth the Spirit of adoption. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The devil preached lies to our mother Eve in the garden, deceived her and induced her to violate the law of God. The same kind of doctrine has been preached by his angels in all ages of the world, with the same effect, but the Scriptures foretelling that God would justify the heathen through faith preached before the gospel unto Abraham. God

by the Holy Spirit called Abraham out of his native land, that of heathenism. Jacob was found of the Lord in a waste howling wilderness, the wilderness of sin. That is the way all of God's people have been called, and will be to the end of time. The religious world, or popular denominations of so-called christians, claims that God's plan is to save sinners by preaching the gospel to them. Paul tells us that the preaching of the cross is to them that perish foolishness. A strange way indeed to save sinners, by talking foolishness to them. The preaching of the gospel with the Holy Ghost sent down from heaven is to feed the sheep the Savior saved by the shedding of his own blood. The D. D.'s claim they will have a star in their crown for each sinner they save, and they claim to save many. God has never delegated to men or angels the power to save sinners. John, in the isle of Patmos, attempted to worship an angel. The angel said to him, See thou do not; worship God. Some attempted to worship some of the apostles, but they forbade them, and told them they were only men of like passions as themselves. There are many of this day who love the praise of men for their preaching, but they love money better. Preachers preach the power that sends them: if God calls and sends them they preach the power of God; if called and qualified in schools of men they preach the power of money, the love of which the apostle declares is the root of all evil. Paul was brought up at the feet of Gamaliel, a doctor of the law, and taught to preach salvation by the keeping of the law, but after being taught of the Lord he conferred not with flesh and blood, neither did he consult his brethren who believed in Christ before he did. God made choice of all his elect at the same time, but their

inheritance in Christ is made known to them in their day. Holy men of old spake as they were moved by the Holy Ghost. Peter says Noah was a preacher of righteousness. I am persuaded from the reading of the Scriptures that all the prophets preached as well as prophesied. Paul says he was not taught to preach by man, neither did he receive it of man, but by the revelation of Jesus Christ. It requires the same preparation to receive the preaching of the gospel as it does to preach it. Witness: "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." Redemption signifies a prior ownership. The elect of God were given to the Son by the Father before the foundation of the world, but being composed of the fallen sons and daughters of Adam were in the transgression. Paul says that was not first which was spiritual, but that which was natural, and afterward that which was spiritual. The elect are Christ's by gift and also by purchase, for he purchased them with his own blood. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 14.

May Israel's God reconcile all of his dear people to his will, is the sincere prayer of the writer.

JAMES M. SIMMONS.

KIRKSEY, Ky., June 18, 1921.

DEAR EDITORS:—Inclosed you will find a letter written by sister Gertrude E. Bartlett, of West Virginia. I have read it many times, and it seems too sweet and precious for no one but me to

read; that would be selfish, so I want others to enjoy it. Her grandfather, Elder Bartlett, came through Kentucky with Elder Linn a year ago; they both are very dear servants of our Lord.

I enjoy the editorials very much. Poor and afflicted, yet in the Lord is my little hope.

FANNIE H. CHESTER.

PHILIPPI, W. Va., July 30, 1920.

DEAR SISTER CHESTER:—I received your very kind letter to-day, which I have read many times, and with a deep feeling of love for you as my sister in Christ, I hope. My dear grandfather has spoken of you often, and it did not seem that you were a stranger in a natural way, and I feel that in the love of the all-wise God we are not strangers, but, I trust, the most precious sisters. I am very glad to receive a letter from any of the dear brethren and sisters, and it gives me great pleasure to try to write to you all, though I feel very unworthy in writing.

I am glad you enjoyed my experience, but O I feel so unworthy to be among you. Many times I was tempted not to write, yet I felt such a love for you Primitive Baptists that I could not repress the longing of my soul to try to tell you of my love for you. I have many times felt that perhaps I never should have written, but when I get such letters as yours I cannot help feeling that my writing was not in vain.

Sister, since I commenced this letter it has so happened that I accompanied my grandfather to one of our sister churches (Little Bethel) and I did not get your letter completed. It is a great pleasure to go to our churches and be with our dear brethren and sisters in the love of

God. O how my heart rejoiceth to be in their presence. Elder Linn was also at the meeting, and he and grandfather preached some very touching sermons. I do not think my dear grandfather's voice ever sounded sweeter than it did yesterday, for I felt to be so cast down in sin and so unworthy of being there with him. O yes, dear sister, I very often fear that I am not born again. My heart is often caused to fear and tremble at my own sinful self, and I often think that I am not worthy of speaking His holy name. How can the dear brethren and sisters see anything in me to cause them to write so tenderly to me? I am such a poor, weak, sinful creature, lost forever without the grace of God; yes, without the grace of God my life is nothing but a blank. My hope often seems very small, but O how precious it is to me; it is my food, my drink, my life and my God. When this hope seems so small and I see myself such a sinner how precious it is to hear those tender words of my dear Savior, spoken to me when he saw me standing alone in the world, alone without a hope in life, a lost, ruined sinner: Come unto me, for thou art mine. When I hear those sweet words I am again strengthened and led to praise God.

My dear sister, I am only eighteen years old, and as my grandfather has told you, I have suffered much. I gave up my dear father, which was my first great sorrow in that way. I then gave up a dear girl friend who was very near and precious to me. Since then two of my grandmothers have died, and both were very precious to me. But, sister, this sorrow must come in every person's life, but O how much greater was the sorrow of being in the wrong church. Many

times I lay on my bed sick, my doctor confessing he could do nothing for me, and it seemed that life must surely end, and all because of a weary soul. They could not know the cry and anguish of my soul and could not relieve me of my suffering. This awful mistake I made in joining the wrong denomination has wrecked my life, I fear as long as I live, but amidst it all I feel to say, Praise God, from whom all blessings flow, for it is through much tribulation that he has brought me to the most precious, the dearest and truest people on earth, a people for whom I would gladly give my life if it would benefit them. But, greatest of all, He has shown me that it is alone by his grace I am saved, if I am saved. By his grace we are saved, and not of works, lest any man should boast.

Dear grandfather is improving, and gaining some strength. He enjoyed being with you very much, and hopes to come again some time. O how dear and precious he is to me. I love him very truly in a natural way, but the love of God is much greater.

Dear sister, I am writing too much I know, but it is my delight to write, yet will close before you become weary of reading my letter, for I cannot write worthy of your reading. May God enable us to some day take each other in our arms in pure christian love, as you said in your letter. May his grace ever be with and abide with you and lead you in righteousness. May he save us in death, that we may sing his glorious praises in that world of heavenly bliss.

I hope to hear from you soon.

Your unworthy sister in hope.

GERTRUDE E. BARTLETT.

SALINE, La., June 26, 1921.

DEAR BRETHREN:—I have a desire to write a few lines to the SIGNS for your consideration, and hope that it is love or sweet fellowship for the church of Christ which causes me to have such a desire; for I know if I am not directed by the Spirit of God there will be no comfort to the saints of the Most High. According to nature I am one of the fallen race of Adam, dead in trespasses and in sin, and cannot think one good thought or do one good act. Sometimes I fear that I have never been born again and all I can do is sin. I sometimes feel that I have a hope in the resurrection of Jesus Christ, who died for poor sinners, of whom I am one, then again it seems that the hope which I thought I had is not a true hope, but a delusion of the natural mind, which causes me to nearly despair; then again when I am low down some Scripture will come to me with so much comfort I can feast on it for days, and am enabled to exclaim with David, God has been good to Israel, and that all our trials and sufferings are in mercy sent to wean our affections from the vain and perishable things of this earth. We are not our own, but are bought with a price; so if we have been bought with the precious blood of Christ we are not our own, we are his, and our bodies the temple of the Holy Ghost. The things of this earth must be purged out of us before we will be enabled to serve God in spirit and in truth. It is said that we cannot serve two masters; we cannot serve God and serve the things of this earth at the same time, it is impossible. God is perfect in all of his attributes; he is perfect in love, in power, in wisdom, and it is a blessed thing and worth more than all this world contains to be enabled by his grace to serve him, who is too wise

to err and too good to be unkind. Although we have to suffer here, if we be the children of God it is for our good and his glory. Oh how happy we would be if we could always be reconciled to his holy will, but we cannot be unless he gives us the spirit of reconciliation, and then it is easy, for it is easy to obey God in all things when the obedience is given in Christ. He is the life of his people, and when they obey it is because of the life of him in them that directs their feet in paths of righteousness. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord? There is none like God's people, who feel to be poor, weak, helpless, undone and forever lost if not redeemed by the blood of Christ. They know that in their flesh there is nothing good, but to the reverse, sin and abomination, woe and misery. But God, who is merciful to our unrighteousness, gave his beloved Son to be sin for us, who knew no sin, that we might be made the righteousness of God in him. There never was such love known and never will be as that love which God has for his people, and no one knows anything about that love until it is shed abroad in their hearts; it is then that they are led in ways that they had never known and in paths they had never trod. They are a peculiar people, different from any other people; they are made so by the grace of God, which has been freely bestowed upon them. The God of heaven is a peculiar God, different from the gods of the people, who will save them if they will let them. Such a god is no god at all. The fool saith in his heart, There is no God, and that is what we all say when we are controlled by the carnal mind, which is enmity against God, not subject to his law, neither indeed can be; for to be carnally minded is death, but to be

spiritually minded is life and peace, and the only way that a man knows what is flesh and what is Spirit, he knows the things of man by the spirit of man that is in him and the Spirit of God that is in him. So the child of God is enabled by the Spirit of God to know the good tree from the corrupt tree. There are but two trees; one is of the earth, and is earthy; the other is of God, and cometh down from heaven, and it is just as impossible for the corrupt tree to bear good fruit as it is for the good tree to bear corrupt fruit. Well, how do the children of God know? asks some one. It is by being made partakers of both. Now, dear brethren, this is according to my experience, whether I am a child of God or not. I feel at times that the doctrine of God is sweeter to me than anything else could be, and I have a love for the Primitive Baptists that I do not have for any one else. I have been blessed many times with the sweet privilege of meeting the dear brethren and sisters in sweet union and fellowship, where the praise was unto God and not man, where love flowed from heart to heart, and I could see the love manifest in their faces and actions. I know that I am unworthy of such blessed privileges, for my heart is deceitful above all things and desperately wicked. Who can know it? I hope I have been made to know it by the Spirit of God. May the God of all grace keep his people in union and communion with each other. May they be as harmless as doves and bold as lions in declaring what great things the Lord hath done for them. May they not become swallowed up in the vain pride of this earth, which is waxing worse and worse, according to my belief; they are deceiving and being deceived, but God's will shall be done in all things, and he has a purpose

in it all or it would not be as it is. May his saints be enabled to trust in his goodness and mercy, for their days on earth are few and full of trouble, and they will never be satisfied until they awake with the likeness of their Savior, to be forever with and praise him from whom all blessings flow.

Dear brethren, do with this as it seems best to you, and if you find any errors please forgive, as I am not perfect and will never be until I am made perfect in Christ. This is where my hope lies, with him, or I am lost forever.

I am, I hope, your brother in Christ Jesus the Lord,

E. F. READHIMER.

COLUMBUS, Ga., Feb. 9, 1921.

DEAR EDITORS:—My subscription to the SIGNS is almost due, so I will renew at this time, for I do not want to miss a number. I feel encouraged to write a few lines for the SIGNS, if in your judgment you feel it is right for it to find some humble place in our dear old paper. I read with joy and comfort the writings of the scattered ones. Many messages of love are borne to me, cheering and comforting and encouraging me in the way. Most of the writers are strangers in the flesh, but I hope kindred in Christ. I feel unworthy to claim this kinship, but with Ruth would say: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." My sins are numberless as the sands of the sea; sin is mixed with all I do. The blood of Christ cleanseth from all sin. Jesus Christ canceled all the debt of his people, for he shall save his people from their sins. Our Lord prepared all that was needed for our en-

joyment of spiritual things. He gives us a new heart and a new spirit. I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them. Ye shall be my people, and I will be your God. Sometimes I am so cast down that I begin to look and wonder, and say, Where is my hope? I cannot place it on anything good I have done. Sometimes my path is so dark I fall by the way and mourn like the dove. Oh where is my love, that I might find him. Oh that I could at all times feel to be one of the Lord's redeemed, the present trials I could count as small; heaven would make amends for all; but I am such a poor weak worm of the dust. For the good that I would, I do not; but the evil which I would not, that I do. This causes me much sorrow and weeping. I have long known that in me (that is, in my flesh,) dwelleth no good thing; I cannot do the things I would. Oh that all christians would pray for me that the grace of God would keep and guide me in the strait and narrow way. Oh that I could follow in his footsteps, be always meek and lowly and humble, look to him in all trials and troubles, knowing that he doeth all things well, that all things work together for good to them that love him. Though we walk in darkness, doubts and fears, his hand directs the rod and all is in mercy sent. Our Savior was a man of sorrows and acquainted with grief, persecuted, reviled and shamefully treated, yet he bore all for his bride's (the church) sake. The dreadful cup could not pass from Christ; neither can the cup of suffering and sowing in tears pass away from the children of God. The Lord does not needlessly afflict his children; no, never, but every drop in that cup, be it joy or grief, life or death, the loving Father's hand gives it. In wisdom, good-

ness and mercy he gives it, for his own glory and for the good of his child. Oh, we adore and bless, love and trust this Father and God. Jesus Christ's work is a perfect and finished work; he is our High Priest. Our salvation is full and complete, both in time and eternity. With God there are no mistakes, disappointments or failures, for all he appoints fulfills his purpose. As I have thought, so shall it come to pass; as I have purposed, so shall it stand. While he is the God of such power, he is also the God of the most tender mercies, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. The apostle tells us to rejoice in the Lord always, be careful for nothing. Another says, Cast your care on Jesus, for he careth for you; he will abundantly pardon. So we find it. We cling with love to the exceeding great and precious promises. Our hearts are melted with gracious gratitude that our Lord hath remembered us in our low estate. Let us retire beneath the cross. Savior, at thy dear feet I'll lie. Blessed Savior, let me learn more and more of thee. May we hunger and thirst after righteousness, for the precious promise is we shall be filled. May our Lord strengthen us according to his mighty power to walk worthy of him, increasing in knowledge of him unto all patience and longsuffering, forbearing one another in love. My peace I leave with you, that your joy may be full. In this peace we find joy, love, comfort and complete rest. May we be enabled to praise him for his goodness and to render unto him all praise, honor and glory.

I hope you will throw the mantle of charity over my imperfections and remember me at the throne of grace when it is well with you.

Your unworthy sister in hope,
(MRS.) F. J. NORRIS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***SOLOMON'S SONG VI. 8.**

"THERE are threescore queens, and fourscore concubines, and virgins without number."

By request we shall endeavor to suggest a few thoughts upon the above text, and first of all shall call attention to the fact that this Scripture, like all other, does not stand alone, hence not independent, but has its immediate connection, as well as other bearings, throughout the Scriptures. The testimony of Jesus is an unbroken chain. By this we mean that the entire Old Testament in its testimony of his coming and the glory that should follow is as a chain, one link linking into another, and as each link of a chain fills its place, and is a part of the chain, so every part of Scripture has its bearing upon another, and is not complete without each and every part. The text above quoted would therefore be without meaning should it be considered alone.

This song called Solomon's is a dialogue, and its language highly figurative, declaring divine things. Because of this its spiritual import is hid from the wise and prudent; they therefore not seeing its beauty and perfection have said it never should have been compiled as a part of the Bible. But as in the days of Jesus, some men strain at gnats and swallow camels. Those to whom the Spirit and the bride have said, Come, are

seeking to find the hiding-place, as it were, and the dwelling-place of this altogether lovely One. They long for his gracious presence, which dispels the gloom of the soul, and fills the being with wonder, praise and adoration. Such desire is expressed in the first verse of this sixth chapter of Solomon's Song. Those seeking, asked "the fairest among women" whither her beloved had turned aside, that they might seek him with her. Herein are most strikingly presented Christ and his bride, and in all that we shall write it is our desire to keep him and the church before the eyes of the living.

In answer to the question in the first verse, the bride said, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." This garden of the Lord is inclosed, these sweet spices grow and send forth their fragrance, and the lilies flourish in beauty and purity to the praise of their Husbandman. He only of all men has access to this fragrant and beautiful garden. He accepts the sweet savor of his spices and rejoices in the perfection of his lilies. He feeds there, and there only; no perfumes nor lilies outside of his garden are acceptable to him. There he feeds among the lilies of his grace. The bride said, "I am my beloved's and my beloved is mine." How gloriously true that the church is Christ's and Christ is hers. The union is vital—eternal. Amen. The Bridegroom describes his bride as being beautiful, and addresses her as his "love." She is as comely as Jerusalem and without spot or blemish before her husband. After these affectionate expressions of each other and preceding other wonderful declarations are the words of the text: "There are threescore queens, and fourscore con-

cubines, and virgins without number." The queens, concubines and virgins suggest the thought of numerous women of all classes, but not one of them had the slightest attraction for the Bridegroom. All these women, doubtless, represent all false churches throughout the whole world. The church of God is set forth in figure of a woman, not only in the Song of Solomon, but in many other places in the Scriptures, and other churches are represented by women. Mark the singular number with reference to the church of God, the bride, the Lamb's wife, and the plural as regards the churches of the world. They are without number, while the true church is but one. A speckled bird (just one) against which all other birds are arrayed, yet its salvation is sure, because the Lord is with it to keep it, and in that he is for it he is against all other birds or women (false churches). In verse nine the Bridegroom speaks in contrast and says, "My dove, my undefiled, is but one." Queens, concubines and virgins are without number, but his dove, his undefiled, is but one. Here is set forth the doctrine of unity—one woman, or church, many members, but one body, his body, the fullness of him that filleth all in all. There are many branches, so to speak, but after all there is but one church, and its Builder hath established it upon a rock, and said the powers of darkness, or hell, shall not prevail against it. It is undefiled through the blood and righteousness of Jesus Christ, complete in him. "She is the only one of her mother, she is the choice one of her that bare her." Her children rise up and call her blessed. She provides well for her house, and her virtue hath gotten her the name of names: "The Lord our righteousness." She shall be called by my name, saith the Lord.

Now, after writing the above to the praise and glory of God, it is good to remember that all who have faith in the

blood of the Lamb of God compose this beautiful and undefiled woman, the church of the firstborn, and though "black" in their own sight, in the righteousness of their heavenly Husband all are as fair as the moon, as clear as the sun, more beautiful and more precious to him than all things else, either in earth or heaven.

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

K.

OBITUARY NOTICES.

Mary Elizabeth Scott Johnson, daughter of Thomas M. and Mary Elizabeth Shaul Scott, was born in Baltimore County, Md., July 11th, 1847, and was baptized in the fellowship of the Black Rock Old School Baptist Church September 16th, 1888, by the late Elder F. A. Chick. She was married to Edward A. Johnson November 1st, 1888, and came to live in Baltimore city. She retained her membership in the Black Rock Church until the year 1898, when she was dismissed by letter and joined the Ebenezer Church of Baltimore city. In November of the same year the writer became the pastor of the Ebenezer Church, and from that time to the close of her natural life was intimately associated with her in the church and in the home, and I can truly say I have never known a more faithful and useful member of the church, always interested in the affairs of her church, her pastor and all of her brethren and sisters. Sister Johnson was a bright, cheerful woman, a great talker, and loved to talk of Jesus and his wonderful works to the children of men. She suffered for twenty years with stomach trouble, yet kept going, and was faithful in her attendance upon all the meetings of the church and in the homes of brethren and friends until November, 1920, when her health gave way to such an extent that she could go no longer, but her interest in the church and its members continued to the last. She was a great sufferer the last few months of her life, but was graciously favored with the presence of her dear Savior, often telling the writer of this notice that Jesus at times was very near and gave her a view of that little company over there. I feel that she was perfectly reconciled to leave this world, and often prayed the Lord to take her out of her suffering. She loved her husband, sister and church people, but said the Lord would take care of them. It was sad indeed to see such a faithful and useful sister going down, down, and not be able to do one thing to stop it; yet it was wonder-

fully comforting to hear her talk of the sweet love and sustaining grace of an all-powerful God. The last time I saw her alive, as I entered her room she said: "My dear pastor, you have been a great comfort to me as a preacher, and the Lord will be with you. You have been called upon to pass through sore trials, but the dear Lord has blessed you with three good wives; I have loved them all, but I shall not be here very much longer." On the morning of May 26th, at 12:50 o'clock, she gently passed from this state of sorrow and suffering to that of perpetual health and eternal joy, to be forever in the presence of that Jesus whom she so devotedly loved in life, and on Sunday, May 29th, her mortal body was taken to Black Rock church-house, where in the presence of many sorrowing friends the writer read and commented upon a large portion of 1st Corinthians xv., also 1st Timothy i. 15, after which she was laid to rest in the family plot to await the coming of Jesus, when he shall call the sleeping dust to arise and ever be with the Lord. She will be sadly missed by fond friends and brethren and sisters dear, who for many years enjoyed her in her home and theirs, and by the church of her membership, where all who attended its services were sure to meet her and see the joy of her soul, which she so plainly manifested in her every action. Dear ones, I sympathize with you all. Her sister, Miss Johanna Scott, who for years made her home with her, will sadly miss her, but none so much and so sadly as her dear and devoted husband. May God's richest blessings attend him. Allow me to say for myself that I never had a dearer sister or a better friend. May God bless all the bereaved, is the prayer of her loving pastor,

JOSHUA T. ROWE.

RESOLUTIONS.

The Ebenezer Old School Baptist Church of Baltimore city desires to express its feelings of sadness in the loss of their dear sister, **Mary Elizabeth Scott Johnson**. Therefore be it resolved:

1. That we bow with becoming reverence to our God, who is full of mercy and cannot do wrong.
2. That in the death of sister Johnson we have lost one of the dearest of sisters and one of the most useful of members of the church, greatly beloved by all who knew her.
3. That a copy of these resolutions be sent with the obituary notice to the SIGNS OF THE TIMES and Zion's Landmark for publication, also a copy to her bereaved husband, our dear brother Deacon E. A. Johnson.

J. T. ROWE
 H. C. CAINES
 D. L. TOPPING
 MAGGIE J. BYRD
 ELLA R. CHILCOAT
 ELIZABETH W. ROWE
 MAMIE W. ROWE

Committee.

Marshal B. Weedon was born April 21st, 1837, in Fauquier County, Va., and departed this life May 27th, 1921, at his home in Ft. Scott, Kansas. He was a graduate of the Baltimore Dental College, and practiced dentistry in Virginia before coming to Ft. Scott in 1871. He was united in marriage to Miss Mary Nelson, of Grinstead, Prince William Co., Va., February 17th, 1864, by Elder John Clark. Four children survive: William H., of Los Angeles, Cal., Misses Mary, Agnes and Annie at home. They have been devoted daughters. I will quote from the letter written me by his daughter Agnes:

"You probably knew of his failing health, not so noticeable until since Christmas. We had been fearful for some time that the end was not far distant. He failed rapidly the last two weeks. He had no disease, no sickness whatever, just a gradual wearing out, only confined to his bed one week. He was conscious to the last; he seemed to fall into a stupor on Friday morning, and at noon fell quietly and sweetly asleep, just as he wished to go. His life was remarkable, so true and firm in his belief and principles, with strength of character rarely surpassed, and in spite of hardships, trials and sorrows possessed the ability to see the bright side. He was by nature lively and happy, and got much from life which others miss. Words fail to express how much we miss him. Since our mother's death (eighteen years ago) he had been both father and mother to us, always so good and thoughtful, helping and advising us to the very last. Your last letter to him came the second day he was in bed; we read it to him and he seemed to enjoy it as he always did. I know of no one he held in higher esteem than you and Elder Pittman. I recall how he grieved over his fatal accident and truly missed him as a brother."

Brother Weedon and my late husband, Elder Thos. R. Pittman, were true and devoted friends. The subject of religion was near and dear to their hearts, both being thorough Bible students. In the last letter I received from him he said, "I do miss dear Elder Pittman so much." Brother Weedon cheerfully lived his unobtrusive life as it was meted out to him. I cannot command language to tell of his worth and excellence in every relation of life, yet having a very low estimate of himself. Early in life he was blessed with a sweet hope in Jesus and united with the Quantico Primitive Baptist Church of Prince William County, Va., being baptized by Elder Joseph L. Purington. He was a reader of the SIGNS OF THE TIMES for more than fifty years, and read and loved it to the last, and in former years contributed occasionally to its columns. He was the last of a family of nine children. When his state joined the Confederacy he volunteered with the rest and served throughout the Civil War as a member of Company A, Fourth Virginia Cavalry. His Revolutionary ancestor was Sergeant Augustine Weedon, of West-

moreland County, Va. Brother Weedon was a highly esteemed citizen of Ft. Scott for fifty years. He was in the grocery firm there with his brother-in-law, the late Captain C. A. Nelson, for more than a score of years. He was 84 years old.

The funeral was held on Sunday afternoon at the family home. As there was no minister of his faith near, Mr. Allen, of the "Christian Church," a friend of brother Weedon's for many years, was called, who took for a text Revelation xxi. 1-4.

May God comfort the mourning ones and enable them to say, Thy will be done. It can truly be said he is at rest.

MARY E. PITTMAN.

Mrs. Jane Elizabeth Corby was born February 17th, 1842, at Carbondale, Pa., and died May 29th, 1921, while visiting at the home of her daughter, Mrs. Cora Markey, in New York city. She was the daughter of Margery Elizabeth and Daniel Slawson Vail. Her marriage to Ezekiel Corby was fruitful of nine children, four of whom survive: Harlow Corby, Mrs. Cora Markey, Fred and Andrew Corby. One brother and two sisters also survive her: Elder D. M. Vail, Mrs. Watie A. Beard and Mrs. Emma Butler. Elder St. John baptized her in the fellowship of the church at Waverly, N. Y. Some years later her membership was transferred to the church at Justus, Pa., of which her brother, Elder D. M. Vail, is the pastor.

The funeral service was held at the home of Mrs. Markey, in New York city, Elder George Ruston and the writer speaking of how the Lord taketh pleasure in them that fear him, in those who hope in his mercy. Interment was in Waverly, N. Y., the late home of the deceased.

Sister Corby will be remembered as one who was awake to righteousness, a lover of peace and a doer of the word, and her life was a communication of good, not only to those of like precious faith, but also to them which are without. In the way of life the Lord showed her many hard things, but he made her able to bear them, and by grace caused her to "lead a quiet and peaceable life in all godliness and honesty: good and acceptable in the sight of God our Savior." Spiritually minded, her affection was set on things above; thinking upon and speaking of the things that pertain unto life and godliness was the matter in her heart and the manner of her tongue. Of a meek and quiet spirit, her life and conversation were as it becometh the gospel of Christ, and in this blessing of the Lord she blessed her brethren. Great physical suffering attended her last days, yet withal she was patient and uncomplaining. A few days before she died it pleased the Lord to reveal himself so glorious in his love and holiness, so altogether lovely and precious, that all her afflictions were lost sight of in joyful expectation of soon being with him in that fullness of life "which God, that cannot lie, promised before the world began."

May the God of patience and consolation be with all them that mourn this bereavement, and reconcile us unto his will in all things by Jesus Christ.

JOHN MCCONNELL.

MEETINGS.

THE New Hope Association of Old School Predestinarian Baptists will hold their next session with Little Flock Church, three miles southeast of Edgewood, Texas, on the T. & P. R. R., beginning on Friday before the third Sunday in August, 1921. All trains will be met on Thursday at Edgewood. We invite all Baptists of our faith and order to be with us, especially ministers.

S. M. DICKENS.

THE Hazel Creek Association of Regular Predestinarian Baptists will convene in her sixty-seventh annual session with Spring Creek Church, near Stahl, Adair Co., Mo., commencing on Wednesday after the fourth Sunday in August, 1921, and continuing the two following days. All lovers of salvation by grace alone are invited, especially ministers of our faith and order. Those coming by rail will be met at Stahl, Adair Co., Mo.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

THE Old School Baptists will hold a two days meeting at Cammal on Saturday and Sunday, August 27th and 28th, 1921. We expect Elder J. M. Fenton to be with us. House is near the station, on the New York Central Railroad. Ministers, brethren and sisters are invited to come and worship God with us. Elder D. M. Vail is our pastor.

SILAS HOSTRANDER.

THE Clovesville Old School Baptist Church will hold a two days meeting, the Lord willing, the last Saturday and Sunday in August (27th and 28th), 1921. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially ministering brethren of our faith and order.

O. F. BALLARD, Church Clerk.

THE church at Otego, N. Y., intends, the Lord willing, holding a meeting Saturday p. m. and all Sunday, September 3rd and 4th, 1921. A cordial invitation is extended to all lovers of the truth. Our pastor, Elder D. M. Vail, and Elder J. M. Fenton are expected to be with us.

R. T. LEONARD, Church Clerk.

THE Des Moines River Association of Predestinarian Baptists will hold her seventy-eighth session with Harmony Church, near Winfield, Iowa, September 3rd, 4th and 5th, 1921. All lovers of the truth are cordially invited to attend.

J. L. THURSTON, Clerk.

THE Abbington Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, September 7th

and 8th, 1921. All lovers of the truth are cordially invited to attend. We expect our pastor, Elder Vail, Elder Fenton, of Philadelphia, and Elder Alexander, of Wilmington, Del. Those coming on D., L. & W. R. R., will stop at Clarks Summit and go to Elder Vail's. Those coming on D. & H. or O. & W. R. R. are requested to write to C. E. Miller, Clarks Summit, Pa., R. D. 1, so that arrangements may be made to meet them at Olyphant Tuesday afternoon.

G. W. GOODRICH, Clerk.

The Pocatalico Association will convene September 9th, 10th and 11th, 1921. Those coming on the B. & O. or C. & O. come to Charleston and transfer to the Interurban (or street car) for St. Albans, where they will find conveyance. Those from the east, by way of C. & O., come direct to St. Albans, where they will find conveyance. It will be more convenient for brethren from the west to come by way of C. & O. to Hurricane and take conveyance from there. All trains and street cars will be met at the above places on Thursday, the 8th. A cordial invitation is extended to all lovers of the truth.

J. W. McCLANAHAN, Moderator.

J. R. BECKETT, Clerk.

The Maine Association of Old School Baptists will meet, the Lord willing, with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (9th, 10th and 11th,) 1921. All who love the truth are cordially invited.

GEORGE R. TEDFORD.

The Trinity River Old School Predestinarian Primitive Baptist Association will meet, the Lord willing, to hold its sixty-third session with Hopewell Church, four miles east of Rice, in Ellis County, Texas, beginning Friday before the second Sunday in September, 1921, and continuing three days. All lovers of the truth and of the old order are cordially invited to attend. All brethren and visitors coming south will come on the H. & T. C. R. R. or the Interurban to Rice. All coming north will get off at Rice. Conveyance will be at the station on Thursday.

ASA HOWARD.

The Old School Baptist Church of Jefferson, N. Y., expects to hold their two days meeting on the third Sunday and Saturday before in September (17th and 18th), 1921. We expect our pastor, Elder J. M. Fenton, and Elder D. M. Vail to be with us at that time.

GEORGE E. MEAD, Church Clerk.

The First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

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

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

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2:00 P. M.

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A L L W E L C O M E

**W I L M I N G T O N O L D S C H O O L
B A P T I S T C H U R C H**

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W I L M I N G T O N , D E L A W A R E

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J. G. EUBANKS, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

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(ESTABLISHED 1832.)

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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., SEPTEMBER 1, 1921. NO. 17.

CORRESPONDENCE.

“HE WALKED ON THE WATER, TO GO TO JESUS.”

LOOK at the scene in Matt. xiv. 24-33. In our troubles we are sometimes like these disciples. Our ship is now in the midst of the sea, tossed with the waves, for the wind is contrary. We find it more than we are able to do, calm the storm or to be calm ourselves. Jesus is absent, and we fear that our trials will overwhelm us and that we must utterly sink in our adversities. While we were sailing upon a smooth sea we could sing with pleasure to ourselves:

“Begone, unbelief, my Savior is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform;
With Christ in the vessel I smile at the storm.”

But now that we are in a sea of troubles and no small tempest is upon us, what are we saying? Are we saying, “I smile at the storm”? I know it is not impossible to do so when Christ is felt to be with us in our tribulations. Then we can say, “Though I walk in the midst of trouble, thou wilt revive me,”—Psalms cxxxviii. 7, and even with the prophet sing: “Although the fig tree shall not blossom, neither shall fruit be in the

vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.”—Hab. iii. 17-19. In such divine confidence we are saying, “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.”—Psalms xlvi. 1-3. But in the sea of afflictions, if alone, if our God is not feelingly present, then we are tossed with tempest and not comforted, for none can give us comfort, succor and endurance in “a great fight of afflictions” but Jesus Christ, the Captain of our salvation. Sometimes amidst the buffetings of our trials we find ourselves reeling to and fro, and we stagger beneath the blows of the waves of our troubles like a drunken man, and are at our wits' end. (Psalms cvii. 27.) We

come to the end of our resources, neither know we what to do. (2 Chron. xx. 12.) "I am shut up, and I cannot come forth."—Psalms lxxxviii. 8. Some of the children of God know but little of such adversities of soul; as yet they have not come into deep waters, and know but little of the furnace of affliction. (Isaiah xlvi. 10.) In Matthew xiv. 25, we read: "And in the fourth watch of the night Jesus went unto them, walking on the sea." They were tossed with the waves, it was night, but Christ came to them. He comes walking upon the troubled sea, he treads it under his feet, he has dominion over it. O troubled child of God, he will come to you. Christ came to them saying, "Be of good cheer; it is I, be not afraid." The tempest still rages, the waves run high and they are tossed upon the troubled sea. Peter answered Jesus and said, "Lord, if it be thou, bid me come unto thee on the water." The voice of Christ had inspired his heart, and if this is Christ, the Son of the living God, walking upon the waves, then if he will bid me come to him I, too, can walk on this tempestuous sea; I can tread these afflicting waves beneath my feet; yes, with Jesus near I can walk even this dark night upon the deep. Shadrach, Meshach and Abednego walked in the fiery furnace with the Son of God. (Daniel iii. 25.) Daniel spent a sacred night in the lions' den. They did not devour him, neither did they affright him with their roaring. He saith, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—Daniel vi. 22. Jesus said unto Peter, "Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus." Oh, it is comforting in our darkness to see Jesus, even though it be but dimly, and then to hear his voice. Surely

it is the voice of our Friend, the voice of our Beloved; I shall not sink, I shall not perish, Jesus is coming; and as veiled in the obscurity of our night he approaches, we long for yet more assurance that it is our Savior. Is it thyself, dear Savior, that cometh to me? If it be so, bid me come unto thee, and I will tread everything beneath my feet with thee. Jesus said, "Come." That one word is sufficient. It is his voice. Peter knew the voice. The sheep know the voice of the Shepherd. Christ's voice strengthens us, puts away all our misgivings, all our unbelieving fears; it allures us, we are drawn forth to him with steps of faith that work by love; we come out of the tempest-tossed vessel and walk upon the water, to go to Jesus. How many steps did Peter take? While his thoughts were taken up with Christ he walked in the darkness upon the waves of the sea. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me." Ah, the boisterous, the angry billows have distracted Peter; he is not thinking of Jesus now, and he begins to sink. Then he remembers Jesus again, and cries unto him, Lord, save me. What changes! Faith and unbelief. Walking upon the waves, then he walked no longer, not another step toward Christ, but he is sinking down into the tempestuous sea. But poor, sinking, perishing Peter cries, "Save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Christ is near the sinking one, his arm is not shortened that it cannot save. His saving, almighty arm reaches unto the uttermost, to them that are afar off upon the sea. "He sent from above, he took me, he drew me out of many waters."—Psalms

xviii. 16. It looked as though Peter's faith was great when he stepped down out of the ship and walked in the darkness upon the sea. But the wind blew in his face; yes, he had to face that boisterous, windy storm as he walked; he was buffeted by the wind, he was afraid. Ah, those fears. "Wherefore didst thou doubt?" Those doubts have made his legs feeble, and he cannot walk another step upon such a sea. Jesus caught him, saying, "O thou of little faith, wherefore didst thou doubt?" Jesus knows his name, Jesus saves Little Faith; and Jesus holding his hand, Little Faith walks with his Savior upon the waves into the ship. "And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." I am sure that Little Faith was far from all fleshly boasting about his walking upon the water, but all his boasting concerning this exploit was in Jesus Christ, the Son of God. The humble hear this and are glad. O, child of God, are you in straits, in afflictions, in temptations? The Lord knows the way that you take, and when he hath tried you you shall come forth as gold; and though you feel alone, and that yours is an isolated case, and in your sighing you are saying, No man cares for my soul, nevertheless he, thy covenant God, careth for thee, (1 Peter v. 7,) and he will know thy soul in adversity. (Psalms xxxi. 7.) God will befriend thee, sustain and succor thee, and carry thee through to the praise of his own sacred name. He will show himself thine everlasting Friend. This is his word: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither

shall the flame kindle upon thee."—Isa. xliii. 2. And he hath said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psalms l. 15.

Thus in all our straits and trials and conflicts we are more than conquerors through him that loved us.

FREDERICK W. KEENE.

RALEIGH, N. C.

HAMMOND, W. Va., August 1, 1921.

DEAR READERS OF THE SIGNS OF THE TIMES:—I will attempt to write to you again, and I hope it may be written in the spirit of love.

"A certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?" Now this was Joseph who was wandering in the field. He was seeking his brethren, and could not find them, because they were not there, although they had been there. This Scripture was not written in vain, but it has its meaning, and is profitable for doctrine, for instruction, for reproof, that the man of God may be perfect, thoroughly furnished unto all good works. Let us see if we can find out anything from this Scripture that will benefit us. In the first place, Joseph was loved by his father, and he had two dreams, which did not come by chance, but by the eternal God, who rules and reigns and works all things after the counsel of his own will, both in heaven and on earth, and it was decreed from the beginning that Joseph was to go down into Egypt, for God sent him there to carry out his purpose, which he had decreed should come to pass, and he gave Joseph those dreams. When he told the dreams his brethren hated him, they hated him for the truth's sake. They were to bow and make obeisance to him. They

must sell him, and this was the time for it to be done, because there is a time and purpose for everything under the sun; a time to love and a time to hate. So his father sent him and he was seeking his brethren and wandering in the field, was lost, did not know where to find them, and while he was seeking them Joseph was found by a certain man. Oh, that "certain man" did not fail to find Joseph. There is a certain man who is verily God, but once was a man when he was here on earth, sent here to seek and save that which was lost. He was a man of sorrows and acquainted with grief while here in the field, under the law, but now he is risen from the dead, fulfilled the law's demands, left the field and is gone to heaven. Then why seek him among the dead? As Joseph's brethren were not where Joseph was seeking, it was necessary for that "certain man" to be there to tell Joseph where to find them. So it was necessary for Christ to come into this world, made under the law, to suffer its penalty for his children, and when his Father called and sent out his sons and daughters to seek him that Christ should find them here in the field, under the curse of the law, and to ask them, saying, "What seekest thou?" They are lost, and the law condemns them, saying, The soul that sinneth it shall die. They are condemned by the law, for they have broken the law, and the penalty is death. Through that covenant of works they cannot find Christ by their good works, for by the deeds of the law there shall no flesh be justified in his sight. Christ was there once himself while in the flesh as a certain man, therefore he knows where to find his Father's children and tell them how to find him, and puts his law in their hearts, writes it in their minds and directs them in the

new covenant to the mercy-seat; there is Christ and there is mercy—none here in the field. While lost and wandering, the law shows no mercy; the law covenant demands perfect obedience. Here we are taught that we are sinners by nature. Paul said, Romans vii. 7: "I had not known sin, but by the law: for I had not known law, except the law had said, Thou shalt not covet." So, poor sinner, you will not find Christ, mercy nor grace in the law field; it is in the gospel field where Christ, mercy, grace and love are to be found. I will shew unto you my covenant, because you are seeking, and you must seek and find me, when ye seek me with your whole heart; but we must come to the end of the law. While Joseph was sent by his father to seek his brethren, you, poor sinner, are drawn by your heavenly Father to seek rest in Jesus. As Joseph when seeking his brethren was found by a "certain man," so you, poor sinner, are found by a certain one. God's ways are past finding out, and so it was in the case with Joseph; he could not find where his brethren were, he must be told. God had purposed that certain man to be there at the right time and at the proper place to find Joseph and instruct him on his way. So, poor sinner, when your heavenly Father draws you he will have everything at the right time and at the right place to direct you on your journey. As Joseph was sent down into Egypt, so, dear children, you must go where God sends you. Dear children, in this world you must suffer. See God's way which he decreed: I will shew him what great things he must suffer for my name's sake. Weeping endureth for a night, but joy cometh in the morning. Christ, the new covenant, where the law ends, and Christ, the morning light, is come; it brings joy in the morning, the

morning of the new covenant, when it begins to be opened up to you and the Lord is showing you his covenant. The light is springing forth, and joy cometh with it in the morning, after the night is past and gone with all of its weeping. Joseph found his brethren; so, poor sinner, Christ finds you, the Lord Jesus Christ, the Lord of glory. Oh how sweet and beautiful and glorious it all is.

Yours in hope,

JAMES W. LINN.

THE SABBATH—REST.

THE above words are synonymous, and to a child of grace they are inseparable. When viewed by faith there is but one definition for either or both, and but the one word expresses it—Christ. He is both the Sabbath and the Rest. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Genesis ii. 1-3. For a time under the old covenant this day was set aside literally as a holy day to be observed and kept by the Israelites according to the law given from Mt. Sinai, and was so observed for a time; but the flesh could no more keep that law than they can at the present time. The masses in the world to-day endeavor to keep it as a matter of form, but it is fast becoming a day of pleasure, and what apology they have for saying it is a day of rest or religious worship, is beyond comprehension, for it is said the churches are practically empty and the people are enjoying the pleasures of sin to the fullest extent. Seven is a perfect number in holy writ,

and anything perfect in this book is divine; it cometh down from above, from the Father of lights. He blessed the seventh day and sanctified it, because that in it he had rested. This seventh day must surely be typical of the gospel day, the shadow of it, and the substance of it is Christ. God blessed and sanctified his Son in all that he performed on earth, and his last words were, "It is finished." He is therefore the Sabbath-Rest; the words are blended in him. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. What comfort to a child of grace it is to view by faith these words: He hath ceased from his own works. When we view this by faith we can say with the poet:

"To all God's people now remains
A Sabbatism, a rest from pains,
And works of slavish kind.
When tired with toil, and faint through fear,
The child of God can enter here,
And sweet refreshment find."

It is a peace that passeth knowledge when we are brought to that Sabbath-Rest, the Ark of grace. In the ark the weary dove found a welcome resting-place; thus my spirit longs to prove rest in Christ, the ark of grace. No person, not even a child of grace, can of their own will exercise faith to so rest. That condition of mind must come down from above; we must be lifted up from the earth to live in this Sabbath-Rest. Only at times are we given such a view by faith, by the faith of his Son, and as the poet pens:

"This, and this only, is the way
To rightly keep the Sabbath Day,
Which God has holy made.
All keepers that come short of this,
The substance of the Sabbath miss,
And grasp an empty shade."

Let us labor therefore to keep this new

covenant, this covenant of peace, if we shall enter into the fullness of it when we hope to see him as he is. This rest is our only hope, for if in this life only we have hope in him we are of all men most miserable. We require patience and endurance to perform or execute his works in us. They generally come through fiery trials, and we cannot even exercise our own patience, it must come from him. Yet he will make us obedient, by his grace he will strengthen us for the trial, and we will drink of the cup to the last dregs, bitter as it may be. We shall be made submissive to his will in all things, for if he has prepared the works, or rather ordained them, his grace will be sufficient to endure. We may be rebellious, but we cannot be disobedient, for he will not withdraw a pain or permit us to swerve from this line or path which he has marked out for us to follow. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it. For 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. Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (Hebrews iv.) I have been in deep waters for a long time, yet I praise him for sending me into the belly of hell, for it is through tribulation he will exalt us in due time. Tribulation is a blessing in disguise. How sweet the name of Jesus sounds!

I had these meditations on this Sabbath

day, and may the household of faith be blessed with such food from the Master's table.

J. B. MILLER.

NEWARK, Delaware.

THE CHURCH OF CHRIST.

WHY do you say the Old School Baptist is the church that Christ set up on earth? They are the only people that contend that all Scripture is given by the inspiration of God, and is profitable for doctrine, reproof, &c. They tell you that God chose his people in Christ before the foundation of the world, that they should be holy and without blame before him in love. They tell you that the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And after ye heard the gospel of your salvation ye were sealed with the Holy Spirit of promise, until the redemption of the purchased possession. God loved his people when they were dead in sin, therefore raised them up together with Christ. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. They teach, as do the Scriptures, that we are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; as God and the Father of our Lord Jesus Christ hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated

us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. This is to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. So if children, then heirs, heirs of God and joint-heirs with Jesus Christ. Who shall lay anything to the charge of God's elect? They also teach, as do the Scriptures, that Jesus and the branches are one. He is the true Vine. He said, My Father is the husbandman and ye are the branches. For both he that sanctifieth and they that are sanctified are all of one, for which cause he (Jesus) 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. Again, I will put my trust in him. Again, Behold, I and the children which God hath given me (Jesus). Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. The God the Old School Baptists worship is not slack concerning his promise; he will fulfill all his promises if it takes the third part of heaven. Hence, know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Not raised from baptism, but death.) For if we have been planted together in the likeness of his death, we shall be also in the likeness

of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him; for through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; 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. God dwells in them and reveals unto them the things needful for them to know, though they be deep things, as the king's dream. Paul said, The Spirit searcheth all things, yea, the deep things of God. Daniel said, God revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.

When but sixteen years of age the unworthy writer witnessed the truth of the above, being in great trouble at the death of my brother, and in prayer God by his Spirit revealed unto me both the church and that my brother was at rest in heaven; and now, having passed my eighty-first mile-post, and never once been made to doubt the revelation, I conclude it was the work of God. These are but a few of the many reasons that might be given to prove the Primitive Baptists the church of God our Savior.

Very dear brethren editors of the SIGNS OF THE TIMES, our most highly appreci-

ated paper, laden with good news from a far country, the above is submitted to you and your judgment. Do with it as seems good to you and all will be well. May God bless you both with a long and useful life.

Your brother, I hope, in Christ,
C. T. RICHARDSON.

MONROE, Ga., August 8, 1921.

DEAR EDITORS:—I feel to contribute a mite by way of writing a few things on predestination. I never use the words "absolute predestination," as they seem to be offensive to some of our brethren and simply mean "positive" predestination. God is absolute, complete in himself, and the expression "absolute predestination" merely confirms the truth. God's laws are absolute and positive; he purposed that Adam should sin or he purposed that he should not sin, there can be no middle ground in the matter. To predestinate means to determine beforehand what shall be done, and God did predestinate that this world should be peopled through the transgression of his absolute law to Adam, so that our mother Eve should have the bringing forth of children in sorrow and travail. He surely did predestinate it, and said, My counsel shall stand, and I will do all my pleasure. As I have thought, so shall it come to pass. All of God's laws are positive or absolute, for the law of the Lord is perfect. If he did not purpose or decree all that took place in the garden of Eden, we would like to know which of the events that took place there he did or did not predestinate. There are those who continually try to convert us to the notion that God has two laws: a moral law which we may or may not obey, and an absolute law which it is impossible for us to break; and further, that

God has two wills, a positive will and a permissive will, thus making it appear that we say God makes us sin, when we do not consent to any such distinction between two such speculative wills, but we insist that his will is one and his law in complete accord with his one will. As in the case of Joseph and his brethren, we feel to know the cause of their selling Joseph into captivity was the envy, jealousy and hatred in the brethren's hearts, but it was all predestinated and it was surely the purpose of God that Joseph should be taken into Egypt in just the manner he was. Some say that God by his "permissive" will decides to suffer sins committed, then afterward overrules them for good and to his glory. It is disagreeable, hateful and offensive to his "positive" will, but by his "permissive" will it seems to be all right. How these two wills work in harmony we cannot see. Suppose we say that we, as men, have two wills, and that by our "positive" will we absolutely give all of our children all of our goods, dividing them equally, and then by our "permissive" will we allow or permit one of our enemies to take or destroy all the goods of the oldest son, where is there any harmony between these two wills? Does not the permission in the second case altogether annul what was absolutely willed in the first case? Does this not make God contradict himself and bring all his purpose to naught? The end of such logic is to make all things uncertain, and utterly removes all certain ground of the sinner's salvation. We can but wonder which of God's wills (?) will prevail at the end. By one of these wills we are passive in regeneration and active in obedience or disobedience, just as we may choose to be; by the other will he overrules what he decides to allow. We wonder when

he made this permissive will and decided to let sin pass. We cannot harmonize these things nor unify them at all. I want it understood that I believe God is a sovereign, and works all things, not merely a part of them, after the counsel of his own will (not "wills"), and that all things work together for good to them that love God and who are the called according to his purpose. We are not our own, but are bought with a price, and that price is the precious blood of Jesus, which cleanseth us from all sin. If we sin, we have an advocate with the Father, even Jesus Christ the righteous, and all things were fixed and known in his eternal purpose from eternity. Nothing in time or eternity can take place except it be in accord with his counsel or will, decree or predestination, because he has all power in heaven and in earth, and none can stay his hand. He is too wise to err and too good to be unkind. We love to think that our destiny is in his almighty hand, and he will dispose of all men and devils according to his eternal will, and all men and devils combined cannot frustrate one item in that will, and the executor of the will, the Holy Ghost, will have no difficulty in setting it up in a solemn form in time or in eternity. I feel to say that if it had not been God's will for the devil and all wickedness to be in this world such would not be here at all, not even the devil. Long before time there was grace treasured up in Christ Jesus, and it was according to the good pleasure of his will, for it is a faithful saying that Christ Jesus came into the world to save sinners. Would it do to say that about two thousand years after his "permissive" will suffered sin to come into the world he decided to send his only begotten Son to save sin-

ners? No, it is not the teaching of Christ. We surely need charity for each other when we meet to worship the true and living God, the God of Abraham, of Isaac and of Jacob. We know what it is for brethren to dwell together in unity, for we beheld it at your Warwick Association last spring.

May the Lord so direct us in all our ways that it may be said of us that we have fought a good fight and have kept the faith.

JAMES M. ADAMS.

MONROE, Ga., July 20, 1921.

DEAR BROTHER KER:—This is to send in some subscriptions to the SIGNS, which I am glad to do, and also thank you and all the brethren and sisters of your association, the Warwick, and Delaware River also, who extended so much kindness to my wife and me while we were among you. It was the most pleasant time of our lives to be permitted to partake of the sweet fellowship in the doctrine of free grace, unadulterated gospel of our fathers of long ago, and to think of you coming to Monroe next April to our union meeting gives us great pleasure. May it be the Lord's will. Much love to you and yours.

Your brother,

JAMES M. ADAMS.

WANTED—A copy of Hassell's Church History. Will pay a good price for it. Address,

H. M. BOWDEN.

529 JEFFERSON ST., PADUCAH, Ky.

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,****Middletown, Orange Co., N. Y.****2 THESSALONIANS II. 1-12.**

HAVING been requested to write upon this Scripture, we feel to do so, hoping that what we write may be in line with truth and with the experience of the saints. In the beginning of this chapter we note there were those who were troubling the church with reference to the day of the Lord being at hand. These disturbers were circulating letters reporting to have been signed by the apostles themselves, and were declaring messages said to have been sent the churches by the apostles, to the effect that the coming of the Lord was immediately upon them. These rumors were false and these letters were forgeries. Paul tells the church "that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means." Then Paul goes on to enumerate certain things which must come to pass before the day of the Lord can come. The first is that there must come a falling away that the man of sin be revealed, the son of perdition. This man of sin, or son of perdition, is not any one certain individual, but is the man of sin which dwells in every one of us. He is our old man, our depraved and fallen human nature. Sinners are redeemed from sin, but their sins are not redeemed. Men

through regeneration are made partakers of the divine nature, but their human nature is not changed, nor shall it ever be changed or regenerated. This is the man of sin who must be fully disclosed before the day of the Lord shall come. This man opposes God and seeks to exalt himself in the place of worship to be known and worshipped as God. This we know is true of human nature, and of the natural, unregenerated man. God is not in his thoughts, but he thinks he is God himself and can do wonders. On the part of the professing church of Jesus Christ there is to be a falling away before the coming of the day of the Lord. Some of us think we can already see this falling away among God's people to-day. Neither preachers nor flocks have the righteous zeal for the truth and for the peace and prosperity of Zion as formerly. The zeal we have seems to be more of an effort to carry our own points and to gain our own ends instead of the unselfish zeal to preach the truth and to serve the church to the sacrifice of our own comfort and satisfaction. The love of many of God's people for one another and for the gospel seems to be waxing cold. This may be, perhaps, the falling away of which Paul writes, and which must be developed before the coming of the day of the Lord. If so, it has not reached its worst, for Paul further states that the mystery of iniquity is already at work, and will keep on working until he that letteth be taken out of the way, after which the wicked shall be fully revealed, such revelation to be followed up with the destruction of wickedness. The word "letteth" in this connection is used in the ancient sense of "hindereth" or "restraineth." Paul means that while the mystery of iniquity is already at work it is working under restraint; there is something holding it back, but there shall come a time when

this power that is restraining the man of sin shall be taken away. Then wickedness shall run rampant. Then shall be Satan's day, when the man of sin will show himself in his true colors and in all his diabolical terribleness. Wickedness thus unrestrained will rapidly ripen into its ultimate destruction, when "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Paul speaks in the seventh verse of this power restraining wickedness as "he." This "he" is to be taken out of the way in order that wickedness may go its limit. This "he" must be the Holy Spirit, for we know of no other power to restrain wickedness except the Holy Spirit. Then it must mean that before the day comes God will remove the Holy Spirit from the church, thus taking away him that letteth. We hate to meditate upon the consequence of this, and our comfort lies in passing over this dreadful time and in thinking of the ultimate appearance of the Lord to destroy all wickedness, his coming that is soon to follow the full revelation of the man of sin. Therefore, the order in which these matters seem to follow one another is as follows: (1) The working of the mystery of iniquity under God's restraint. This working, Paul says, was going on in the apostles' time, and would continue, but increase more and more. (2) The falling away of believers from the church, the love of many growing cold, seducers waxing worse and worse, deceiving and being deceived. This we are already witnessing in our day, but it will sooner or later come to (3) God removing his restraint from the man of sin, which shall speedily give rise to (4) the full and awful revelation of wickedness, to be followed by (5) the day of the Lord, when Christ shall appear in his glory for the final and everlasting destruction of the man of sin, and

for the triumph of truth and righteousness. This seems to have been in other ages the order in which sin has been revealed and truth made known. In the days before the flood it was not until wickedness was great upon the earth and that the imaginations of man's heart were evil, and only evil continually, that God brought to pass the destruction of that evil generation, and the deliverance of his people therefrom. Thus it will be seen that the ages before the flood had to develop, and did develop, a certain degree of wickedness before God made an end of it. The same is true of the legal age preceding this gospel age. From Malachi to John the Baptist the spirit of prophecy was mute. During this space of perhaps three hundred years the Holy Ghost evidently was withdrawn. Then there followed a general falling away of the Jews from the law of their fathers, the old covenant. They taught for doctrines the commandments of men, worshipped false gods in the way of the Gentiles. When Jesus appeared among the Jews to perform his sacrificial atonement for his people Jewish corruption and apostasy were unrestrained. This was followed a few years after the resurrection of Christ by the destruction of Jewish nationality and their scattering throughout the world. We have seen, therefore, the world before the flood end in unrestrained wickedness, and we have seen the Jewish world, or legal dispensation, end the same way. What has already been will be again, for God requires the thing that is past, and there is nothing new under the sun. Therefore we conclude, from the Scriptures and from the order in which these things have occurred heretofore, that this present age in which we now live, this gospel dispensation, will end finally in unrestrained wickedness, in the falling away of professed believers from the

truth. Spirituality will not be in exercise. This is awful to contemplate, and we personally hope we may be dead and in our grave before then, but how glorious will be the appearing of the Lord to make an end of all wickedness when he shall come in the brightness of his eternal beauty and power. The history or travel of the church repeats itself in each individual christian experience. The operation of the Spirit of God follows the same order in each experience as is outlined above. No sinner ever yet came to the knowledge of the power and glory of Jesus in salvation until he saw himself utterly lost. The sinner has to be shown that he is altogether and wholly a sinner before he can receive a hope in the glory of God and salvation from sin by Jesus Christ. We first have to see the man of sin fully disclosed in our personal lives and experiences before Jesus appears revealing our salvation through his own power and glory. This is the divine order in the history of the church, it is the divine order in each individual christian experience. We need not expect God to forsake that order now. He doubtless will continue to deal with us after the same order as already established in the counsel of his Godhead and as outlined by Paul in this second chapter of second Thessalonians. We may expect coldness and indifference to continue and grow worse, and for lawlessness, violence and crime to become more and more unrestrained. We may expect to see the man of sin continue to blossom and to ripen in his wickedness unto the coming of the Lord, which shall be his end and destruction. Thus shall our present gospel dispensation come to its end, to be followed by the undimmed radiance of the glory of God and the eternal age of truth and peace and righteousness.

L.

CIRCULAR LETTERS.

The Covenanted Baptist Church of Canada, composed of her several branches, namely, Dunwich, Albro, Duart, Elfrid, Lobo and London, now in session at our regular quarterly meeting at Elfrid, June 25th, 26th and 27th, 1921, to the churches composing the associations with which we correspond.

DEARLY BELOVED BRETHREN:—
Through the medium of correspondence, the SIGNS OF THE TIMES, we address this our epistle of love, thereby recognizing you as participants in the faith of God's elect. We also recognize you as participants in all the trials common to the children of God while traveling through this world of sin. We as a church have been blessed of the Lord by having some of your ministers visit us from time to time, who have come among us laden with the good things of the kingdom of God. We as a church are still laboring to keep the unity of the Spirit in the bond of peace, and are observing the same order and adhering to the same gospel principles upon which the church was constituted over a century ago. During the year past we have been blessed of the Lord by one being added to our number, and also have been made to mourn the loss of some faithful members, whom the Lord called from the shores of time to that rest that remains to the children of God. During the past year we have been visited by ministering brethren from the associations with which we correspond, namely, Elders Eubanks, Weaver, Coulter, Ruston, Johnson, Sawin, Vaughn and Rowe. All have come preaching Christ, and him crucified, the salvation of sinners. These seasons were refreshing and comforting to those who were given an ear to hear the gospel of the Son of God.

We desire to continue in your love and fellowship, and to be favored with your correspondence as in previous years. We as a church meet four times a year, for the transaction of church business and for the observance of the Lord's Supper, in May, June, October and November. We hope to be favored with visiting brethren coming among us preaching the gospel of peace, knowing nothing among us save Christ, and him crucified.

J. B. SLAUSON, Moderator.
JOHN T. KERR, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., August 15th, 1921, Oscar O. Ankers and Miss Mary E. Caylor, both of Sterling, Loudoun Co., Va.

OBITUARY NOTICES.

Mrs. Phoebe Ann McNally, aged 88, widow of James J. McNally, a former well known newspaper publisher, and daughter of the late Elder Gilbert Beebe, founder and publisher of the SIGNS OF THE TIMES, died at 6:20 Thursday night of a fractured skull, after having been struck fifteen minutes before by the automobile of Harry H. Bonaparte, of 2 Hillside Avenue, on South Street, near Franklin Square.

We desire to add a few lines to the above clipping. Sister McNally was well known throughout the states, having traveled more or less in company with her father, Elder Gilbert Beebe, during his long ministry, and besides met many at our different associations. All loved her and will be grieved to learn of her sad death. For more than fifty years she had been a faithful member of the Middletown and Wallkill Church, of Middletown, N. Y. She was baptized by her father in the fellowship of said church, and during all her long membership her walk was circumspect and her "conversation in heaven." She loved the doctrine of grace in every point, and rejoiced in the hope of the glory of God. The songs of Zion were precious to her. Often she attended meetings when really too feeble to be out of her room, but her will power was beyond her strength. She is survived by one brother, Hon. George M. Beebe, of Ellenville, N. Y., and one sister, Mrs. Virginia Bailey, of White Plains, N. Y., together with other near relatives.

The funeral service was conducted by the writer and the interment took place in the family plot at New Vernon, N. Y., by the side of her father.

The Lord reconcile us all to his will in all things.

K.

Joseph H. Jennings was born in Mississippi September 8th, 1846, died at his home, Lubbock, Texas, October 31st, 1920, making his stay on earth 74 years, 1 month and 23 days. He moved from Mississippi to Martindale, Texas, in 1852, where he lived the balance of his life until four years ago, when he sold his property at Martindale and bought at Lubbock, Texas, where he was making his home when death came. One more of our faithful ones has fallen asleep. He joined Bethlehem Church at Martindale, Texas, where his membership remained until death. He was a faithful clerk and filled the office well. He leaves his wife and nine children to mourn their loss, also nine brothers and sisters, three of the family of twelve having died. The writer joined Bethlehem Church fourteen years ago, at the age of nineteen, and was appointed clerk in brother Jennings' stead, at his request. Oh how little and insignificant I felt then beside my faithful brother. The dear brother is done with earthly trials and is with his blessed Redeemer. Oh what a blessed thought! We who are left are strangers here in the land, this is not our home, but we seek a city not made with hands, eternal in the heavens. Brother Jennings' father, W. H. Jennings, was born in Virginia in 1809, and was a faithful Old School Baptist until his death. Five of his children have thus far joined the Old Baptists. The Jennings home was well known as an Old Baptist home.

May the good Lord comfort and bless all who mourn their loss, is the prayer of the unworthy writer.

ALSO,

Roscoe Carl Ault was born January 21st, 1919, died June 24th, 1921, making his stay on earth 2 years, 5 months and 3 days. Though young, he seemed to be different from any of the other four children. About two months previous to his death, while about one hundred and fifty miles away from home, I dreamed a dream that affected me more than any dream I had ever had, and I sat up in bed and cried for an hour. I told it to my sister and her family and said I was going right home. I arrived home about 10 o'clock at night, and wife and I sat up until midnight talking about the children and wondering which one it was we would have to give up. I shall never forget that night; it hurt us then, for we felt sure that the Lord had given us warning in advance. We thought it was our oldest boy, eleven years old, for his sister told his mother that he had remarked to his teacher that he never would live to enjoy his education, and we would find him at times trying to read the Bible. But when the time came it was our child next to the baby; his uncle backed his car over him, killing him instantly. Oh what a shock, even if we were expecting trouble. I will relate part of the dream that is comforting to us now in our sorrow. I dreamed that Elder J. B. Bowden and myself were on a bridge

over a clear stream of water. I said to him, Listen! I hear a child crying. We looked up stream, and there out in the middle of the stream I saw a lamb trying to cling to some sprigs of grass which had grown up there. After it cried several times the mother sheep came into the water from the east side of the bank, swam out to it and carried it safely back to shore. Then brother Bowden put his hand on me and said, See what mother love will do. Yes, the little darling has been carried safely from this old world to a bright home above, to praise his blessed Redeemer for evermore.

May the good Lord give us grace to press on the remainder of our days here on earth and finally save us in heaven, is the prayer of his heartbroken father.
E. B. AULT.

Martha I. Attebery was born in Illinois March 21st, 1864. She was a daughter of John Waggoner, who was a Baptist member. She was married to T. E. Attebery in February, 1881, while living in Illinois. Two years later she and her husband moved to Walla Walla, Wash., where they engaged in farming and followed that occupation ever since. During their stay in the northwest they lived part of the time in the states of Washington, Oregon and Idaho, near the border lines. She united with the Old School Baptists at Charity Church, Peck, Idaho, where her husband had been licensed to preach some time before, and was afterward ordained by the same church. Although she lived in the vicinity of other churches for a long time, she never moved her membership from the church she united with. Her health failed twenty-one years ago, and more than half the time for twelve years she was an invalid, gradually growing weaker until her health failed to the extent that she was confined to her bed and entirely helpless, in which condition she lived for nine years. She was the mother of ten children living to be grown, two boys and eight girls. Her husband and children were faithful in ministering to her needs, but her peculiar afflictions were such that human strength and wisdom could not afford much relief. She often prayed to be released, but life lingered on. During those years of affliction she was willing for her husband to attend his ministerial duties to the churches as much as possible, but the burden of his wife's affliction greatly weighed on him, and I fear the brethren never knew the extent of it while he willingly served them. The last three weeks of her life she suffered greatly, until within eight or ten hours of the end, when she ceased to suffer and gently fell asleep on the morning of June 3rd, 1921.

She left a request that I conduct her funeral, which I tried to do to the comfort and consolation of our beloved brother Attebery and his children, also the brethren and friends at Weiser, Idaho, June 5th, after which the remains were laid to rest in the cemetery at that place.

Death may sometimes appear to be a cruel messenger, but to the Lord's people it is a call to better things, and especially when the afflictions of this life are so great, as in this case, why should one desire to live? or why should those who are left mourn when the sufferings are ended? By faith we see better things. May the Lord bless us with this faith.

C. W. BOND.

MEETINGS.

THE Old School Baptists will hold a two days meeting at Cammal on Saturday and Sunday, August 27th and 28th, 1921. We expect Elder J. M. Fenton to be with us. House is near the station, on the New York Central Railroad. Ministers, brethren and sisters are invited to come and worship God with us. Elder D. M. Vail is our pastor.

SILAS HOSTRANDER.

THE Clovesville Old School Baptist Church will hold a two days meeting, the Lord willing, the last Saturday and Sunday in August (27th and 28th), 1921. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially ministering brethren of our faith and order.

O. F. BALLARD, Church Clerk.

THE Hazel Creek Association of Regular Predestinarian Baptists will convene in her sixty-seventh annual session with Spring Creek Church, near Stahl, Adair Co., Mo., commencing on Wednesday after the fourth Sunday in August, 1921, and continuing the two following days. All lovers of salvation by grace alone are invited, especially ministers of our faith and order. Those coming by rail will be met at Stahl, Adair Co., Mo.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

THE church at Otego, N. Y., intends, the Lord willing, holding a meeting Saturday p. m. and all Sunday, September 3rd and 4th, 1921. A cordial invitation is extended to all lovers of the truth. Our pastor, Elder D. M. Vail, and Elder J. M. Fenton are expected to be with us.

R. T. LEONARD, Church Clerk.

THE Des Moines River Association of Predestinarian Baptists will hold her seventy-eighth session with Harmony Church, near Winfield, Iowa, September 3rd, 4th and 5th, 1921. All lovers of the truth are cordially invited to attend.

J. L. THURSTON, Clerk.

THE Abbington Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, September 7th

and 8th, 1921. All lovers of the truth are cordially invited to attend. We expect our pastor, Elder Vail, Elder Fenton, of Philadelphia, and Elder Alexander, of Wilmington, Del. Those coming on D., L. & W. R. R., will stop at Clarks Summit and go to Elder Vail's. Those coming on D. & H. or O. & W. R. R. are requested to write to C. E. Miller, Clarks Summit, Pa., R. D. 1, so that arrangements may be made to meet them at Olyphant Tuesday afternoon.

G. W. GOODRICH, Clerk.

The Pocatalico Association will convene September 9th, 10th and 11th, 1921. Those coming on the B. & O. or C. & O. come to Charleston and transfer to the Interurban (or street car) for St. Albans, where they will find conveyance. Those from the east, by way of C. & O., come direct to St. Albans, where they will find conveyance. It will be more convenient for brethren from the west to come by way of C. & O. to Hurricane and take conveyance from there. All trains and street cars will be met at the above places on Thursday, the 8th. A cordial invitation is extended to all lovers of the truth.

J. W. McCLANAHAN, Moderator.

J. R. BECKER, Clerk.

The Maine Association of Old School Baptists will meet, the Lord willing, with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (9th, 10th and 11th,) 1921. All who love the truth are cordially invited.

GEORGE R. TEDFORD.

The Trinity River Old School Predestinarian Primitive Baptist Association will meet, the Lord willing, to hold its sixty-third session with Hopewell Church, four miles east of Rice, in Ellis County, Texas, beginning Friday before the second Sunday in September, 1921, and continuing three days. All lovers of the truth and of the old order are cordially invited to attend. All brethren and visitors coming south will come on the H. & T. C. R. R. or the Interurban to Rice. All coming north will get off at Rice. Conveyance will be at the station on Thursday.

ASA HOWARD.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with West Union Church, near Grantville, Jefferson Co., Kansas, September 9th, 10th and 11th, 1921. Grantville is a short distance from Topeka, on the Union Pacific Railroad. We would be glad to have ministering brethren and lovers of truth and order visit us. For further information write Elder L. L. Scheuck, Williamstown, Kansas, or to me, or phone Black 2865 when you get to Topeka.

MARY ELLISON, Clerk.

1243 POLK ST., TOPEKA, KANSAS.

The Roxbury Old School Baptist Association will be held with the Middletown and Audes Church, Union Grove, N. Y., Wednesday and Thursday, September 14th and 15th. All who love the truth are cordially invited to attend. Those coming by way of New York can come either by boat or train. Boat leaves New York on Tuesday, September 13th, Desbrosses St., 8 a. m., and 129th St. 8:40 a. m. Train leaves West Shore R. R., Cortlandt St., 10 a. m. and West 42nd St. 10:15 a. m. Get tickets for Arkville, and at Arkville change cars and get ticket for Union Grove. Trains will be met Tuesday evening and Wednesday morning.

GEORGE RUSTON, Pastor.

The Old School Baptist Church of Jefferson, N. Y., expects to hold their two days meeting on the third Sunday and Saturday before in September (17th and 18th), 1921. We expect our pastor, Elder J. M. Fenton, and Elder D. M. Vail to be with us at that time.

GEORGE E. MEAD, Church Clerk.

The Primitive Old School Baptist Church of Olive and Hurley will hold their annual meeting the last Saturday and Sunday in September, (24th and 25th) 1921, the Lord willing. Those coming by rail will get off at Ashokan, Ulster Co., N. Y., via U. & D. R. R., where they will be met and conveyed to the meetinghouse.

JAMES H. BEVIER, Clerk.

The yearly meeting of the Cow Marsh Church, Kent County, Delaware, will be held the fourth Sunday in September and Saturday afternoon before. A cordial invitation is extended to those of our faith and order to meet with us. Trains will be met at Woodside station, Delaware R. R., on Saturday morning from the north and south.

THOMAS L. COOPER, Church Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

“SIGNS OF THE TIMES.”

“IN that day.” This is a term frequently used in Old Testament prophecy, preceding that of which the prophet is about to declare, and goes on to tell of things that will be “in that day.” That great and dreadful day, the day of the Lord, and other like expressions, appeals to the natural mind as meaning and speaking of that time or season when all are called before God to give an account of the deeds done in the body. The natural mind seems to have conceived some kind of a general supreme court, where will sit a Judge, which is God, with Christ as an associate, while each individual is called up and gives an account of himself, beclouding his sins and shining his virtues, if by any means a way may be had to an entrance to heaven. These very ideas are signs of the times in which we live, proving thereby to the enlightened the terrible ignorance of the people and the gross darkness with which they are enshrouded; for “that day” spoken of so many times has no such meaning. Of that day and that hour no man knoweth; no, not even the angels in heaven.

This is one of the secret things which belong to the Lord, and is securely locked and hidden from all prying eyes, who fain would in their ignorance pillage the secret precincts of the God of heaven and earth. For these hidden things have men searched since the olden days, but without any success other than fuel for imagination, which burns brightly and inflames the heart of the wise and prudent with pride, of whom Christ thanked the Father, while he rejoiced in spirit, that these things were withheld or hid from the wise and prudent, but revealed unto babes, and babes rejoice in the knowledge of the glory of “that day.” For by the revelation of the glory of God revealed in the face of Jesus Christ we see the day of which the prophet spoke. We are now living “in that day;” to-day is the day spoken of, the day of Jesus Christ, the day of salvation, the gospel day. By faith Abraham saw this day and rejoiced and was glad, for he saw the day of salvation. Faith, which God gives, penetrates the thickest gloom, pierces impenetrable blackness, spans interminable space, reaches from time to eternity, embraces the covenant of God in his electing and saving grace, cleaves

the vilest sinner and makes him whole, makes darkness light, the barren to be fruitful, saves our guilty souls and makes our conscience clean. "This day" is the beginning of days, the beginning of the new year, but all people who are living at this present time are not necessarily living in this day, the gospel day; for the natural man has not discerned these things, which come not by observation, but by revelation, and darkness covers the earth and gross darkness the people. As it was with national Israel just before deliverance from Egyptian bondage, when darkness enveloped the whole land the Israelites had, every one of them, lights in their houses, so now, even if darkness does cover the earth, spiritual Israel has Light in his house. For unto us who have seen his star has the Sun of Righteousness risen with healing in his wings, bound up our wounds and made our faces to shine with gladness. There is no occasion for a man stumbling who walks in the day, but if one walks in forbidden paths, which are darkness, he shall stumble and suffer. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Hebrews x. 26, 27. There is somewhat of consolation in this Scripture for the child of God. It is the adversaries that are devoured, and not us. Nevertheless we shall suffer in this, for the devouring takes place in us. It is a consuming fire that devours the adversaries. Our God is a consuming fire. Many things are revealed to and in us "in that day"—to-day, and there are signs to be observed and are observed by certain ones. There have always been "signs of the times," signs or forerun-

ners of that which is to come, one event or thing preceding another. The twilight is a sign of approaching darkness, the breaking dawn a sign of coming day. There are signs of grief, of suffering, of joy, happiness and peace; signs of life, signs of death. The poet once wrote: "Of feeling all things show some sign but this cold, unfeeling heart of mine." The prophet and his prophecy were signs of this day. Some saw and observed it, many did not. Man is not careful to observe the signs given, and he must first be given sight, understanding, discernment, before signs are profitable to him, but if that sight becomes clouded with other things how can he see? To use a natural illustration. In 1849, when the rush for the gold fields of California was, men of keen sight and good judgment left that which they were doing and made a daring rush for gold, crossing what was then known as the American Desert with ox-teams. In those days that part of the country was desert and waste, dry and barren, but at certain places there was water, either a spring or a stream, and there was a sign or indication of this water. Trees would be one of the first signs observed, because of height. Other signs would be more luxuriant grass and vegetation the nearer one came to water. These were infallible proofs of water. So are all signs which God hath set true and infallible, but many men, men of keen intelligence, men who when rational understood all these signs, perished on the plains for want and need of water. The love of gold had blinded their vision to all things else, and in that insane rush for gold they gave their lives a forfeit to madness. The great Titanic on her maiden trip ran into unmistakable signs of an iceberg: floating ice and a sudden drop in temperature, which was a true

sign of the the nearness of an iceberg, to say nothing of numerous warnings from other ships; but through the insane madness of her owners and managers, who closed their eyes to all "signs of the times" and madly rushed on in their jealous desire to outrace and outshine all ocean travel, and in their blindness and thirst for gain, rushed headlong into the unobserved and sank, the greatest of ships, which was said to be unsinkable, carrying down hundreds of lives. Jealousy and greed blind men to all that is good, and in their folly they rush headlong to their doom, though plainly visible by foretelling signs which they fail to observe through madness of love for gain or honor. There are those to-day who have spiritual knowledge, for the light hath shined in their hearts and revealed many evils, so that they have hated their own flesh, who have later in these days of vanity been blinded by the glitter of gold and worldly prominence, refuse to see and observe certain signs on the road to destruction, where they shall see their folly and repent in bitterness of soul. The glitter of gold and love of show have hidden from many the glory and beauty of the church, and joys that are lasting are exchanged for fleeting moments of worldly pleasure. "Wherefore do ye spend money for that which is not bread?"—Isaiah lv. 2. Man spends not only money, but life itself for the idle things of this life. Many of the children of God have in a sense sacrificed their spiritual life with the incessant reaching, longing and working for worldly things. I do not mean eternally killed, for man has no power over the life of Christ, which we now live; that is, to utterly destroy it. Christ says of himself: No man taketh my life from me. I lay down my life, &c. But man kills or

buries the love of these sacred things with worldly notions until he as a dead or unthinking one rushes on and on down the road to destruction unmindful of "the signs of the times," because he is blinded. There is a day or time or event spoken of which is yet to come. Of this and for this the child of God should watch and look unceasingly, with his vision unobscured and unblinded by the perishing things of this world. The child of God should spend his time in sincerity, and not in idleness. Our time is short, our day is swifter than a weaver's shuttle. What can we accomplish by spending our time and thoughts on the passing fashions of this fleeting life? An hour or a moment spent in idle or trivial conversation or gossip, or even in the contemplation of the glories of this world, is wasted, can never be regained nor reclaimed; though we do penance for an hour over a wasted moment we can in no wise reclaim or redeem that moment, for our every moment should be spent in sincerity and humbleness before our Maker. Oh, that we might all walk in a way becoming children, remembering the purchase price that placed us in the glorious light of the liberty of the gospel of Jesus Christ, having our whole mind centered on the love of God, for how great is that condescending love of God; the love that made him die for rebel souls, like you and me. We are vile sinners, conceived in sin and shapen in iniquity, but are now by his blood, which cleanseth us from all sin, brought nigh unto God, made holy as he is holy, through Christ, who is our righteousness, our sanctification, our justification. Therefore should we lightly esteem so great a sacrifice, befog our vision with perishing gold and neglect so great a salvation for a butterfly show? The adornments of the butterfly are

richer and more attractive than any other insect, yet its life is only for a day. There will be those found watching for the coming of our Lord; there are those who will be found asleep, who will awaken in shame and confusion. There are without doubt unmistakable signs of great changes to take place with the church, which to-day in many places is resting in fancied security. Wake up, my brethren, observe the signs and be ready against that day. There is a laxness, and the love of many has waxed cold, and some are left to smite his fellow-servant and to eat and drink with the drunken (enjoying the things of this life in preference to spiritual things), failing to see the signs of His coming, as many did nearly two thousand years ago; for "the signs of the times" now compare very favorably with the times then. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Malachi iii. 16. Around those times political corruption was very great; morality had become so degraded that marriage laws in numerous cases were unobserved and the word of God was made into a lie. What of to-day? Those whose vision is unobscured, whose judgment is unbiased and he that is of a clean heart will say it is very much the same to-day as it was then. What was it then the sign of? Surely that which took place was proof that it was a sign of his coming. He who controls all signs and events changes not, neither do signs change, and he shall come again, but of that day and that hour no man knoweth, no, not even the angels in heaven. One who looks for a thing expects it, and there have been those from the time that he ascended and

was received in a cloud out of their sight who have continued to look and with patience await his coming. There is another who is careless, who looks for nothing special and expects nothing particular, feeding on every pleasant wind, living in ease. "Woe to them that are at ease in Zion, and trust in the mountain of Samaria."—Amos vi. 1. We are apt to forget all that is of vital interest to us and reach out for those things which are not only unnecessary, but harmful, and all unnecessary things are useless, and all useless things are harmful to the child of God. There is, and has been since the beginning of the recent world war, a tendency on the part of many to study the thirteenth chapter of Revelation and other parts of the same book. While there is no doubt that this terrible strife was a sign of that which is to come, and for the manifestation of the glory and power of God and the good of the church, for many things will happen to the church which will bring God's children closer together, and the word of God will be dearer to them than anything else, yet it was in no sense a spiritual war, for it was fought solely by the kings of the earth. We have no account that Christ ever called on any to draw the sword, but Peter was told to put up his sword, for all they that take the sword shall perish by the sword. It was fought for gain of honor and wealth. The glitter of gold had so blinded the people that they were insane with jealousy of and hatred for one another. It was purely a work of Satan, a demonstration of wickedness hitherto unthought or unheard of, and the King of glory had no more part or sympathy with it than he had with the Roman soldiers who crucified the Savior, or when Saul of Tarsus persecuted the church and quietly held

the young men's garments while they stoned Stephen, feeling he was doing God service, and all who felt they were doing God service by engaging in any way to encourage the recent strife were as far wrong as was Saul of Tarsus or the soldiers who crucified Christ. Without denial it was a thing that must be; God ordained it, and not a single bullet fired miscarried one hair's breadth of its mark as God foreordained it. God reigns and unquestionably carries out his designs, for he has developed along through the ages of time certain men who were so engaged in the management of the terrible war. It is written of the soldiers who crucified the Savior that by the determinate counsel and foreknowledge of God they with wicked hands took and slew him. Man is in no sense justified in doing a wicked act for the reason that it is by the determinate counsel and foreknowledge of God. Some were engaged in the recent war for one thing, some another, but all for gain and profit. It has taken since the creation, since the early morn of time, to develop a body of men who are efficient in the development of the most wicked acts to carry on wholesale murder and cruelty beyond conception. There has never before in the history of time been the opportunity for wicked man to make so gigantic a display of his total depravity and wickedness. Man has retrograded beyond the lower animals; the brute creation is not guilty of such atrocious acts as man has been during the war. There is one sign in all this that should be clearly visible: that money spent to make christians to bring about a united brotherhood is money spent in vain, money and time wasted. The promoters of such things have no such object or thought in view, as it is only for the gain of gold and

popularity that they are engaged in such work, and by persuasive argument, well studied, and a sort of hypnotic power, they gull the people into giving, using certain Scripture for convincing argument, after having changed it to better suit their convenience, thereby changing the word of God into a lie, deceiving and blinding the people, which shows us the evil days are come near, even right here. Man sings of his righteousness and boasts of his power, and many of the children of God are asleep; but God, who is long-suffering to usward, will disturb the slumbers of the sleepy, for a grievous time will be; terrible winter will enshroud the church and coldness will be felt by all. Then will be an awakening for very coldness, and the word of the Lord will be precious. The church in this country has enjoyed peace and quietness for many years, and no doubt for a much longer period in the past than will be in the future; but as long as the world stands there will be faith, and as long as there is faith in the earth the earth will stand, for the life we now live in the flesh we live by the faith of the Son of God, who loved us and gave himself for us. The Lord's people are the salt of the earth, the preserving quality, and there is no soundness in all the earth except where the faith of the Son of God is. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." —Deut. xxxii. 11. In the process of time the old eagle stirs up her nest by removing a stick at a time, until there is no resting-place for the young eagle, and it must now find its wings, or the need and use of them. So with the church of God. Our nest is stirred up, stick after stick is removed which we have depended on, and destruction in the depths below

seems imminent. As the young eagle falls crying the old one swiftly flies underneath the falling one, catches it on her wing and bears it up. What for? Another trial of faith. In the evil days that will soon come we shall be cast down, but not destroyed; for if the eagle careth for its young, how much more so does our God care for us, and will sustain us, but there may be many trials of faith, and very severe trials. God reigns. "What I say unto you I say unto all, Watch." Offences must come, but woe unto him by whom they come. Amen.

Your unworthy brother,

F. SELBY FISHER.

OTTAWA, Kansas, August 1, 1921.

DEAR ELDER LEFFERTS:—I feel this morning like writing you some of my experiences during the past few months. Whether I shall be enabled to do it or not I do not know; anyway I am making the attempt. I have no one to talk to of the things dearer to me than life, and which are mostly uppermost in my mind. I do often talk of them to my family, but I have no doubt they are often weary of hearing me, and would rather I discuss worldly topics, for I do talk and read to them quite often from the Bible, SIGNS and "Fragments," by Elder S. H. Durand. Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; but who ever heard of any one asking for something they did not want, or seeking for something they did not desire? We must see the beauty and worth of spiritual things before we can truly desire them. One of old said, Draw me, and I will run after thee. Much of the time I am bowed down with such a sense of my unworthiness in the sight of a just and holy God that I am saying in my heart, I am too unworthy

to receive a blessing, much less ask for it. All I can say is, Lord, have mercy. Once while begging God for mercy I was shown that mercy comes alone through Jesus. Without him there could be no mercy, for the soul that sinneth shall die. All have sinned and come short of the glory of God. I saw clearly that he is our only hope, the only way. Again I was shown, and it seemed like a kind of vision as I sat alone, reading a paper sent me by sister Pultz, that when Jesus paid our debt we were free, and I saw the redeemed with their sins all cast off to one side; they were there, but separated from them completely through Jesus. Then I thought how ungrateful we are to forget him after he has done all these things for us, and try to climb up some other way. Then I was shown, oh so plainly, how we are thieves and robbers of the very lowest type. God forbid that I should ever forget how much I need mercy, and that the blessed Savior is alone the fountain and stream of mercy for such poor, helpless sinners as me. I must be continually saying, Lord, help me. Sometimes when begging for mercy I tremble at the thought of receiving the blessing, realizing I am nothing but a hell-deserving sinner, and a feeling of shame comes over me and I turn away and say in my heart, Oh, I cannot take it, I dare not ask it. In one thing we can make no mistake, and that is in ascribing all power, wisdom, honor and glory to God, for to him they all belong. Man in his best estate is declared to be vanity, and sometimes when thinking of the wonderful majesty of God I wonder he is allowed to continue in his vain presumption. When God's purposes are fulfilled with him he will be no more than the dust from which he was taken, no matter how great and powerful he may

have felt himself to be or how distinguished among his fellow-men he may have been. Dust thou art, and unto dust shalt thou return.

I have made so many mistakes I feel I ought to write this over, but am afraid if I do I will not send it, and I do want to tell of the things I have witnessed. I wish I could tell it as I saw it, and as I see it now: the creature with his sins taken away.

Pardon all you see amiss, and believe me I desire to speak nothing but the truth.

Your very little sister, if one at all,
ANNA MCKINNEY.

TEHUACANA, TEXAS, June 20, 1921.

DEAR EDITORS:—I feel that I would like to have a little talk with the readers of our dear old family paper this morning if you, dear brethren, approve of what I may write. I know that I am not qualified to give the subject justice that has been exercising my mind for some time, but I would like to give some of my thoughts to the dear readers of the SIGNS OF THE TIMES if you see fit to give them place. The subject on my mind is one of the greatest, grandest, highest, longest, broadest and deepest that I think ever took possession of a poor sinful creature's mind, especially one so little and insignificant as I feel myself to be. The subject is the all-wise predestination, determination and declaration of the eternal God respecting all things, I care not what they may be. I will say right now that there was a time, if we should call it a time, before time began to be numbered by man, when there was not anything in existence but the all-wise, independent God, and if it had been his will he could have prevented the existence of anything else. Viewing God a sovereign over all

worlds, things, times, beings, events and occurrences, it was his will that everything exist just as it does. It was his will and sovereign right to make this world out of nothing and hang the earth upon nothing and people the world with the creature man, who was made subject to vanity. I say with the authority of the Bible, if I understand what I read, that God had one great, grand and prime object in view, to wit, his own glory, which he says he will not give to another. Now God was not mistaken or disappointed about man or what he would do or what was in him; he saw it all before he made man. I am talking about an all-wise, sovereign God, not a little puny god, as some speak of, not a god that wants to do and we will not let him; our God speaks and it is done, commands and it stands fast. I view Adam a figure of Christ. Paul says in Romans v. 14, that he (Adam) was a figure of him (Christ) which was to come. I occupy the position that it was just as necessary for Adam, the type, to transgress and violate the law God gave him that he (God) should be glorified, as it was for Christ to be crucified to satisfy an offended law. It was God's way and will that sin should enter into this world to accomplish his own glory. I once heard a man who claimed to be a Primitive Baptist preacher say in the stand that Adam was not a figure of Christ in any shape, form or fashion; said he (Adam) was too corrupt a being to be a figure of as pure a being as Christ. I have heard that same preacher and others say that we, the children of God, could act in a way to cause God to bless us, or we could act in a way to miss a blessing that we might have received if we had acted differently to what we did. Now I believe that every blessing which I or any one

else receives, temporal or spiritual, was purposed and treasured up in the mind, wisdom and purpose of the eternal God in the annals of eternity before the world was, and there is nothing I can do to miss that blessing with which God designed to bless me. If I could act in a way to miss a blessing that God had set apart for me he would be disappointed and his purpose in that blessing would have to trail in the dust, for no one else could inherit a blessing set apart for me; one cannot inherit another's blessing. I understand the Scriptures to teach that the eternal God is the creator, builder, upholder, preserver and disposer of this world and the fullness thereof. He sits at the helm of all things, guiding all things after the counsel of his own will. I care not what God does, it is just and right. It was right in God to send Joseph to Egypt through the wickedness of his brethren, yet it was wicked in them to sell Joseph, and God caused them to feel the smarting rod for their wickedness. That was God's way; so we see that all things work together for good to them that love God, who are the called according to his purpose. I heard a preacher say that Scripture does not mean all things, it only means all spiritual things; said God and the devil did not work together in anything (and that preacher claimed to be a Baptist); but I say when the Scripture says "all things" it means all things, and when he said all things work together for good, God, who works all things, is excepted. I heard another preacher claiming to be a Primitive Baptist say in the stand that Jesus Christ was crucified according to the permission of God. These preachers are all what are called in this country limited predestinarians. Now I prefer to be guided by the Scriptures and what they teach. I

believe predestination, determination and declaration all to mean the same thing. I think you can see by this time that I am what is called an absolute predestinarian. I believe that God absolutely predestinated, determined, decreed, declared all things to be just as they are. He made the great leviathan to play in the sea, he also made the little louse to plague the Egyptian with, and I say without the least hesitancy that he controls them, and neither of them can go beyond the bounds that the eternal God has set. Now I will give you a few Scriptures that I understand to bear me out in my position. Job xxiii. 13, 14, reads: "But he [God] is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him." Job xxvi. 6, 7: "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxxviii. 9-11: "When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." The proud waves of sin can no more stop short of their bounds than they can go beyond. Psalms xxii. 28: "For the kingdom is the Lord's: and he is the governor among the nations." Psalms cxxxv. 6: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." Proverbs xxi. 1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." Isaiah xlv. 7: "I form the light, and create darkness; I make peace, and create evil: I the Lord

do all these things." Daniel iv. 17: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Verse 35: "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Micah i. 12: "For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem." Acts ii. 23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts iv. 28: "For to do whatsoever thy hand and thy counsel determined before to be done."

As this is an inexhaustible subject I will stop, hoping if I have not done any good I have done no harm. I know I have hardly touched the subject, but will leave it with you, praying God to pardon all amiss. If I have said anything that is of any benefit or satisfaction to one of God's little ones give God all the glory, and if what I have said is not in accordance with the Scriptures charge it to my ignorance, for it is an error of the head, and not of the heart.

I will close, asking you to spread the mantle of love over all imperfections you find in this, for it is written by an old imperfect sinner past his seventy-sixth mile-board.

J. H. BOZEMAN.

BELLS, Tenn., July 20, 1921.

DEAR EDITORS:—I expect to move to Hasty, Colorado, this fall. If there are any Old School Baptists in or near there, in Bent, Kiowa, Otero or Prowers counties, Colorado, please write to me at Bells, Tenn., Route 2, and oblige.

I wish to say that I indorse the SIGNS OF THE TIMES. In my weakness I have tried to preach Christ a complete Savior, salvation by grace and grace alone, both for time and eternity, the absolute predestination of all things, unconditional election and the final preservation of the saints to glory.

May God bless us all, is my prayer.

J. M. WHITENTON.

WESSON, Ark., R. 1, Box 114, August 30, 1921.

DEAR EDITORS:—My father, R. M. Britt, who is a reader of your paper, and some more Old School Baptists here are interested in the Lower Rio Grande valley of Texas. I wish to communicate with any Old School Baptists there, if any. I would rather hear from those around San Juan and Donna than any of the other places. Please state in your paper that my father and I would like to communicate with any member who lives in either Cameron or Hidalgo Co., Texas.

CHARLES B. BRITT.

6346 PARNELL AVE., ENGLEWOOD, CHICAGO, ILL., }
Phone Wentworth 5428. }

DEAR EDITORS:—I was speaking to Elder Blair about the small flock of ten or twelve here in Chicago who have no regular services yet, and how hungry they are for spiritual food. At his suggestion and that of Elder P. W. Sawin I ask you to publish my address in the SIGNS, so that any visiting preachers or those who pass this way may stop and preach for this small but grateful flock.

Yours in a glorious hope,

A. P. SHELBURNE.

WANTED—A copy of Hassell's Church History. Will pay a good price for it. Address,

H. M. BOWDEN.

529 JEFFERSON ST., PADUCAH, Ky.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1921.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

JAMES II. 19.

"The devils also believe, and tremble."

Brother W. M. Heard, of Covington, Ga., asks us to give our views on those various portions of Scripture where devils are reported as knowing the Lord and talking with him. If it is true that devils and evil spirits know the Lord, in what way do they know him? We have had some reflections on this matter, and do not mind giving them to our readers for what they are worth, they to be the judges as to whether they are worth anything or not. In the fourth chapter of Luke we have the record that while Jesus was in Capernaum on the sabbath day in the synagogue, a man possessed of the spirit of an unclean devil cried out with a loud voice, begging Jesus to let them alone. This man was certainly in need of salvation, but so completely in the control of the evil spirit that he preferred being let alone to being disturbed by Jesus. However, Jesus heeded not the man's plea to be let alone, but addressing the evil spirit instead of the man, commanded the unclean thing to come out of him. The evil thing obeyed the command of Jesus, and came out without hurting the man. Those who beheld this miracle were amazed at the power and authority with which Jesus commanded the unclean spirits so that

they came out. Again, in Matthew viii. 28-34, we have the very wonderful narrative of the two persons possessed with devils in the country of the Gergesenes. In this case, as in the one in Luke iv., the unclean spirits, or devils, addressed themselves to Jesus, saying that they knew him, calling him "Jesus, thou Son of God," and begging him to let them alone. When he would not let them alone, they begged Jesus to let them enter into a herd of swine. This Jesus granted, and the swine ran violently down a steep place into the sea and perished in the waters. The outstanding features in these incidents are that the devils addressed Jesus by name, proving thus that they had knowledge of him, also asking him if he were come to torment them before the time, showing that they knew his presence did mean to torment them, and further, that there was a time when their sway would be over and they would have to be destroyed. A close reading of the Scriptures already cited will prove these points. Now the question arises in our minds, What kind of knowledge is this which the devils have of the Lord? First, then, we know what kind of knowledge it is not. Often it is easier to tell what a thing is not than what it is. It is not saving knowledge, it is not that knowledge which comes by the revelation of the Holy Spirit and which is unto salvation. Jesus came not to save devils or evil spirits, but to save his people from the devil. Therefore whatever knowledge wickedness has of the Lord it most certainly is not saving or gracious knowledge such as redeemed sinners have. But there is a knowledge which Satan has of God, just as James says the devils believe God and tremble. They do not believe and love, nor believe and follow, but they believe and tremble. There is a

holy trembling which saved souls know, a trembling due to their own unworthiness and God's amazing grace, but that is not the trembling wherewith Satan trembles. His trembling is one of terror and fright whenever the Lord opens his mouth against him and flashes out that sharper than any two-edged sword. The whole matter simply comes to this, that Satan knows that when God speaks he must obey, whether he wants to or not. Satan knows that God is his superior, and that God has complete power and authority over him. He knows it is useless to fight against God. Therefore, whenever the Lord commands Satan to cease his troubling, Satan can do naught but obey. Satan has no true conception of the character of God, nor of God's Son, he knows nothing about the saving power abiding in Christ, he knows nothing of the love and mercy of the Almighty, but Satan does know that he cannot effectually resist the authority of God. He hates God and all godliness, and delights to do his worst against both, but when the issue is flatly joined, and the opponents face to face, Satan knows his defeat is sure and his ultimate destruction inevitable. Perhaps we might better get at what we mean by a simple illustration. Have you not known men utterly without godliness to show fright in a thunder-storm? We have seen men who ordinarily could scarcely talk without swearing, become white with fear amidst the flashing of lightning and the crashing of thunder. They were utterly without any spiritual knowledge of God and knew nothing of his grace, yet they had a natural belief that there is a God, and believing the storm to be God's work they were frightened lest it might torment them and cut short their wickedness. This must be the sort of knowledge that

devils have of God. All of you are familiar with the moral changes that sometimes follow in the wake of great calamities. After a terrible shock of some sort men will often seem to be better, will often leave off their former bad habits, and often make a profession of religion. As time wears on the new coat wears off and they are eventually as bad as ever; but the point is that the calamity or shock has shown them that there is a power above themselves, a power against which they are but reeds broken and bruised. They, of course, have no proper understanding of this Power unless at the same time the Holy Ghost is at work in their souls, but they realize an authority above themselves which is working its will with them without let or hindrance. This makes them afraid. They call this power "God," and set out to appease this wrath by changing their morals and becoming good, possibly by getting religion(?). This is an awful torment to them, their hearts are not in it, and just as soon as clear weather or ease sets in they gradually drift back into their former mire and slough. The Scriptures plainly declare that God is supremely Sovereign over all worlds, principalities and powers, over all angels, men and devils. He works his will and none can hinder. More than this, the devil knows it. He knows it in the sense that when God commands him to do anything he knows he has to do it. This is not the obedience of God's people. The Lord's people are not made obedient as are dumb brutes, by means of harness and straps fastened about them to turn them this way or that; the obedience of grace is a willing obedience, God's children being made willing in the day of his power, because he takes out of them the stony heart and gives them a heart of flesh in

which is his new law written: love. The obedience of Satan to the Lord is the obedience of a machine to its maker. The various levers, &c., turn the machine this way and that, there is no heart in it. So, Satan is dead to God and all that is godly, but when the Creator who made him commands him to do this or that, or go here or there, Satan affrightedly obeys, though filled with hatred against the Power that works its supreme will. A few days ago we saw an animal trainer in a cage with tamed wild animals. At his command these animals, naturally ferocious and man-hating and man-eating, would perform the prescribed tricks, but it was with snarls and growls and beastly unwillingness. Not for once did the trainer dare take his eye from them or turn his back upon them. In that case they would have been upon him to destroy him. The animals crouched in awe of the man and bared their teeth at him, but he had so impressed them with a sense of his superiority that they feared to attack him. There have been known instances where bad men have been held at bay in the presence of a man of superior moral and intellectual courage, afraid to attack him, notwithstanding they were stronger than he physically. A man of absolute sterling character and integrity, if he possess the courage of his qualities, can look a bad man in the eye and cause him to quail before him. Now, Almighty God is as infinitely superior to Satan as the eternal heavens are above the abysmal depths of sin, and whenever the holy attributes of God are in exercise against the devil he knows he must surrender and accept defeat, ultimately destruction. When Jesus sent his disciples out to preach to the lost sheep of the house of

Israel he gave them power and authority over all devils. Obviously, Jesus could not have given that power to the twelve had he not first had that power within himself. Afterward Jesus sent other seventy men out to preach. When these seventy came back they reported that even the devils were subject to them in the name of Jesus. Then Jesus uttered the surprising saying that he saw Satan as lightning fall from heaven. By this meaning, we think, that Satan had no power to hinder the work of his disciples. Satan had not fallen "out of" heaven, for he never had been in it, but had fallen "from" heaven. His falling from heaven was seen in that even devils were subject to the disciples and could not resist them. Heaven, in this instance, meaning the church. There would be not so much glory to God in the overcoming of evil if evil did not in some sense know that it were conquered. The glory of God in the conquering and destruction of Satan is manifest in that Satan must know who and what it is that has vanquished him and must own himself beaten. Thus it is that even devils shall praise him. Not that they shall sing the song of Moses and the Lamb, the song of the redeemed of the Lord. No, never! But, consumed with hatred of the God that overcomes him, Satan must give way before him, must confess the supremacy of God, must withdraw from before him and must finally vanish in destruction.

These are strange thoughts upon a strange subject. At least, whether you agree with us or not, what we have written may stir you to thoughts of your own more valuable than these here given.

MARRIAGES.

By Elder John McConnell, August 18th, 1921, in New York city, Mr. Valentine Werner and Mrs. Ethel Meredith Kuehne, both of Jersey City, N. J.

OBITUARY NOTICES.

Mrs. Olivia H. Lacey, our sister in Christ, departed this life at the home of her son-in-law, near The Trappe, Loudoun Co., Va., August 19th, 1921. She was born July 20th, 1846, the daughter of Thomas Humphrey and Phebe Ish, and was the last one of eight children, six sisters and two brothers. She was married to Dr. Joseph Berry Lacey, deceased, in December, 1870, and was the mother of five children, three sons and two daughters. One son and one daughter survive their mother: Mr. Powis Lacey, who lives near Unison, Va., and Mrs. Dr. Claudius P. Hutchison, of Purcellville, Va. In the month of October, 1870, sister Lacey was baptized by the late Elder Joseph L. Prington into the membership of the Ebenezer Old School Baptist Church. For more than fifty years she had been a faithful and devoted member of the church, maintaining by the grace of God a godly walk and conversation, adorning her profession with the ornament of a meek and quiet spirit. She was a woman of even temperament, calm and deliberate; not one moved to act impulsively, but who weighed and considered, so that her counsel was worth much in times of perplexity. Once a friend, she was always a friend, true and steadfast. She was stable and well established in the doctrine of God her Savior, certainly not drifting here and there with the many strange ideas current in this present age. She was much given to hospitality, and loved to entertain and to serve her brethren. She was confined to her bed but little more than a week before her death, which was due to heart trouble, which prevented her lying down with any ease or comfort. Her faith in her Redeemer was constant to the end, and it was very gratifying to those at her bedside to witness her patience in suffering and her unwavering trust and confidence in Almighty God.

Her funeral was largely attended, because she was widely and favorably known and loved and respected by a large circle of relatives and friends. Text used was Revelation xiv. 13. From the meetinghouse at Ebenezer, the place that had known her for more than half a century, but which shall know her no more forever, her body was conveyed to its last resting-place in the cemetery adjacent.

May the Holy Spirit comfort the bereaved church and family and reconcile us all to his mysterious dealings with the children of men.

Ellen C. Herndon Phelps, daughter of George and Frances A. Herndon, was born August 12th, 1838, and died July 11th, 1921, making her age 82 years, 10 months and 29 days. She lived with her parents in Logan County, Ky., until she was married to Dr. John Holland Phelps, of Christian County, Ky., where they resided until his death. To that union were born four children: Herndon, George William, Holland and Mignonette. She buried her husband, two sons and one daughter. She leaves to mourn their loss, one son, one sister, a niece, who had lived with her a number of years, besides a host of relatives and friends. Sister Phelps united with the Primitive Baptist Church in her early womanhood, and was baptized by Elder Earle. She was a consistent member until her death, always standing firm in what she believed to be the truth. Her membership was with Lebanon Church, Logan County, Ky., where she first united. She had been a widow nearly forty years. After the death of her husband she made her home in Hopkinsville, Ky., until November 1st, 1920. At the time of her death she was in Cincinnati, Ohio, with her only son, George W. Phelps. All was done for her that loving hands could do. She was sick only a few days. She had finished her work here on earth and was longing to hear the summons from on high: Come, ye blessed of my Father, inherit the kingdom prepared for you.

Written by a loving niece.

NINA WOOD SHEARON.

The above was written by her niece, who had made her home with the deceased sister for a number of years and knew her as a true christian and a true Old Baptist. I was called by the friends to her burial, and tried to speak a few words of condolence to the friends who mourn her absence. She is gone from us, she has fallen asleep in Jesus, there to rest until the resurrection, to be raised from the dead to die no more, when this mortal shall be clothed with immortality, with all the redeemed family of God, to suffer and die no more. May the dear Lord keep us all unto that great day of everlasting happiness and bliss.

D. R. TURNER.

Mrs. C. T. Richardson was born September 16th, 1843, and departed this life April 25th, 1921, at the home of her daughter, Mrs. J. Blakney, of Wichita Falls, Texas. Mrs. Richardson was Miss Mary Elizabeth Brenier, and was married July 31st, 1861, to C. T. Richardson. To that union were born five children, two sons and three daughters, all living. She joined the Primitive Baptist Church about the year 1879, where she lived a consistent member until God in his all-wise providence called her home. She was very much afflicted for some time before her death, but bore her afflictions with patience. All that loving hearts and willing hands could minister to re-

lieve her suffering and prolong her life proved unavailing, for it was the will of God to call her from us. May the sorrowing husband (who is now moderator of our little church at True, and one of whom we can say with all sincerity that to know him is to love him) and children and all the sorrowing relatives and friends be comforted of God in the assurance of his never-failing loving-kindness, for he doeth all things well.

Funeral services were conducted by Elder J. H. Fisher, and the body was laid to rest in the True cemetery.

RESOLUTIONS OF RESPECT.

Whereas, it has in the providence of an all-wise God, who has seen proper to call from our number at True Church, Young County, Texas, our beloved sister, **Mrs. C. T. Richardson**, who departed this life April 25th, 1921, and passed serenely and peacefully into that sweet sleep in Jesus from which none ever wake to weep. Both sister Richardson and her husband, who is now moderator of the True Church, were in the constitution of the church in which she lived a devoted member until her death. And

Whereas, our church at True has sustained a great loss in the departure of this good and faithful sister; be it therefore

Resolved, that we bow in humble submission to the will of our heavenly Father and endeavor to bless the rod that smites and say, "Thy will be done," with our sincere sympathy to the bereaved.

Resolved further, that a copy of these resolutions be spread on the church-book, a copy sent to the SIGNS OF THE TIMES, a copy to New Castle Register and a copy to the Graham Leader for publication.

A. J. WHITE
MRS. J. I. NORRIS
MRS. E. J. LARIMORE } Committee.

By order of the church in conference.

C. T. RICHARDSON, Moderator.

A. J. WHITE, Church Clerk.

J. E. J. Walley was born December 9th, 1861, and departed this life September 17th, 1919; making his stay on earth 58 years, 9 months and 6 days. He was married to Nancy E. Meadows March 23rd, 1882, and to that union were born twelve children, eight girls and four boys, one daughter preceding him in death, leaving his companion, eleven children, several grandchildren and one great-grandchild, with the church and a host of friends, to mourn his death, but we mourn not as others, for he received a hope in our blessed Lord and joined the church in October, 1877. He was soon ordained to the office of deacon, which he faithfully filled until death, always filling his seat. His death was caused by a stroke of paralysis. He and one of his sons had started to their work in a car. His son discovered him lying over on the seat and stopped the car to examine him. He took him

to the home of one of his married sons near by and a doctor was summoned, but could do nothing to help him and he soon passed away. Having been his pastor for several years, they telephoned me at once, and I reached there in time to speak on the occasion, using the words, "Faith is the substance of things hoped for, the evidence of things not seen," to a large assembly, after which his body was laid in the cemetery to await the resurrection. Six of his daughters had the pleasure of living with him by faith in the church. May the Lord bless all of his family, and especially dear sister Walley in her old age.

Written by request of one of his daughters, Minerva Jones. L. F. EASLEY.

Mrs. Sallie M. Powell was born June 17th, 1855, and died at her home in Salisbury, Md., June 29th, 1921, aged 66 years and 12 days. All was done for her that loving hands could do, but it pleased the Lord to take her from us. God's will be done, not ours. She was united in marriage to Josiah Powell February 7th, 1872, to which union six children were born, five of whom are living. Four brothers, three sisters, ten grandchildren and one great-grandchild survive. Mother was a beautiful christian character, and manifested the same by her walk and conversation. She was a sufferer for six years from Bright's disease, yet through it all she showed that patience which can only be manifest in those who have a precious hope beyond all cares and trials of this life. We miss her smiling face, but are sure our loss is her eternal gain, and that she has gone to be where Jesus is, where there is no more sorrow or pain.

She was a member of the Methodist denomination, and her pastor, Mr. Herson, read from 2 Timothy iv. 6-8. Interment took place in Parsons Cemetery, Salisbury, Md.

May the Lord sustain our lonely father and sister Ida.

Her daughter,

LAURA ROUNDS.

M E E T I N G S .

THE yearly meeting of the Messongoes Church will be held on the third Sunday and Saturday before in September, beginning on Saturday afternoon at 2:30 o'clock. All day meeting on Sunday. Licentiate Wm. S. Bond, of Hopewell, N. J., is expected to be with us. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

THE Old School Baptist Church of Jefferson, N. Y., expects to hold their two days meeting on the third Sunday and Saturday before in September (17th and 18th), 1921. We expect our pastor, Elder J. M. Fenton, and Elder D. M. Vail to be with us at that time.

GEORGE E. MEAD, Church Clerk.

THE yearly meeting of the Nassaongo Church will be held on the fourth Sunday and Saturday before in September, beginning at 2:30 o'clock Saturday afternoon. All day service Sunday. Elder John McConnell, of New York city, is expected to be with us. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

THE Primitive Old School Baptist Church of Olive and Hurley will hold their annual meeting the last Saturday and Sunday in September, (24th and 25th) 1921, the Lord willing. Those coming by rail will get off at Ashokan, Ulster Co., N. Y., via U. & D. R. R., where they will be met and conveyed to the meetinghouse.

JAMES H. BEVIER, Clerk.

THE yearly meeting of the Cow Marsh Church, Kent County, Delaware, will be held the fourth Sunday in September and Saturday afternoon before. A cordial invitation is extended to those of our faith and order to meet with us. Trains will be met at Woodside station, Delaware R. R., on Saturday morning from the north and south.

THOMAS L. COOPER, Church Clerk.

THE Olive and Hurley Church, of the Roxbury Association, will hold our annual two days meeting, the Lord willing, September 28th and 29th, 1921. Trains will be met as follows: Tuesday p. m., 3:31 west bound and 6:45 east bound; also both trains will be met Wednesday morning. All coming by train get off at Ashokan, N. Y. A cordial invitation is extended to all lovers of the truth.

JOHN J. SECOR, Church Clerk.

THE Sulphur Fork Association, of the Old Primitive faith and order, will meet, the Lord willing, with the church at Hopewell, Wood County, Texas, eight miles west of Winnsboro, on the M. K. T. R. R., on Friday before the first Sunday in October, 1921. All sound Predestinarian Baptists have a cordial invitation to assemble with us. All trains will be met at Winnsboro Thursday a. m. and p. m.

H. B. JONES, Moderator.

J. S. McLEOD, Clerk.

THE yearly meeting of the Indiantown Church is appointed to be held on the first Sunday and Saturday before in October, 1921, services to begin on Saturday at 2:30 o'clock p. m. Elder C. W. Vaughn, of Hopewell, N. J., is expected to be present. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

THE Lexington Association will hold its session this year with Second Roxbury Church, at Halcottville, N. Y., the first Wednesday and Thursday (5th

and 6th) in October, 1921. A cordial invitation is extended to all lovers of the truth as it is in Jesus.

JAMES AVERY, Church Clerk.

It has been decided not to hold the session of the Juniata Association, which was to have been held with the Huntingdon Baptist Church of Trough Creek Valley, Pa., October 7th, 8th and 9th, 1921, but will appoint a two days meeting to be held Saturday and Sunday, October 8th and 9th. We extend a cordial invitation to all lovers of the truth to attend our meeting. We expect our pastor, Elder J. M. Fenton, Elder D. M. Vail and Elder W. S. Alexander, and hope other ministers will come. Those coming by train will come to Huntingdon, Pa., where they will be met with conveyance. Notify Laura Greenland, Colfax, Pa.

LAURA GREENLAND, Clerk.

THE Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1921. All those coming by rail will take train leaving 36th and M Sts. N. W., Washington, D. C., on Tuesday at 2 p. m. for Bluemont. Later trains will not be met. We invite all lovers of the truth to meet with us. It may be that train schedule will change about October 1st. In that case take train nearest to 2 o'clock from Washington.

REBECCA NORMAN, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to convene with the Salisbury Church, in Salisbury, Md., October 19th, 20th and 21st, 1921. Those coming from the north take train leaving Broad St. station, Philadelphia, at 3 o'clock Tuesday p. m., and those coming from the south take train leaving Cape Charles at 4:45 p. m. Wednesday morning trains will be met. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SUMAS, Wash., Sept. 3, 1921.

DEAR BRETHREN:—It has been some time since I have written anything for publication, but it has not been for lack of love or fellowship for the editors or correspondents, for there is not an editorial, or a correspondent whom I do not wish after reading their article that I could write and tell them of the joy and comfort I have received from reading their communication; but when I think of writing I get such a view of myself that I have not the courage to make the attempt, for there is something that whispers, Who would care to hear from you? and I turn away in sadness. How I do wish that I were a better man, more like the ones whom I know of God's dear little ones, and the ones whom I have never met in this world of sin and sorrow, but who see eye to eye and speak the same things that I have been taught; not as man teaches, for he teaches with outward signs and illustrations, but with the knowledge which comes from the fountain within. There is no feeling of doubt or uncertainty about this knowledge, for it comes with demonstration and with

power, and while the Teacher is not visible to the natural eye, we do behold him with an eye of faith as the only begotten of the Father, full of grace and truth; and when we are so blessed as to behold him thus, our hearts are so full of love and adoration, and we receive the instructions and corrections with such joy and gladness, that it is indelibly fixed in our minds that it is the Comforter which Jesus told his disciples he would send and who would lead us unto all truth. Now this fact, brethren, is the reason why we see eye to eye and speak the same things, for they shall all be taught of the Lord, and great shall be the peace of his children. Yes, dear ones, this peace flows like a river. Now a river as we watch it glide along is just one body of water so closely knit together that there are no separate particles; although made up of many creeks and small rivulets, still it is one water. How beautifully this portrays Christ and his church. The life that is in him is in them, and it is all one life, and it is all him, and we are all in him as the small creeks are all in the river, and we are as much hid in him as they are in the river, and just as inseparable, and our peace is in him, for

he is our Peace as well as our life, and in this are manifest the children of God and the children of antichrist. If the Spirit of Christ be not in you, you are none of his, but if his Spirit be in you and abound, it makes you so that you are neither barren nor unfruitful in the work of the Lord. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification and redemption. He is our foundation as well as the foundation of the church, and this foundation differs from all earthly foundations, for they only support the structure from beneath, while he is underneath with his everlasting arms to uphold them, and round about them, a garden walled around with his salvation; for salvation hath God appointed for walls and bulwarks round about Zion, and this foundation is above us, giving us light and knowledge, drawing us upward away from earth, causing us to take root downward and bear fruit upward. As we go down into the fleshly recesses of our vile nature we find nothing but corruption, nothing but mire and clay, causing us to hang our heads in shame and cry, Unclean, unclean, until a beam of his glorious light shines into the dark recesses of our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus Christ. Then we are raised up and made to sit together in heavenly places, and we do praise him with fullness of joy. Other foundation can no man lay than that is laid, for there is no other name given under heaven among men whereby we must be saved, either in time or eternity; and when he gave up the ghost on the cross he paid the full price of the redemption of his people, and they are the only ones who were lost. Since salvation and redemption are synonymous, all his people were saved then and

there, for there is no more sacrifice for sin, neither in this world nor the world to come, for Christ died and redeemed them, and hath by the one offering forever perfected them that are sanctified. So he has become our wisdom, righteousness, sanctification and redemption, and through the cleansing virtue in his shed blood we stand justified before the throne of God pure and holy, even as he is holy, and without blame before God in love. This is what I deem holy, sanctified doctrine, and since it is upheld by the Scriptures I believe it; but it does not warrant any one in claiming they are or ever can be pure and holy in themselves, and that this natural body gets to that state of perfection that they live without sin while here in this life. I believe that the body is dead because of sin, and the spirit is life because of righteousness, but it is Christ's righteousness imputed to us, and this is the way I believe it is given to us. Now let us take a view of the flesh. It is truly said, The flesh profiteth nothing. It is the Spirit that quickeneth. Even in the state of nature there is no life in the flesh itself, but the spirit of life (natural life) quickens the body so that it has life in it, and it is this spirit that causes it to move. This is that breath of life which God breathed into the nostrils of Adam when he became a living soul. This life is in the seed, and has continued from Adam until the present time, and will continue until God's purpose is fulfilled, when time shall be no more, as regards this earth. As God said they should bear fruit or seed each after its own kind, so Adam's seed is corrupt or dead on account of his partaking of the fruit of the tree in the midst of the garden, as God told him, saying, In the day that thou eatest thereof thou shalt surely die; and he did die just as certainly as that he did

eat, and as he died in trespasses and in sin, so the whole of his seed were included in the penalty, and death passed upon all, for that all have sinned. So while they are alive naturally they are dead spiritually; not partly dead and partly alive, as some affirm, but entirely dead, without a spark of life in them, without hope and without God in the world, without the knowledge or love of God in their hearts, rolling sin as a sweet morsel under their tongues; destruction and misery are in their way, and the way of peace they have not known. They glory in their strength and take all the glory to themselves, boasting of the great things they are doing and can do, also of the things they can prevent others from doing; as the strong man armed keepeth his palace and his goods are in peace until a stronger than he comes and binds him and takes away the armor in which he trusted, i. e., his boasted strength and ability to do whatsoever his soul chooseth. Right here there is a quickening of that same body into a different kind of life, and this life is the light of men, the true light that lighteth every man that cometh into the world. This light has shined into a very dark place indeed, revealing all the hideous things secreted there, and as we dig and search, not one thing can we find to recommend us to God. We know him now, and we very much fear him in the frowning attitude in which he appears to us, and it is us alone that he is frowning upon. Oh that we could hide ourselves from his sight, for we have discovered that we are naked, and in the shame we feel we realize that we have sinned, and the penalty of death is passed upon us, and as a guilty wretch we want to get out of his sight, for we feel that the sentence is just and there is no reprieve or hiding from his all-seeing eye. Then we begin to beg for mercy,

knowing that justice can never reach our case. We are in the pit indeed, where there is no standing, for under our feet is only miry clay and all around us slime and filth, and the more we try to get into a place of rest and safety the deeper we sink into the miry clay, until we exhaust all our strength and cry, "Lord, save, I perish." Then the time of love has come, for lo, in the twinkling of an eye all our mourning and laboring is changed to joy and rest, for the Sun of Righteousness has risen with healing in his wings, and instead of being in the pit of miry clay wherein there was no standing, with our garments smeared with the filth and slime of our own righteousness, with which we had been trying to appease an outraged law and a God in whose face we could only see looks of vengeance, now we look about us and find our nakedness and filthy clothing have been changed to beauty and loveliness, for Christ has lifted us out of the pit and washed us in his own precious blood, making us white as snow, and has clothed us with his robe of righteousness, and instead of mourning and begging for mercy we are singing praises to his matchless name, for he has redeemed us and cleansed us from all our sins, and he is ours and we are his. But I find that the strong man is not dead, as some affirm, but is only bound and is very much alive, and gets me into all sorts of trouble. He is the most subtle of any beast of the field which the Lord God has made.

I will leave this to your better judgment. If you deem it worthy a place in the dear old SIGNS, which I love and which comes to me laden with rich food from our Master's table, you can give it space, but do not crowd out other and better matter.

Yours in bonds of christian love,
DAVIS BURCH.

SULPHUR, Ky.

DEAR EDITORS:—I am inclosing two letters, which I think are too good to keep to myself, and want to share them with the readers of the SIGNS, if you see fit to publish them. Both letters are very precious to me, and I enjoyed them much. The names of both writers are familiar to the SIGNS. Elder P. W. Sawin, of Shelbyville, Ky., is my pastor, and a true and faithful soldier of the cross. Elder J. R. Chandler is a SIGNS acquaintance of mine whom I esteem very highly, I hope, for the truth's sake. I will not burden you with a letter of any length from myself, as my mind is so barren and destitute I could not write anything that would be of comfort to any one. Without Him we can do nothing, but where the Spirit of the Lord is there is liberty.

May grace, mercy and peace be with the dear Lord's people everywhere. May he uphold them by his free Spirit.

Your sister, I hope,

ADDIE CHANDLER.

SHELBYVILLE, Ky., March 4, 1921.

DEAR SISTER CHANDLER:—Your good letter came in due time, and I certainly appreciate your thinking of me, who am the poorest and least of my Father's house. I think I know something of all you speak, and have been over much of the ground this winter, and can truly adopt the words of the poet: Dark and stormy is the desert through which pilgrims wend their way. But the dear Redeemer has trod the road and marked the way. You complain of your leanness, and feel you have made no growth in grace. I thought of what John said: He (Christ) must increase, but I must decrease. This is true in our experience. In our early experience we thought to grow better and more wise, but what a

wonderful failure on our part, what a decreasing in our expectation, less and less confidence in ourselves. On the other hand, our faith and hope in Jesus have increased from day to day as we realize in him that boundless fullness. Oh how much greater our esteem and feeling sense of our need of and in him than we felt in our early experience. So John's testimony agrees with ours, for Jesus has increased and we have decreased—no confidence in the flesh; therefore to grow in grace is to grow away from self. Jesus says, Consider the lilies, how they grow—grow away from the earth, above the earth; unconsciously they grow, no effort, just grow from or by an unseen power. So the farther the dear children of God get away from self, the earthy, the more is seen of the beauty of holiness, the real image of the dear Master. I think that but for the thorn in the flesh we would often be exalted above measure, and would no longer hunger and thirst after righteousness, or for the word of the Lord. Oh how blessed we are to have a name and place with those poor and afflicted people, for it is said, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Their only trust or hope is in the Lord for life and salvation. We have no fitness in ourselves, no righteousness, but filthy rags; it is all in Christ, who loved us and according to his mercy saved us. Where two or three are gathered together in my name, there am I, and it is a meeting.

I have had cold much of the winter, and it affected my eye; at one time sight was almost gone, and feeling I would be cut off entirely from mingling with the church I cried out in bitterness of soul, Is his mercy clean gone forever? But as I get stronger my eyesight is get-

ting back to about normal, and I now hope to get out, yet go with dread, and feel to be a great burden and care wherever I go. I often feel if they had a better preacher the church would be more prosperous, and I stand ready to give way to some one else. I think I love the cause too well to be a stumbling-block. Oh that the Lord would guide my ways; oh that my God would grant me grace to know and do his will, is my daily cry.

This is to Frank also, if there is a single crumb of comfort to be gleaned from it. I took up my pen yesterday to write, but felt so empty I could say nothing that would be of any benefit, and feel now it would have been better to have put it down again. May grace, mercy and peace be with you all.

Yours in gospel bonds,

P. W. SAWIN.

CLAY, La., May 5, 1921.

DEAR SISTER CHANDLER:—I received your most welcome letter and enjoyed it much. All the objection I had to it was, it was not long enough. You spoke so sweetly of Jesus fulfilling the law for poor sinners. It did my poor heart good to feel you could tell me where my little hope is. I do not know if we are kin in the flesh, but feel to hope we are in the Spirit, and kinship in the flesh is nothing to compare with that sweet love and fellowship we have for each other in the Lord, yet strangers in the flesh. It is wonderful indeed, and I sometimes feel it surely is of the Lord, and if it is that love will never die. All fleshly love will pass away, but the love we have for each other in the Lord will not; but the most of the time I am fearing my love for the children of God is not pure love, as it should be, and am saying, Am I his, or am I not? Lord, decide it for me. I

am hoping in a God that is all-powerful, and works and none can hinder. He never tries to do anything, but speaks and it is done. Yes, his will shall be done. Oh how sweet his promises to poor beggars like you and me, who have never done anything to cause God to hear us when we cry, but know if he hears us it is all of his free grace, for God, that cannot lie, promised eternal life before the world began, and he says, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Now, my sister, is this love to the whole world of mankind? I feel I hear you say, No; for if God loves the whole world and cannot or does not save the whole world he is no God to me, and his promises are no more than man's promises, and we know man's promises fail most of the time; but God never promised to save the whole world, yet I believe he saves every one he loved with an everlasting love. Yes, he is able to save the last one he loved, not one of them is left out. All that the Father gave me shall come unto me. Jesus says again, The Father hath given me power over all flesh, that I should give eternal life to as many as the Father hath given me. The prophet said, The Lord hath brought forth our righteousness, now I believe. If the Lord Jesus had not fulfilled the law there would not have been one of the human family saved. He came not to destroy the law, but to fulfill it. He was led as a lamb to the slaughter, and he opened not his mouth. I believe the prophet was speaking of when he was led to be crucified, and oh how sweet it is when we can see him by an eye of faith. He was railed upon, and they plaited a crown of thorns for his head, and he bore it like a lamb, that his people might be saved from everlasting

death, and the moving cause of it was love. He was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. I believe if Jesus had had one ill feeling towards his persecutors there would not have been one saved, for it took a holy offering to fulfill a holy law.

Now I hope you will overlook my blunders, and if you ever feel to write me I shall be glad to receive a letter from you. I have been afflicted with heart trouble for about sixteen months and can get about but very little. I get very lonely, and it does me good to get a letter from the brethren or sisters. I sometimes long to go home where Jesus is, but the Lord's time is best. Sometimes I look back over my past life and view the trials I have come through, and feel sure God has been with me or I never could have borne them; and when I come to die, if Jesus will be with me I shall be satisfied. "How sweet the name of Jesus sounds in a believer's ear!" I hope it is christian love that prompts me to write you, and when you get low down in the dark, and feel your heart to be too hard to pray to a just and holy God, and feel to be a poor castaway, not worthy of a friend, then remember me and know I have traveled the same road time after time. May we meet in that happy world above where Jesus is, to sing his praises for ever and ever.

J. R. CHANDLER.

WINNIPEG, Manitoba, Sept. 4, 1921.

DEAR BROTHER LEFFERTS:—Your editorial in the last SIGNS has caused me to give some thought to the questions under consideration and I want to write you today concerning them, not that I have any light to impart, but rather to get some expression from you on certain points which have often perplexed me. I do

not feel it is advisable to speculate on the meaning of the Scriptures, and I know there is a great tendency in the human mind to do so. There are many who are bringing in strange doctrines and seeking to disturb the world with interpretations of prophecy. There are others, again, who are openly denying the Scriptures and teaching atheistic materialism. I do not wish to be influenced by any of these arguments, nor indeed have I any desire to hear either premises or conclusions which are not in accord with the faith once delivered unto the saints. At the same time I do feel that we should give heed to the words of our Lord, and prayerfully consider the many warnings left by him and his inspired servants concerning the latter days, that we be not found as the foolish virgins or slothful servants at his appearing. Our Savior referred his disciples to the prophecy of Daniel, which when written was a sealed book, so it must have been for their instruction that this prophecy was given. The epochs of time are not according to our reckoning, and yet Daniel was enabled to read in the book of the prophet Jeremiah the time of the accomplishment of the desolations of Jerusalem, and to give expression to a wonderful prayer for the restoration of Israel which was shortly accomplished, and what is more, he was given a view of the redemption of spiritual Israel in the coming of the Messiah, and the final destruction of the earthly sanctuary.

Do you consider that the Old Testament prophecies are all fulfilled at the coming of Christ? It seems to me they must be. Of course there is reference to events such as the destruction of the temple and scattering of the Jews which the ending of the first dispensation entailed, and also to the establishment of the gos-

pel church. These were all parts, and many of them minor parts, as it were, in the great event of Christ's coming, with all it involved. His birth, the taking on himself of a fleshly body, his works, his suffering and death, his resurrection and the establishment of his everlasting kingdom, were all part of the plan of redemption. How far the words of our Lord and his apostles have reference to past or current events I have often wondered. John, writing years after the destruction of Jerusalem, speaks prophetically of things shortly to come to pass. Prophecy, being the testimony of Jesus Christ, extends from the first to the last. The words, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," are very significant. John was told, Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. We are creatures of time, but God's ways are eternal. For some time I have felt, whether rightly or wrongly I do not know, that the revelation of the man of sin meant the uncloaking of antichrist, so that those who make a profession of Christ without true faith could cast off the pretence and would worship openly the "man of sin," and persecute those who still profess the name of Christ in sincerity and truth. Whether this is idle speculation you can say better than I. After telling of things which should come to pass, Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." In another place he says, "I am with you alway, even unto the end of the world."

While I recognize that the many sects professing Christ have grievous errors, and that many who profess his name have

no true knowledge of him, yet there are those among these various congregations who are true believers and mourn for the abominations seen around them. God takes account of every one, and churches which profess his name are not overlooked in the word of prophecy. Some of those to whom John wrote were in grave error, yet they were addressed because of the few who still remained faithful.

A week ago Wednesday we buried our brother and deacon, Arthur H. Reed. He died after a very brief illness from pneumonia, out near Prince Rupert, B. C., where he was attending to his work on the railway. He was very dear to me, and I feel the loss greatly in our little church, which seems almost completely bereft, but I feel glad of the record he has left, a man who lived his profession, and though quiet and unassuming exerted a marked influence among his fellow-men. The men who worked with him without exception speak most highly of him. One, a labor member in the legislature, remarked to a friend, "There was something sacred about that man." A next door neighbor, who was not at all a personal friend, said he had to go back and take another look at his face, for he said there was an expression on it no undertaker could put there. It surprised me to hear also that he and his wife always would go out on the porch when we were holding our meetings at brother Reed's house. He said he saw no use going to church when he could stay home and hear us singing. I wonder how many there are who would desire to hear the gospel in its purity in these days of skepticism and folly. It seems that we are so few, and yet there are evidences that the harvest is still great but the laborers few. How we need a minister with an eye single to the glory of God.

Ministers blame their congregations and congregations their ministers, but how few look to themselves. Whatever may be the interpretations of the warnings left us, it is a time for prayer and watching. Oh that the Lord will enable us so to do.

Affectionately, your brother,
GILBERT B. McCOLL.

Poca, W. Va., Feb. 28, 1921.

DEAR BROTHER LEFFERTS:—I thought I would write you a few lines to let you know I have not forgotten you. My limited education often keeps me from writing you and many of my precious brethren and sisters who write for the SIGNS. It is wonderful indeed to read after them, all bearing fruit, not a barren one among them, all taught of the Lord, and great shall be the peace of his children. All mine are thine, and thine are mine, and I am glorified in them. This should be and is satisfactory evidence why such a oneness on the fundamental principles of doctrine exists, kept by the power of God through faith unto salvation, ready to be revealed in the last time. Salvation is deliverance. There is not a doubt but that Jonah preached with power to the Ninevites that salvation is of the Lord, but he first had to be delivered before he could preach deliverance to the captives and recovering of sight to the blind. Jonah was in the belly of the fish three days and three nights, and said, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." I have heard a great many of our preaching brethren compare their call to the ministry to the call of Jonah to preach to Nineveh, and have never felt to doubt its application; but more particularly was Jesus typified by Jonah being in the fish's belly three days and three nights. For as Jonah was three days and three

nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. As I pen these lines my mind runs back to my first impression of having to stand before the people and in the presence of God to tell of his goodness and mercy, his power to save to the uttermost all that come unto him by his only begotten Son, full of grace and truth. For eight long years with all my natural power I tried to evade the impression, feeling, or rather thinking, I could and would drive away the impression, and did many things to that end, which pierced me through with many sorrows. The Lord's way of preparing Jonah to preach to Nineveh was not frustrated or thwarted by Jonah's rebellious disposition. In his disobedience to the command of the Lord he only brought himself into deep distress and anguish of soul, and from the depths of his heart he prayed unto the Lord his God out of the fish's belly, and said, "I cried by reason of mine affliction unto the Lord." Every move he made in his attempt to flee unto Tarshish from the presence of the Lord was to the end that he should learn obedience by the things he suffered. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." The purpose or will of God was now in Jonah to preach the power of God in the salvation of Nineveh. Jonah's sermon was short, but fitly spoken, his subject being indited by the Lord: "Yet forty days, and Nineveh shall be overthrown." We are poor fallible creatures, and make many mistakes, but our God is infallible, entirely exempt from liability to mistake, and when he calls one to preach the gospel of Jesus Christ, who died for our offences and rose again for our justification, that one is as sure to preach the preaching that God bids him, to the comfort of the household of faith,

as did Jonah to that great city called Nineveh, who believed God and proclaimed a fast and put on sackcloth, from the least of them even unto the greatest of them. It is written in the prophets, They shall be all taught of God. There is no doubt but many of the called ministers of God have an experience similar to that of Jonah's, but the best evidence that one has been called to preach is that he does preach.

Your brother,

J. W. McCLANAHAN.

NEW YORK, N. Y., Aug. 18, 1921.

DEAR BROTHER KER:—I feel to-day like expressing a few of my thoughts for your consideration, knowing as I do that your judgment is sufficient to decide whether they should go into the wastebasket or not; if so, I shall not be offended, for I trust I have the welfare of the household of faith more at heart than my own personal feelings. I am now past my seventy-second year, and the blessings that have been mine in this length of time are innumerable, and every one of them has come from the same source: the Giver of every good and every perfect gift, and no blessing, either great or small, have I in any way merited, and I am glad that I am enabled to make such acknowledgment, for this of itself is a blessing, and this is my desire to acknowledge God in all his ways. Until I was twenty-one years of age I had no knowledge of God only traditional, or the evidence that I had from the creation of the natural universe, which I sometimes think is sufficient evidence to any intelligent being of the existence of an all-wise Creator, but to know God the Father, God the Son, God the Holy Spirit, I had no knowledge of such a Being whatsoever, until he revealed himself to me the year I was twenty-one. Such a God is known unto us by revelation only, just as he reveals himself unto us and in us by his Spirit; no man knows anything of the true and everlasting God but by the Spirit of God that is in him. This I know to be true, that by searching God is not found; it is not by dint of study, yet I do not suppose there are any

on this earth possessed of natural religion only but what God is found out in their minds by their searching. They cannot see the Bible (which they seem to reverence) teaches the opposite to this, not having the witness within testifying to the truth they deny the truth. But God says of his people that he will write his law in their hearts and put it in their inward parts, and they shall all know him from the least unto the greatest of them, and he will be merciful to their unrighteousness, and will remember their sins and iniquities no more forever; that he will be their God and that they shall be his people. O how good, yes, exceedingly good, are all his precious promises to his people, promises made by him who is ever-faithful, having all power, doing all his pleasure in heaven and in earth, there being none to stay his hand, or to say, What doest thou? These are things the world will not receive, being foolishness unto them, the carnal mind being enmity against these things, not subject to the law of God which he writes in the hearts of his children, a spiritual law, not discerned by the natural or carnal mind, which is sensual, devilish. God's children only receive the things, being spiritually minded; that is, having the mind of Christ, and there are times when they are privileged to sweetly meditate upon these things, also have a desire at times to communicate with each other, making mention of the infinite goodness and mercy of God, to recall what wonderful things God hath done for them, whereof they are glad, calling them out of nature's darkness into his wonderful light, showing them their sins and revealing to them the only remedy for sin. What an unspeakable gift this is. Language fails to tell the magnitude of guilt and our utter inability to extricate ourselves from such a loathsome, detestable state. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." What delightful language, just suited to our case.

Your brother,

MARTIN D. FISHER.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.
Elder H. H. Lefferts, Leesburg, Va.

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

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

DEFINITIONS.

A SUBSCRIBER in the south asks us to explain the difference between the terms "redemption" and "salvation" from the scriptural standpoint. In replying to this inquiry we want to write plainly, so that our meaning may not be obscure, but it may be that our view will not agree with those of some of our brethren. However, we do not want to set forth anything which the word of God will not bear out, and should we make an error we shall be glad to be set right.

We shall first take up the word "redemption." The literal meaning of the word means the act or proceeding of buying back again, or restoring again to one's own possession. The very word therefore contains within itself the thought of prior ownership. Nothing can be redeemed that was not beforehand the property of the one doing the redeeming. One cannot redeem that which belongs to some one else. The very word therefore carries with it the doctrine and truth of election. If God chose not his people in Christ before the foundation of the world, thus giving them to his Son to be responsible for them, wherein, we ask, is Christ's right to redeem? Christ had the right to redeem his people, and was the only one having this right, because in him resided the prerogative of Lord-

ship over the ones to be redeemed. The church belongs first to the Father, then to the Son. The elect are the property of Christ by gift from the Father before time began and before any of them were in material existence. The transgression of Adam involved the whole of the elect in sin and death and brought them under the condemnation of God's holy law. Divine justice therefore held the elect captives under the law until some one should come to redeem them by paying the penalty they had incurred. The one to redeem the elect of God and to buy them back by satisfying every demand of divine justice could be none other than Jesus Christ. Therefore, in the fullness of God's time, he was made of a woman, made under the law, to redeem them that were under the law. The penalty demanded by the law for transgression was death, because death is the wages of sin. This is the penalty Jesus paid. He died for them, shed his blood for them, in order to buy them back and to restore them into the favor of God. They could not redeem themselves, because they did not belong to themselves. Men could not redeem them, because they did not previously own them. Satan could not do it, for they were not by priority his. But to Christ, the Son of God, they did from eternity belong, because the Father had given them to him in the covenant of election. Thus it behooved Christ to suffer for them, inasmuch as he was their Lord and Master, their Surety and Covenant Head. The price which Jesus paid to buy them back and to ransom them from the power of the grave was not gold and silver corruptible, but his own precious blood imperishable. It took Christ's death to redeem them, and nothing more than his death, nor less than that, will suffice. Redemption required

Christ's death, but not his resurrection. It is necessary here to carefully divide the word of truth, and to give each term its proper value. The justification of the redeemed required the resurrection of Christ, but redemption did not require that. Redemption was completed when he had shed his blood and had died. This satisfied the demands of divine justice. But while this satisfied justice, it did not satisfy the mind and will of God, because God had predetermined that the elect should not only be redeemed, but also justified. Thus to justify his elect it must needs be that Christ rise from the dead. Therefore justification is by and through the resurrection of Christ, redemption is by and through the blood and death of Christ. But this brings us to our second word: "salvation." Salvation is a much broader term than "redemption," and means very much more than redemption. While salvation includes redemption, redemption is by no means the whole of salvation. Salvation is the act or proceeding of saving the elect of God from sin and death, from all the curse and condemnation of the law of sin. Salvation begins with the foreknowledge of God and ends in the glorification of the saints at the right hand of the Father in eternity after time shall have passed away. The first act of God in the work of salvation was when he wrote their names in the book of life before the foundation of the world, when the great Three in One, Father, Son and Holy Spirit, counselled with and in himself concerning the great purpose of salvation, when the Father chose his people in the Son, when the Son undertook to secure them forever, when the Holy Spirit undertook to seal each and every one of the elect unto the redemption of the purchased possession. This wonder-

ful covenant of election which we talk and write about, but shall never wholly comprehend this side of eternity, was the first act in the work of salvation. Succeeding this, God created the world and all therein, above and below. He arranged for the entrance of sin into the world, and included in sin all his elect; thus sin brought them into condemnation and put them in such a state as to make necessary further acts of God in the work of salvation. Then came Jesus, the Son manifest in the flesh, and did the work of redemption as we have already outlined. After redemption came justification, which was taken care of in Christ's rising from the dead and ascending unto glory. Following upon this came sanctification by the Holy Spirit's taking of the things of Jesus and shewing them unto the elect of God, thus bringing them to know the truth, and the truth making them free indeed from all the things of the law, from the doctrines and commandments of men, thus sanctifying them. Closely associated with this work of sanctification is that of effectual calling by the grace of God, which calls sinners unto repentance from sin and to the belief of the truth. After this is the preservation of the saints by the grace of God through all temptations and trials to the end of the journey. Then comes glorification, by which all the redeemed shall forever be delivered from the bondage of corruption, and shall be glorified with the image of Christ, forever to dwell with him in the heavens of immortality. Thus, as we see it, salvation is the one big comprehensive word that includes the whole process of saving sinners, from the time they were chosen in Christ in eternity before time was, until their glorification in the presence of God in eternity after time shall be no more. Redemption

is a much narrower word as compared with salvation, since it refers to but one act in the whole work of salvation, that of buying back the sheep by the death of the great Shepherd. We are not undertaking to be dogmatic and to lay down hard and fast definitions for all these holy terms. The subject is too big to ever be staked out and limited within bounds by any of us. Such thoughts as we have here given are merely by way of setting forth our own viewpoint in these solemn matters, and any one who can do better is surely welcome to try. L.

CIRCULAR LETTERS.

(Written by Elder J. S. Murphy.)

The Tygarts Valley River Association of Old School, Predestinarian Baptists, now in session with the Mount Olive Church, Barbour County, West Virginia, August 26th, 27th and 28th, 1921, to the churches of which she is composed, and to all of the same precious faith, sendeth christian greetings.

DEARLY BELOVED BRETHREN IN THE LORD:—Another year, with all its joys and sorrows, has passed and gone, and a few of us, through the goodness and mercy of God, are blessed with this another privilege of meeting in sweet fellowship in this another association, and we hope and trust that this meeting will be to the honor and glory of God and to the comfort and edification of his people who are present, so that they can say, It is good to be here.

Now, as it is our custom to address you by letter, we will call your attention to Psalms cxxxiii., first verse: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Dear brethren, these words were given to David by God, to be left on record for

his people. For "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." So these words are not to any but the redeemed and called of God. So as far as the Lord will give us the ability we will write from this text. Now the word "behold" means to closely observe. "How good" means pleasant and agreeable; that is, nothing to disturb our joy and peace, and how pleasant it is for brethren. Now this word "brethren" in this text means more than natural brethren; it means those he (Christ) is not ashamed to call brethren. It is the redeemed of the Lord, those who are made heirs and joint-heirs with Jesus Christ. It is those who are led by the Spirit of God. It is those who will awake in the resurrection with the likeness of the Lord Jesus, and be like him. So they are holy brethren, partakers of the heavenly calling. Now these are the brethren that David was talking about when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The word "unity" is a oneness, whether of sentiment, affection or behavior. The unity of the faith is the same belief of the truths of God and the possession of the same faith in a similar form and degree. The unity of the Spirit is that oneness between Christ and his saints whereby the same divine Spirit dwells in them both—that is Christ in you the hope of glory, or as Christ has said, I in you, and you in me. The unity or oneness of the saints among themselves whereby being united to the same Head and having the same Spirit dwelling in them they have the same faith, hope, love, &c. This is what makes them love the gospel of Christ and have a mutual

love and care for one another. This is why they dwell together in unity. So, dear brethren, have we not learned by experience so that we can say in truth with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity"? for it proves that the love of God is in us, for the fruit of the Spirit is being made manifest, which is love, joy, peace, longsuffering, gentleness, goodness, &c. So when the Spirit is leading them they dwell together in unity, and oh how good and pleasant this is. John says, "I have no greater joy than to hear that my children walk in truth." Dear brethren, the love of God that is shed abroad in the hearts of his people is what binds them together so that they can walk hand in hand and heart to heart. Well might the poet say,

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

Dear brethren, may the God of all grace lead, guide and direct you so that you may walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Dear brethren, be ye therefore followers of God as dear children, and may the grace of our Lord Jesus Christ be with you all. Amen.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

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

Mrs. A. E. Walker, Va., \$2.00; Mrs. J. A. Hurley, Mich., \$1.00; J. W. Hastings, Mich., \$2.00.

OBITUARY NOTICES.

John William Carter was born August 27th, 1845, near Pleasantdale, W. Va., and departed this life October 19th, 1920, while visiting in Virginia. In 1869 he united with Union Predestinarian Baptist Church, in Hampshire County, W. Va., and was baptized by Elder B. W. Panzer. He was married to Jemima Taylor, of Purgitsville, W. Va., in March, 1873. To that union was born one son, William Carter, of Covina, Calif. Sister Carter passed away in October, 1918, and was taken by her affectionate husband and son to her old home in West Virginia for burial, at her request while she was visiting her old home church a few years before her death. Brother Carter taught school for several years, and afterwards was engaged in the mercantile business in Hampshire County, W. Va., for about forty years. At no time during his life was he too busy or too weary to uphold divine truth. He moved to California in October, 1906, and in June, 1907, located in Covina, where he lived a retired life. On August 15th, 1920, he left California for Hampshire County, W. Va., the object of this trip being to place a monument at the grave of his wife, and though very weak, he was given strength to see the work completed. He was liberated to preach the unsearchable riches of God's grace some years before coming to California. His gift was comforting and edifying to God's people, yet he never submitted to come under the hands of a presbytery to the full work of the gospel ministry, feeling his unworthiness to take such great obligation upon himself. He was loved by all the far western Baptists; his presence at Little Flock and Liberty churches was greatly appreciated. He assisted in the organization of these churches. He was kind and gentle as a little child, yet bold as a lion in defending the doctrine of God our Savior. He loved the church, and loved to defend its cause. He will be greatly missed by these churches, also by his son and wife.

Written by request of the son.

L. W. RIPPETO.

Mary Hill Terry, wife of Franklin S. Terry, departed this life July 7th, 1921, at the age of 65 years. She was married to Franklin S. Terry April 8th, 1901, and during the period of her married life was a true, devoted wife and companion. She leaves her husband, one sister, Mrs. David W. Shepherd, and many relatives and friends to mourn. She united with the Old School Baptist Church at Hopewell, N. J., July 26th, 1879, and was baptized by Elder William J. Purington. In this church she lived a true, devoted sister until after her marriage to brother Terry. Being in full fellowship and with the consent of the church she obtained a letter of good standing and fellowship and presented it to the Salem Old School

Baptist Church in Philadelphia, Pa., where she lived in fellowship until she and brother Terry came to Hopewell to live, six years ago, and bearing a letter, together with brother Terry, they were unanimously received, where she lived until God called her away. I feel to note the names of all ministers that served the churches of her membership: Elders Purington, Chick, Badger, Coulter and the writer, and I feel I can voice the heart expression of all, that sister Terry was ever faithful and a very devoted sister. Elder Coulter and the writer can truthfully say her company was sweet, her words were full of love for the brethren, and things that were faithful and upright were what she desired to uphold. We greatly miss sister Terry; her visits to call on her pastor were as frequent as she could make them, and her mind was continually upon the way of salvation. Her writings, both public and private, have been much enjoyed by all who have had the privilege of reading from her pen.

Her funeral was conducted by the writer July 11th, in the presence of a large gathering of brethren, sisters, relatives and friends. Her remains were laid to rest in the Hopewell Old School Baptist Cemetery. She rests from all her labors, and I truly feel to say to brother Terry, Weep not for her, as your loss is her eternal gain. Such as sister Terry live and speak in the hearts of God's people after they are gone. May we all strive to keep the unity of the Spirit in the bond of peace.

CHAS. W. VAUGHN.

Newton Jasper Jones was born in Appanoose County, Iowa, April 20th, 1876, and departed this life July 31st, 1921, at his home near Promise City, Iowa, aged 45 years, three months and 11 days. He was united in marriage to Clara Icis Adams December 1st, 1905. To that union were born three children: Mayon Jasper, Naomi Jane and Ruby Icis. He united with the Predestinarian Baptist Church called Providence March 14th, 1903, and was ordained to the ministry October 20th, 1917, which place he filled until death called him. He leaves to mourn their loss, besides his wife and three children, a mother, two sisters, five brothers and a host of relatives and friends. His father and one sister preceded him in death several years ago. The funeral service was held August 3rd.

W. T. WALTERS.

Edwin Parsons Phillips, son of Enoch and Jennie Phillips, was born March 16th, 1854, died September 8th, 1921, aged 67 years, 5 months and 22 days. In the year 1878 he was united in marriage to Mary Jane George. To that happy union were born ten children, seven boys and three girls; two boys preceded their father to the grave. He was a devoted husband and a kind and industrious father. Although he never joined any church, he was a believer

in the doctrine held by the Primitive Baptists, and faithfully attended their meetings for many years. He will be missed in his family and neighborhood, also by the church, where he could always be found on meeting day. His home was always open to the brethren and friends. He and sister Phillips raised a splendid family of boys and girls, and I am sure they will make things pleasant in this life for sister Phillips. May God grant the children grace as he sees fit.

The funeral was held September 10th at 10 o'clock a. m., conducted by Elders J. J. Poling and J. B. Cross, and was one of the largest ever held at Little Bethel. P.

MEETINGS.

The yearly meeting of the Indiantown Church is appointed to be held on the first Sunday and Saturday before in October, 1921, services to begin on Saturday at 2:30 o'clock p. m. Elder C. W. Vaughn, of Hopewell, N. J., is expected to be present. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

The Lexington Association will hold its session this year with Second Roxbury Church, at Halcottville, N. Y., the first Wednesday and Thursday (5th and 6th) in October, 1921. A cordial invitation is extended to all lovers of the truth as it is in Jesus.

JAMES AVERY, Church Clerk.

It has been decided not to hold the session of the Juniata Association, which was to have been held with the Huntingdon Baptist Church of Trough Creek Valley, Pa., October 7th, 8th and 9th, 1921, but will appoint a two days meeting to be held Saturday and Sunday, October 8th and 9th. We extend a cordial invitation to all lovers of the truth to attend our meeting. We expect our pastor, Elder J. M. Fenton, Elder D. M. Vail and Elder W. S. Alexander, and hope other ministers will come. Those coming by train will come to Huntingdon, Pa., where they will be met with conveyance. Notify Laura Greenland, Colfax, Pa.

LAURA GREENLAND, Clerk.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1921. All those coming by rail will take train leaving 36th and M Sts. N. W., Washington, D. C., on Tuesday at 2 p. m. for Bluemont. Later trains will not be met. We invite all lovers of the truth to meet with us. It may be that train schedule will change about October 1st. In that case take train nearest to 2 o'clock from Washington.

REBECCA NORMAN, Church Clerk.

The yearly meeting of the Welsh Tract Church is appointed to begin Saturday, October 15th, at 10 o'clock a. m. and continue two days. Those coming from Philadelphia and Wilmington will take train leaving Philadelphia, Broad St. station, at 7:20 a. m. Saturday and Sunday. Those coming from Baltimore and points south will take train leaving Baltimore (Union Station) at 8 o'clock a. m. Saturday, and all will be met at Newark, Del., and conveyed to the meetinghouse. All lovers of the truth are cordially invited, also ministers who are in order and good standing with us.

P. M. SHERWOOD, Clerk.

The Salisbury Old School Baptist Association is appointed to convene with the Salisbury Church, in Salisbury, Md., October 19th, 20th and 21st, 1921. Those coming from the north take train leaving Broad St. station, Philadelphia, at 3 o'clock Tuesday p. m., and those coming from the south take train leaving Cape Charles at 4:45 p. m. Wednesday morning trains will be met. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

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ALL WELCOME

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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BAPTIST CHURCH
1304 Jefferson Street
WILMINGTON, DELAWARE**

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every second, third and fourth Sunday at 11 o'clock a. m. in the meetinghouse on Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

"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.

BY J. E. BEEBE & COMPANY
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"Prove all things; hold fast that which is good."—1 Thess. v. 21. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SUFFERING FOR SIN.

THE sufferings and adversities of the souls of those who are called of God under the consciousness of their sins are varied. The first burden and sufferings of soul are that they are vile transgressors under the law, exposed to the wrath of the holy and just God, and not having as yet the knowledge given them by the Holy Ghost of Christ's atonement for their sins; their burden, humiliation, condemnation and sorrows are the sufferings of a guilty conscience under unatoned sins. They are feelingly under the law, and under God's curse therein; darkness and dreadful forebodings weigh down the soul, and our sins become more and more exceeding sinful, loathed and repented of, where they remain unatoned, unforgiven, a hateful load. But after that we have, through Jesus Christ, the dear Lamb of God, received the atonement, (Romans v. 11,) after we have been made nigh by the blood of Christ, and have been given a place in the household of God, oh then to be given to see the iniquity of our hearts, then to feel how vile and sinful we are, to see how we

have sinned as children of God. Ah, there is a bitterness of sorrow, there is anguish of spirit, there is a brokenness of heart felt under all this that was not in our first trouble. The reason for the distinction in our soul's sufferings under our sins after we have received the atonement is, that in receiving the sweet evidences of the remission of our sins by the blood of Christ we have so much larger knowledge of God. Such sacred, comforting revelations are made to our hearts, in the new covenant, of the love and mercy and grace of God, and that we should sin against the God of our mercy, that we should sin against our heavenly Father, that we should wander away, be forgetful, backslide, be ensnared in unbelief, that our love should become lukewarm, that the corruptions of our flesh should in the least be indulged in—oh this is our shame, this is heinous indeed; our hearts are made to mourn unto our God. Oh the invisible depravity of the heart! (invisible to the eyes of our fellows, but in all hideousness and hatefulness seen and felt when God for a little moment sheds a little light in the dark crevices of the heart, deceitful above all things and desperately wicked.) Oh how

I have longed to be utterly free from sin, that never a sinful thought might arise. But God knoweth what is in the heart of sinful man, and for our humility, to bring us to sincere appreciation of his salvation, God makes his children to know the hidden evils of their hearts. "Thy people Israel, which shall know every man the plague of his own heart."—1 Kings viii. 38. This is "his own sore and his own grief."—2 Chron. vi. 29. Poor sin-sick child of God, do you shrink from taking God's healing medicines? Thou hast none of thine own. (Jer. xxx. 12.) You say, I have tasted a little of it, and it is bitter to my soul. Say, dear child of God, do you dread the furnace? Do you tremble at the thought of passing through the fire? Would you escape the fire? You dread to be put into the melting-pot. But, dear kindred in Christ, do we not long to be purged from our dross and tin? (Isaiah i. 25.) Ah, we are poor and frail and ignorant, often tossed about and know not what to say. This is true evidence that we are such poor ones that we shall need abundant mercy from our God to glorify him in the fires. (Isaiah xxiv. 15.) Our fleshly nature shrinks from affliction, and after the flesh we are averse to all discipline; we complain under the rod, we bemoan ourselves, pity ourselves, and say in our rebellious, hard hearts that God is ungracious, too hard, unmerciful to give us such a rugged path, such adversities, afflictions, trials. Oh the desperate, awful, inward language of the heart, deceitful above all things and desperately wicked. Then (notwithstanding all the fretfulness, unreconciliation and rebelliousness of our flesh to trials, adversities and chastenings) after the new man, which is created after the image of him that created him in righteousness and true holiness, we sigh and moan

and mourn unto our God over our sins, over our perverse way, and we thirst for God, for holiness, for communion with God at the mercy-seat. "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exodus xxv. 22. Surely our chastened hearts will be saying, It becomes me to crucify the flesh with the affections and the lusts; O Lord, enable me to do so. Deal with me as thou dealest with thy children, enable me to endure chastenings, bring me near to thyself, that I may walk as the dear children of God, that I may humbly walk with thee; my Father God. Well do I experience that the new, everlasting, covenant mercies of our God are the only healing of my soul, and these are shed upon us abundantly through Jesus Christ our Savior. We are repeatedly taught to know that Jesus, his blood and righteousness, his sacrifice of himself for our sins, and his high priesthood in the presence of God for us, are the ground of our hope and our acceptance before the Majesty in the heavens. This is so healing and uplifting, filling the soul with joy and peace in believing. We abound in hope by the power of the Holy Ghost. What a sacred mercy to be humbled and with a mellowed spirit to come before our God. We are before him just as we are, and we know we are altogether known to him; and the sacred, glorious hope that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God is our comfort, and we reach forth to it with earnest expectation. For the creature was made subject to vanity, or death, not willingly (for death in itself is repugnant

to the soul). But when with unfeigned faith we are clinging to Christ, and are held in his embrace, then, so apprehended, how blessed it is that death is ours. (1 Cor. ii. 22.) Death shall not separate us from the love of God, which is in Christ Jesus our Lord. (Romans viii. 38, 39.) Oh the glory that shall be revealed in us. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." God hath subjected us to vanity in hope. "The righteous hath hope in his death."—Prov. xiv. 32. When that sacred moment comes, and we are departing to be with Christ, which is far better, our souls shall in that precious moment be delivered from all the bondage of corruption. Thus we have hope of eternal life and glory in death.

"Released from sin and toil and grief,
Death is our gate to endless life,
An open gate to let us fly,
And build our happy nest on high."

We leave the body to sleep in the dust of the earth, in hope of a glorious resurrection at the last day, when the Savior, our Lord Jesus Christ, shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead shall be raised incorruptible, and we shall be changed. For 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. Oh sweet and glorious anticipation, the crowning act of our adoption, even the redemption of our body. (Romans viii. 23.) Very sacred is the thought that our "bodies are the members of Christ."—1 Cor. vi. 15. It is in expectation of all

this that we live, it is Christ in us the hope of glory. We shall be glorified together with him; and though it doth not yet appear what we shall be, yet we have this hope in us, that when Christ shall appear we shall be like him, for we shall see him as he is, and we shall appear with him in glory. (1 John iii. 2; 2 Col. iii. 4.)

"No more shall we mourn that thy face thou art concealing;

No Satan, no sin, base intruders below;
But ever behold thee, fresh glories revealing;
Amen, hallelujah! Come, Lord, even so."

The apostle Paul could say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but to all them also that love his appearing." May not the believer, in whom Christ is the hope of glory, in the blissfulness of believing sing:

"Christ and I in that bright glory
One deep joy shall share;
Mine to be forever with him,
His that I am there."

FREDERICK W. KEENE.

CHOUDRANT, La., July 31, 1921.

DEAR EDITORS:—If you will allow me a small space in your columns, I will try in my weak, ignorant way to tell some of my trials and afflictions, and what I at times hope to be an experience of grace. It has been my desire for the past three years to write a letter of inquiry. Does any poor, cast down, miserable wretch on earth have such travel of mind as I? More than three years ago, after several years of poor health, I began to feel that I could live but a short while, and that I was a sinner before an all-wise, just and merciful God. I tried to beg forgiveness, but my burden grew worse and worse. My past life stood before me day and night. God was just and right, but I was such a wretched sinner he had closed

his ear against hearing my pleading. One morning as I started to leave the house I embraced mother and asked her to pray for me, that I was lost. I felt that mother was so much better in the sight of God that he might forgive. Some time after, with no relief, as I walked between the plow-handles I felt that hell was my doom and God was just, pure and clean, and I was all to blame, I was getting what I deserved. But as I trembled at the thought I tried to ask forgiveness again, and it came to my mind if all the world were praying for me God could not forgive and be just, and I tried to ask, If it be thy will that I must sink down to destruction, suffer me, merciful God, to praise thy great name as I sink. If I know anything concerning God and his mercy to a poor helpless wretch, here is the school in which I learned it. Then it came to my mind that Christ suffered and died to satisfy the law which I could not satisfy, and took up the mortgage that bound my soul fast to hell, and it seemed to be handed over to me as a free gift, and I stood justified before the Lord. I believe if ever he was with me it was then. I was happy, and thought I always would be. My troubles were gone, and it seemed that I was in sweet communion with my God. I promised myself I would tell mother what I had felt, and the next opportunity I would go before the church and tell them what I had seen and felt; but as I went up the hill to the house a great shadow of dread came over my mind, and I began to feel that it was all a notion of mine to relieve me for a short time, that I might be able to stand more suffering, and that God was not in the matter. I had nothing to tell mother when I got there. Several days passed and meeting time came. Mother asked

me if I were going to meeting. I told her no, I was going to plow, but before I reached the field I began to wish I had said I might go to meeting. As I plowed my desire was that I could live like the good Old Baptists, so that I would not disgrace them, for I wanted to be baptized in the name of the Lord; but knew I could not live like they did. I was ashamed of my past walk, and felt they would be ashamed of me. I felt that if I had a name among them communion would often be put off on account of some trouble I had caused. I had forsaken the promise I made when I seemed to be raised above my troubles. I feared to rebel, still I could not bear the thought of going before the church, I was so unworthy. Elder J. R. Chandler came home with father and mother for dinner, after which he came to the field where I was. I saw him coming slowly along, and his old gray head looked dear to me. Oh, if I were as innocent before my Maker as he I would be glad to carry out my promise, but I knew I was not. As he came nearer he crossed a little branch where there was a large hole filled with water, and I said to myself, I will go back with him to that hole, tell him all my troubles and ask him to carry me in and baptize me there, and thus save the church trouble. But as he drew near me I tried to disguise my feelings and sank back, as I feared he would refuse, knowing I was not fit. Time after time since that day my feeling was that it was my duty to join the church. I had no doubt where the church was, the doubt was all with me: was I fit? The answer was always no, yet how I craved to be, but each day made me less fit. When I finally joined the church I thought my troubles would cease, but I found they only heaped up the more. Sometimes as I plow the

ground, with a desire or prayerful mind and heart, I find I do something that causes me to doubt, so seldom can I feel myself as I desire to be. Sometimes I have no desire for even a thankful heart, neither can I be sorry I have not. If I know the Savior's love why am I thus tossed about? Sometimes it seems the greatest thought I can think is, God, keep me at the feet of my brethren. Often I can see that my way is wrong. It seems at times that all hope is gone. My brethren are all good and kind, and why I do not live like them I cannot tell. Sometimes I feel that my afflictions are all for my good; then no matter how rough the road it is all sweet to bear.

Before I close I want to ask all who know the Lord, and who have been taught of him how to pray, when all is well with you remember me, that I may always have faith and that my trust may not be in man, but in the living God.

Your brother in hope,

H. O. CLAY.

BRANCHLAND, W. Va., Sept. 20, 1921.

DEAR EDITORS:—I have for a long time desired to write once more a few lines for the SIGNS, and now the impression has grown stronger as my mind is joyfully stirred up by the reading of the last SIGNS, September 15th. Brother F. Selby Fisher's communication on the "Signs of the Times" has awakened my poor downcast soul to a better hope, yes, a lively hope that I have an inheritance reserved for me in heaven. He said what I have believed for many years, also many things I have experienced. My nest has often been stirred up, and stick by stick which I depended upon has been removed, and destruction in the depths below has seemed sure; but praise, glory and honor be to my great Preserver and

Redeemer, he has brought me through much tribulation to write these lines on my seventy-seventh birthday. Seven years ago to-day I wrote my farewell (as I thought) and sent it to the dear old SIGNS. Why I am thus spared is a great mystery to myself and to many others. I have witnessed the great falling away and the man of sin being revealed, so ably handled by brother Lefferts in his editorial in the September 1st number. Ah, my brother, how I did appreciate your cheering words of truth. Also I am in possession of a record book, which I hold on my lap as I write these lines, of a dear old church called Olivet, belonging to the old Pocatalico Association. This church has long been extinct by death and other removals, and I am the only surviving member left alone. I have visited the association many times in company with my dear departed father. Now I am too feeble to go any more, and do not get to hear any preaching; all I get is from the SIGNS. I am thankful to tell the brethren and friends of the old association who so kindly entertained my brother and wife ten days ago at Providence Church, that I listened with satisfaction to hear them tell of the good preaching they heard; still better to hear my brother say that as long as he lives and is able to go he will try to go where he can hear the truth; for he says if any people on earth preach the gospel in its purity it is the Primitive Baptists.

I wish to say to brother E. B. Ault, of Texas, that his good letter in the August 1st number was very interesting to me. I much sympathize with him and family. I also looked up his letter of three years ago; I think I will write to him.

Now, dear editors and publishers, I ask you to read what I have written, and if you think it worthy of room in the SIGNS,

and you can have patience with me, please correct and publish as soon as convenient. May God's richest blessing remain with you all, is my prayer.

ELIZABETH JOHNSON.

HEAD AND HEART RELIGION CONTRASTED.

THERE are two kinds of religion prominent in the world, always have been, and I am persuaded always will be. Solomon says, What is now has been. Head religion is greatly in the preponderance. All head religionists are Arminians, contend for universal redemption; morality is their religion. Paul tells us that if any man have not the Spirit of Christ he is none of his. John tells us, He that believes that Jesus is the Son of God is born of God. No one can believe anything in nature or grace without evidence. The eunuch told Philip he believed that Jesus Christ was the Son of God. Philip took that for a christian experience and baptized him. I had a preacher of note express surprise when I said something about the christian experience. For one to be meet for the Master's use divine light, which is the same as divine life, must shine in the heart, giving a knowledge of the glory of God in the face of Jesus Christ. This is a knowledge that means eternal life. Head religionists (D. D's.) say Christ came to make salvation possible; that God will save all sinners if they will let him. Heart religion says he came to make it sure. Because I live ye shall live also, said the King of saints. Again, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Heart religion teaches that God has all power. Whatsoever the Lord pleased that he did in heaven, on earth and all deep places. "The Spirit itself beareth witness with our spirit, that

we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." No one ever loved God before God's love was made known to him. John says we love God because he first loved us. God loved his chosen before they existed. When Adam fell his entire posterity (which is the whole human race) fell in him, therefore all were conceived in sin and brought forth in iniquity. John also says, We know we have passed from death unto life, because we love the brethren. We love them with all our hearts. We are saved by hope, says the apostle Paul. He also says, Hope which is seen is not hope, but if one hopes for that which he sees not, then with patience does he wait for it. I have heard good meaning people say they knew they were saved. I cannot say so much for myself, but I have had a hope for more than forty years that I am embraced in God's eternal love. If I knew it I would not wish or desire to live a minute longer in this world of sorrow. Job says, I know that my Redeemer liveth; and Paul says, I know in whom I have trusted.

Respectfully submitted.

JAMES M. SIMMONS.

KOSCIUSKO, Mississippi.

BUFFALO, Okla., Sept. 24, 1921.

DEAR EDITORS:—My time for the SIGNS expires October 1st, and as I am so situated that I cannot hear much preaching of the true gospel except through the SIGNS, I will send you a post-office money order for two dollars, that you may send the good old paper to me for another year. As I am writing for the dear old paper again, I thought I would write you concerning my wanderings here in this life. I was born Janu-

ary 9th, 1844, a little east of Dry Ridge, Grant County, Ky., and I grew up a sinner by birth and also by practice until I was about twenty-one years old, before I had much thought about what it was to be a great sinner. About that time my mind was troubled concerning the matter, and one day while in the field plowing, the words came to me, "O wretched man that I am! who shall deliver me from the body of this death?" I was made to look unto Jesus, who is the Savior of sinners, and knew that if not saved by his love I was a lost sinner. I had been in the habit of going to hear the different denominations preach, but from some cause I was drawn to the Old Baptist Church, and at the May meeting in 1866 I went forward and was received, and baptized by Elder William Conrad. On October 14th, 1870, I was married to Harriett W. Taylor, of Robertson County, Ky., and to that union were born seven children, four girls and three boys. One girl and two boys died in infancy. Four children are still living: one son, Robert T. Clark, living in the oil field east of Enid, Okla., one girl, George Emma Brown, near Aline, Okla., and two girls, Leuvena E. Harper and Edith H. Smith, near Buffalo, Okla. I have fourteen grandchildren and seven great-grandchildren living, also one brother living in Williamstown, Ky., who is a member of the Old Baptist Church at Williamstown. I attended four monthly Old Baptist meetings while I was in Kentucky. Elder Hutchison, of Ohio, preaches at Dry Ridge, Ky. After I came back to Oklahoma I went to Garber and heard Elder Beeman preach two sermons. I am now past seventy-seven years of age, and am lonely, except when I am reading the Bible or the SIGNS, for there are but few in these parts that I can talk to on things

of a better life. My earthly companion died December 28th, 1910. Oh how happy I would be if I only knew that I were a chosen child of God, yet I have a small hope.

Yours in hope of a better life,
JAMES J. CLARK.

RIFFE, Washington.

DEAR EDITORS:—I am sending the enclosed letter by request of brother J. F. Smith, who wishes you to publish it if you think it is all right.

Yours in hope,
ROSA COLEMAN.

COLEMAN, Ky., March 20, 1921.

DEAR BROTHER SMITH:—I received your good letter and Minutes. I surely enjoyed reading your letter; it told my experience. If I know what I believe, you brethren out there in the west believe just what I hope is believed here by most all the Old Baptists. When I was reading the Minutes you sent me my heart was made to rejoice. I was bound to express my thoughts that God is everywhere, and has a peculiar people in every nook and corner of this world. You do not know how I want to see you, and crave to see you before I go the way of all the earth; and I want you brethren to write a letter of correspondence from your association to the Mates Creek Association, which you can have done by the next session, and then what time we are blessed to live on earth by the mercy of God we can keep up a correspondence one with the other each year by letter and Minutes. I do not know at this time just what to tell you about when I will be able to come out there, but expect to try, if it is the Lord's will, to make a trip out there and visit your association. I suppose you get letters from

Hiram Martin. He is a good old brother. He stayed three days and nights with me last September through the association time. He can talk on the doctrine of election and salvation by grace, which is what the children feed on. It is the free atonement made by Christ for his bride, his church, which is his body. Dear old brother, my lot seems to be a troublesome road. You knew me from the cradle until you left this country, which was in the twenty-third year of this life, and in the twenty-fourth year I have a morsel of hope that God showed me his glorious doctrine and his church on-earth, and the impression became so great my mind was pressed for four years. I just thought that I was too poor and ignorant to stand before such blessed people as I saw his children to be. I could not tell them what was my trouble. After I was baptized, in the year 1906, for four long years nothing on earth was any comfort to me. I thought probably that impression would leave me, but it grew stronger and stronger. I studied myself almost to death, and actually wanted to die, knowing that I had to die some day. My flesh almost left me; the doctors told me I had consumption and was bound to die, but blessed be the name of Jesus, he was in my view day and night, and the Spirit was bidding me go and tell Zion that her warfare is accomplished, that Jesus died for her sins and arose for her justification, until at length I yielded to publish the name of Jesus; and, my dear brother and sister, if the sacrifice that was offered and accepted which Jesus offered to God for sin failed, there is none other to be offered; but it satisfied the demands of the law. Christ said, It is finished. O Father, glorify thou me. Dear brother, the time is at hand to awake out of sleep and let our light shine, which is Christ in

his people the hope of glory. There is nothing to compare with the riches of this family. They are blessed in the earth to praise and honor God and have an humble hope of an unfading glory where it is one eternal day, no night there.

Yours unworthily,

G. H. COLEMAN.

KELLER, Texas, August, 1921.

DEAR EDITORS:—The Mount Zion Old School, Predestinarian Baptist Association met with the church of the same name on Friday before the first Sunday in August, 1921, and proceeded in the regular order of business. Elder J. H. Fisher presided over the meeting, and a brother White was clerk. A quorum of delegates, brethren and friends from the different parts of the country assembled at the Medlin Chapel, seven miles southwest of Graham, Young County, Texas, coming from two to four hundred miles to be at this Association. Letters were read from the churches, showing the statistics and condition of the churches, that all were in peace, enjoying a glorious union and sweet fellowship of brotherly love, and praising God for his mercy in permitting them to meet again in a worshipful capacity, to see each other face to face and to greet one another in love of the truth. The ministering brethren with one accord preached Jesus Christ the way, the truth and the life. The Author of eternal salvation permeated each discourse, promulgated throughout three services each day, vast crowds of people attending the meetings. During these exercises two applicants for membership came forward and were received for baptism, and some four or five others by letter. One of the two first ones was a young lady eighteen years of age, a niece of our beloved brother, Elder Solen Gip-

son. She was baptized by her uncle. The other, a young man, was baptized by Elder Fisher. Some twelve or thirteen preachers were present. Thus the Lord demonstrated his divine presence in the midst of the saints, comforting their souls with the sincere milk of the word, the gospel food from heaven, revealed by faith. The congregation was large, and a deep interest prevailed. Hence the Lord in his goodness and mercy crowned this occasion with success of glory and immortality beyond the grave, saints clapping their hands and rejoicing in the Lord God of Israel.

May the great Head of the church bless this meeting, as seed sown in the morning, that will redound to the glory and exaltation of God, the King of kings and Lord of lords. The blessings of heaven rest upon the poor afflicted children of God everywhere, that peace may reign as a mighty stream, and under the blessing of God be as bread cast upon the water, &c. The theme was the glory and eternal power of God, the salvation and resurrection of the saints. The service was solemn and impressive. The Lord bless and prosper all his chosen people, and finally house them together in that kingdom not made with hands, eternal in the heavens.

If you have space, please publish this report.

Yours in the afflictions of the gospel,
and the blessed assurance of the Holy Ghost,
ASA HOWARD.

MARSHALL, Va., Aug. 16, 1921.

DEAR EDITORS:—My subscription is three months past due, and I thank you very much for having pity on me and not stopping it ere this. It is all the preaching I get now, and I do not want to do without it as long as my life is spared to

read it. There are plenty of so-called churches, and plenty of preachers, but their preaching is no food for a poor old sinner like me. There are even preachers claiming to be Primitive Baptists who preach two kinds of salvation: conditional time salvation and eternal salvation. I do not know anything about any but salvation by grace. That is the only kind that would or could reach my case. They also say that God only orders the good things. I do not know how the bad things are accounted for. The Bible says, I do good and create evil; I have made all things, yea, even the wicked for the day of evil. If God does not order all things then he is not all-powerful. I cannot explain how it is, but my belief that all things are ordered by him never yet seemed a fitting excuse to offer for any of my misdoings. Dear brethren editors, is this your belief? It has always seemed that way to me, and I think I have tried with all the power God gave me to understand predestination. It is the only doctrine that really saves any one.

I am sending you five dollars in this. Please credit two dollars on my subscription and send me a small hymn-book and the rest is to aid in sending the SIGNS to the Lord's poor.

Your very unworthy sister,
HATTIE L. WALKER.

BELINGTON, West Virginia.

DEAR BRETHREN EDITORS:—I find my subscription for the SIGNS is past due. I feel I cannot well get along without it, as I enjoy reading both the editorials and the good letters written by the brethren and sisters who write for the dear old paper. I enjoy reading their articles, although I have never seen the writers, and I feel I would like to clasp their hands in

fellowship. They express my feelings so well that I often shed tears of rejoicing, and thank the blessed Lord that he is with them or they could not write as they do. O how often I have wished I could write as they. If I could I think I would spend the most of my time in writing; but I cannot, for I have not the education, and I am like Moses of old: slow of speech, but I have hope in the blessed Lord, which the Bible says is as an anchor of the soul, both sure and steadfast. My hope is in the blessed Lord who created all things. I have many trials and troubles to pass through, and am the only one in the family who belongs to the Old School Baptist Church. I stand alone, but my trust and hope are in the great Creator who does all things well, and I can put myself in his hands, for I know he will do what is right, for he doeth all things well. I desire an interest in your prayers.

(MRS.) E. P. PHILLIPS.

McCOYSVILLE, Pa., Nov. 22, 1920.

DEAR BRETHREN:—Please find inclosed money order to renew my subscription to our dear family paper, the SIGNS OF THE TIMES. I do not feel that I can do without it, for it is all the preaching I have had for two years. O how I do hunger to hear one of the dear Elders once more. We were never before without a pastor within my remembrance, and I am sixty years old, but the dear SIGNS is full of good news and glad tidings of salvation to poor sinners, and I feel that I am the chief of sinners.

Your sister, IDA M. HART.

SHELBYVILLE, Ky.

DEAR BRETHREN:—In renewing my subscription to the SIGNS OF THE TIMES I would like to say that I feel to rejoice

in the fact that the editors have been enabled to so ably and boldly, yet so humbly, contend for the fundamental principles of the Primitive Baptist doctrine. May they long be spared to so continue, and may the SIGNS as it is now, and has ever been, continue to be published so long as time lasts.

H. L. VAWTER.

CIRCULAR LETTERS.

The Elders and messengers of the First Regular Old School Predestinarian Baptist Association called Kansas, unto the churches composing her body, sendeth greeting and christian salutation.

BELOVED BRETHREN:—In presenting this, our annual Circular Letter, we hope we do it in fear and love of Israel's God, whom we desire to worship. We have no inclination to depart from our former custom or doctrine, which we have preached and practiced ever since the organization of this Association, to wit: The doctrine of predestination of all things, of eternal union of Christ and his people, of election, of salvation by grace, and all other principles of Bible doctrine as have been promulgated by the Lord's people throughout all ages.

Dearly beloved brethren, another year with its ever-changing scenes of thanksgiving and trials has passed into the annals of time, and we feel it a precious privilege to again address you according to our annual custom, speaking of our mutual welfare in Zion. Though our pathway often leads through the valley, and we are called to "pass under the rod," yet we are made to realize that our Redeemer liveth, in whom is our hope, which hope is an anchor of the soul, both sure and steadfast, and which entereth

into that within the vail, and we know that he will in his own good time lead us out of darkness into his marvelous light, and as one of old has said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Precious indeed is the sweet, abiding faith in these promises that he will never leave nor forsake his people. His everlasting arms are ever around and about us. Surely his mercy and his goodness have followed us all down through our journey of life. We are few in number, and scattered, but let us try not to forsake the assembling of ourselves together in church and associate capacity, to mingle our voices together in songs of adoration and praise to our glorious and blessed Redeemer, who is our strength and our guide while we sojourn here in this time world, who has blessed us daily with such blessings as he seeth we stand in need, who has been merciful to our shortcomings and blotted out our transgressions against him, unto whom be both honor and glory forever. Our prayer is that he who rules and governs all things after the counsel of his own will, continue with you, to guide and direct you in all things, for Jesus' sake.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists, to the saints scattered abroad, and to the faithful in Christ Jesus.

WE desire to extend an invitation to brethren of our faith and order to visit us, who are in good standing at home. And that you may know of our belief in the truth, we will say that we are a people who believe in the predestination of all things whatsoever come to pass; that

our Lord Jesus Christ is God, Man, and the only Mediator between God and man, and that without any means or instrumentalities of men's inventions he works and none can hinder, doing his will in the army of heaven and among the inhabitants of the earth. We believe in personal, unconditional election of the saints in God before the foundation of the world, and their spiritual life is hid with Christ in God, and as his body they are in eternal vital union with him, their Head. We believe in the total depravity of human nature, from which there is no recovery, save in the atonement of Christ Jesus, which was made exclusively for the heirs of promise, and they will be preserved through grace unto eternal salvation. We believe in the resurrection of the just and the unjust, all of which we find fully proven in the Scriptures. We have no fellowship for the many inventions sought out by men, no matter by what alluring name they may be called, or for what laudable purpose they may be intended.

Done by order of the Association.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

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 October (30th). All are welcome.

L. B. FORD.

CHANGE OF ADDRESS.

ELDER J. B. BOWDEN has changed his address from Waring, Texas, to Sabinal, Texas.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***MARK IX. 40; PHILIPPIANS I. 18.**

"FOR he that is not against us, is on our part."

"What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

The above declarations, one by Christ and the other by his apostle Paul, reveal a remarkable broad mindedness and liberality of heart, they show forth that true charitableness which is an essential virtue of pure and undefiled religion. Misunderstandings are at the bottom of most of the troubles among God's people today, and lack of understanding on the part of the disciples of Jesus resulted in their uttering many foolish things of which doubtless they repented afterward. A dispute had arisen among them as to who should be greatest in the kingdom of heaven. They understood not the secret of true greatness in the church of God, but had a more or less carnal ambition to be great in the kingdom, thinking perhaps that God's kingdom should be modeled after earthly kingdoms, among which it is no unusual thing for men to strive for the mastery. Jesus settled their dispute by telling them that greatness in the church is to him who is last of all and to him who is servant of all; and he took a little child and set him in the midst of them, showing that whosoever receives a little one, or one of the least ones in the name of Jesus, receives

Jesus. It will be remembered that these same disciples had rebuked mothers for bringing their children to Jesus that he might lay hands on them, and Jesus had rebuked them by showing that the kingdom of heaven is composed of such little ones, and that they themselves could not hope to enter the kingdom except as little children; that is, feeling themselves to be the least of God's people. Now, therefore, true greatness in the church of God is in proportion as one has the disposition and the mind of Christ to be the servant of all, neglecting no opportunity to do good in the name of Jesus, spurning no little thing as too unimportant or insignificant to be attended to. Is there a lamb in all thy flock I would disdain to feed? is a question that may well search the hearts of those of us who in this day profess to be following in the footsteps of the Master. The disciple John told the Savior that he had seen a man casting out devils in the name of Jesus, but that this man was not a follower with them, and that, therefore, the twelve had forbidden the man to do any miracles in Jesus' name, on the ground that he was not a follower with them. Again, the disciples showed themselves to be victims of a misunderstanding of the truth as comprehended in the life and work of Jesus. Jesus told them not to forbid any man from doing miracles in his name, because any man having the ability to do good in the name of Jesus could not speak evil of the Savior, and that he who is not against Jesus is on the part of Jesus; that is, with him. There is no middle ground, either one is against Jesus or is for Jesus. If not against him, then must be for him; if for him, then cannot be against him. If, therefore, the man had the power to do miracles in Jesus' name, then he must be for Jesus

as none against him has that power. However, the man was not a manifest follower of Jesus and did not belong in the company of the disciples, nevertheless he had the power to do good in Jesus' name. The disciples being woefully narrow minded held that the man ought to be forbidden to do any healing simply on the ground that he did not belong to their number. This disposition in the disciples is the same carnal sense of exclusiveness that has in this age split the so-called christian world into innumerable sects and creeds and denominations, each holding that their own peculiar brand of religion is the best and only way to be saved. This same sense of exclusiveness has also, we are sorry to say, caused no end of trouble among the people of God from the apostles' day to this. The truth of God is not sectarian, and the people of the living God belong to no one sect or denomination. God has his people scattered among all the nations of the earth and he is no respecter of either racial or national or of denominational lines. Everywhere the people of God are one body, no matter in what nation or in what denomination they may be found. All have the one heart and one mind of Jesus, though they may not know it, for there is certainly such a thing as having faith and yet not knowing what one believes. Herein is the good of preaching, in that it shows them that believe what their faith is and saves them in it. Faith comes by hearing, and hearing by the word of God, so says Paul in Romans. Just as the disciples were prejudiced against the man doing miracles because he did not belong to their company, so Simon Peter was prejudiced as a Jew against the Gentiles, and would not have gone down to Cornelius' house had he not had the vision previously of

the sheet let down from heaven in which were all manner of fourfooted beasts and creeping things, and had not the Lord told him that he must not call anything unclean which the Lord had cleansed. Therefore, obedient to vision, he went to Cornelius and preached in his house. Beholding the wonderful work of the Holy Ghost there wrought, his prejudice was overruled and he had to confess that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him. The secret of really doing good is in having the grace and the Spirit of Jesus resident in us, and any man who thus does good as the fruit of true holiness abiding in him is not to be discouraged from doing what he can, no matter whether he belongs to our set or not.

Coming now to the text in Philippians, written by Paul, we see a wonderful breadth of mind and true-heartedness in the great apostle, which enabled him to rejoice whenever and wherever Christ was preached, no matter whether the preaching was done by those who loved Paul or was done by those who differed with him and who contended against him thinking to add affliction to his bonds. Paul cared nothing for himself so long as Christ was preached and exalted, and would to God we preachers of this day and time could be so wrapped up in the preaching of Christ, and him crucified, that we might not care anything about what became of us personally, or of our views, so long as Christ is preached. A great deal less of self and a great deal more of Christ is what the dear old church needs at the present time. Just as the Old Baptists of this age are split into parties contending for this or that point of view, so even in the apostolic church there was not always agreement among

the saints, and differences in the presentation of the truth arose among them. In the Corinthian church some were for Apollos and some for Cephus, and so on, but Paul thanked God that he had baptized none of them, save one or two, so that they could not form a Paul party. In the Galatian church preachers were seeking to enjoin legal principles upon gospel subjects and these Paul contended against. So we see that Paul had his troubles, not alone from without the church, but among his own brethren, especially with those who differed from him on some point or other of doctrine or of order. With it all Paul had such grace given him that he could look beyond self and his own injuries and rejoice in that Christ was being preached and that all these things were working out for the furtherance of the gospel. Some preached Christ in a contentious spirit, striving for their own views upon this or that portion of Scripture, and while this may not be a very excellent way in which to preach him, yet Paul rejoiced that even in this Christ was being preached. Others, through dislike of Paul, and in order to add to his troubles, preached also contentiously, but Paul had charity great enough to ignore his own hurts and to thank God that Christ was being preached. To be sure, there were those among the people of God who fully realized that Paul was set for the defense of the gospel, and these preached Christ through love to Paul, and this must especially have been very sweet and precious to the apostle in those trying days and very much helped him to bear with the contentions and strife of those who did not like him. Oh that each of us might be willing to preach the preaching that God bids us according to the measure of light given each of us,

and remember that the judgment-seat of Christ is in the church and that the saints, not ourselves, are the judges of angels.

We have written on the above two Scriptures by request, and have but very briefly outlined the subject, hoping it might prove suggestive to our readers.

L.

OBITUARY NOTICES.

Josephine M. Barnes Haney, youngest daughter of Elder J. T. and S. J. Barnes, was born April 26th, 1896, in Johnson County, Mo., and moved with her parents to the state of Washington in 1901, locating in Touchet, Walla Walla County, where she grew to womanhood and was married to O. C. Haney November 11th, 1914. To that union were born three children, two daughters and one son: Delia J., Sarah Genevieve and Orlando Clarence. On the evening of August 28th, at 10:25 o'clock, the dear Lord called her to leave her husband and three little ones, father, mother, three sisters and three brothers on earth, to join the redeemed in that land of perfect rest where death with all its plagues can never come or ever sever that union which binds the heavenly family in one. While it is sad to me to record the death of our dear baby girl, yet my soul is made to rejoice in the blessed evidence that God, who is too good to be unkind and too just to do anything wrong, and whatever he does is right, gave to her a precious hope in him; and while she never made a public profession of the secret work of grace, yet her very expression spoke to my soul plainly that all was well, so I could but rejoice with her as her sweet spirit took its flight to the glory land, and I could truly say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Her funeral was conducted by Elder C. W. Bond August 30th, at the Primitive Baptist church-house in Touchet, before a large concourse of sorrowing relatives and friends, after which we laid her to rest in the peaceful Touchet cemetery, there to rest until the voice of her dear Savior calls her immortalized, to join the blood-washed throng, to sing his matchless praise in a world that shall never end. Elder Bond was highly favored by divine grace and the gift of faith, to lift our minds and troubled spirits far above the perishable things of this old sinful world and give us a foretaste of the joys of that peaceful land where nothing but joy is known.

May He who feeds the ravens and clothes the lilies of the field comfort and protect the little ones left in this cold world without a mother, for his own sake.

Her father,

J. T. BARNES.

Wilbert Main, son of James and Anna Main, was born in Troy township, Delaware County, Ohio, May 5th, 1849, and departed this life October 3rd, 1921, at his home near Delaware, Ohio. Mr. Main was a man of good intelligence, well liked in the neighborhood for his honest and straightforward habits. Though he never joined the church, he was a warm friend to the Old School Baptists, and loved to hear of the wonderful works of God and salvation by grace. There is no doubt in my mind but that he had been given a good hope in Christ. Three weeks before he died I called to see him at his request. He asked me to conduct his funeral, and said he had always been a plain man and did not want a great show, just a plain, ordinary funeral. I promised if it were the Lord's will I would be there. According to arrangements, I was called from Cleveland October 5th, and was met in Delaware by friends and taken to the home, afterward to the Marlborough meetinghouse, where I tried to preach from Deuteronomy xxxii. 1-4, to a large congregation of relatives and friends. All that was mortal was laid to rest in the cemetery near by. May the Lord comfort all who mourn.

GEO. L. WEAVER.

RESOLUTION.

WHEREAS, We, the Ebenezer Baptist Church, of New York city, realizing that we have been blessed of the Lord in the gift of brother **R. Lester Dodson** to comfort and edify us in the preaching of a living way of salvation by grace; and

WHEREAS, We have the assurance that his ministry is also approved by our sister churches among whom he has labored, and being confident that the Lord has given him the tongue of the learned, that he should know how to speak a word in season to him that is weary; be it therefore

RESOLVED, That we invite the churches of our association and correspondence to have their pastors, deacons and messengers to sit with us in council on Tuesday, November 8th, 1921, at 11 o'clock a. m., in the meetinghouse, with a view to ordaining brother Dodson to the full work of the gospel ministry.

Done by unanimous consent of the church at a regular meeting held October 2nd, 1921.

JOHN McCONNELL, Moderator.

CYRUS RISLER, JR., Church Clerk.

MEETINGS.

The yearly meeting of the Welsh Tract Church is appointed to begin Saturday, October 15th, at 10 o'clock a. m. and continue two days. Those coming from Philadelphia and Wilmington will take train leaving Philadelphia, Broad St. station, at 7:20 a. m. Saturday and Sunday. Those coming from Baltimore and points south will take train leaving Baltimore (Union Station) at 8 o'clock a. m. Saturday, and all

will be met at Newark, Del., and conveyed to the meetinghouse. All lovers of the truth are cordially invited, also ministers who are in order and good standing with us.

P. M. SHERWOOD, Clerk.

The Salisbury Old School Baptist Association is appointed to convene with the Salisbury Church, in Salisbury, Md., October 19th, 20th and 21st, 1921. Those coming from the north take train leaving Broad St. station, Philadelphia, at 3 o'clock Tuesday p. m., and those coming from the south take train leaving Cape Charles at 4:45 p. m. Wednesday morning trains will be met. All lovers of the truth are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

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BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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.

THE First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

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Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SHELBYVILLE, Ky., August 14, 1921.

DEAR EDITORS:—I am inclosing this letter from our dear brother and fellow-laborer for your disposal. I feel it will be read with interest by many. When on my way to the eastern associations in 1879 I was in Ohio for the first time, visited the Caesar's Creek Church and had a night appointment at his father's house, where I was blessed of the Lord to line out the way he was traveling. He was then eleven years old. That was forty-two years ago last May. I was favored to meet him again the first Saturday in June, when he told me the substance of what I preached that, to him, memorable night at his father's home. He is now a soldier of the cross, standing on Zion's walls, firmly rooted and grounded in the doctrine of God our Savior, his unalterable decrees and purposes, and none can stay his hand. It was a joyful meeting.

I want to say I have read with interest the editorial in August 1st number of the SIGNS. I feel it will commend itself to our dear brethren readers everywhere. The kind, loving, tender manner in which

it is written must appeal to every sincere heart, though they may hold different views. May the love of God and the indwelling of his Holy Spirit fill our hearts and guide us all in the way of peace and make a plain pathway for our feet.

Unworthy to be thought of, yet hoping in God's mercies, I am, as ever, in hope of life eternal,

P. W. SAWIN.

DELAWARE, Ohio, July 31, 1921.

DEAR BROTHER SAWIN:—I will try to grant your request by giving a sketch of my experience and call to the ministry. I still wonder if I really have been called to such a high place. We are told to be ready to give a reason of the hope within us to those who ask us, and yet I realize I can only give you a little imperfect sketch in a letter, of the many different conditions and experiences of mind, which seems to me will be an awkward piece of writing.

From early recollections of childhood I thought there was a God and of getting religion, and as there was a Methodist meetinghouse very near my father's I went to their revival meetings when just a child with the older children of the

family. My parents being strict Baptists, would have nothing to do with it, and gave us children no encouragement in such, as I see now, works of darkness. I then thought it the very thing, and felt how easy it would be to get religion; and not only that, but I felt that I could have such an influence that I could bring in all my schoolmates but for one thing: I was very bashful, could not say a piece at school like other children. I cannot tell how I suffered in my young days on that account. I thought just as soon as I could get over being afraid I would get religion and do great work in bringing others into the fold, and that I would do such wonders I might get to be a preacher. While I never went forward to the meetings to try, I could, as I thought, see how easy it would be. I got so full of Satan's plans that I would tell mother how anybody could get religion. She would not agree with me, and I would get mad at her to think she was so dumb as to not understand; but since then I have thought this of her: her children will rise up and call her blessed. I had never read the Bible, but I always felt that it was a true and sacred book, so when I got a chance without any one knowing it I would read it. I would read wherever the book opened, so I found this: 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. Oh how that shook my tower of works and boasting. No man can come to me except the Father which hath sent me draw him. If the Bible was true I could not go, neither bring all the rest in the neighborhood, so I seemed to be wandering to and fro. I never listened to what the Baptist preachers said, yet it was a very common occurrence for some of them to be at our house. So time went on and another

preacher came, and that man was yourself, my dear brother. You talked about the wanderings of the children in the wilderness. I sat in the next room. The lesson you set forth seemed to sink down in my poor dark and wandering mind and take root and grow there. I then thought one of the Baptist preachers could preach, and I really admired him, yet did not have a hope of being included in the covenant of grace, but would read the Bible when I could without any one seeing me, and believe I saw in it the doctrine of Christ our Savior, that he is the way, the truth and the life, and that the Scriptures taught the doctrine of God's predestination of all things. I felt I wanted to tear old Satan's doctrine of lies and deceit to pieces, and thought how he deceived mother Eve. So I lost confidence in the doctrine of Satan and his servants when they say, Do as I say, not as God says, or, Lo here, or lo there, and in my mind would argue when alone the doctrine of Christ, the Savior of sinners, and liked to hear others talk it, but oh, if only I could be included in the covenant of grace. Time went on for perhaps ten or more years, I admiring His plan of salvation, yet sad because I could not hope I was one of his ransomed. I was at work alone in the field thinking of this: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. I could see how safe God's elect people are, and in distress of mind and tears flowing down was thinking if only I were one of his it would be all I wanted. All at once there was a ray of white light brighter than the sun all around me, which seemed to

come from heaven, and a voice from the Lord saying, Thou art one of mine, and my burden was gone, tears of joy flowed. I was so overcome with joy that all I could do was to stand and gaze up to heaven and groan for joy; I could not speak to thank the Lord for the great things he had done for me. I wanted to tell it to some of my friends, yet would not tell my parents. I thought when grandma Hatch came I would tell her, but before she came it seemed as if I had sat down at ease and in sort of a sleep, or stupor of mind. I would go to meeting when some one would come to preach who was not used to being there, as I thought the preachers I was used to hearing did not know much about preaching. Once Elder L. Bavis came, and I told a young friend of mine he could not preach, but was a nice man. That night I dreamed of being on a journey, and as I had to wait in a town awhile I went into a machine shop to see the works. When I went in all was quiet, but the machinery started right away and Elder Bavis came around and went to work. I thought he saw me all the time, but never let on. He would take a bit of hot iron in the tongs and put it in the rollers, and it came out a perfect piece. He would get the iron so quickly I was astonished at him, and thought, I did not know the preacher had a trade, and as I got up closer I thought, That is nothing, those rollers shape that, but I was puzzled to know how he got just enough hot iron every time and so quickly to make a perfect piece. I went around the corner of the furnace to see where and how he got it, and there I saw two of the brightest and most beautiful persons, if I may call them persons, clothed in shining raiment, and they were just alike. There were a pair of balances, and the iron was melted

to a liquid form in the furnace, and the two shining ones I saw would dip the iron out of the furnace and pour it into the balance, and every piece was weighed so as to be just the right amount, and until it was weighed it would be as a piece of hot iron that the workman could take in the tongs, and all the effect the heat of the furnace had on the two shining ones was to make their raiment and countenances shine more and more like a bright and shining light that shineth more and more unto the perfect day. In the morning I saw the preacher around there and thought of what I had said about him, and of my dream, so I concluded I would go and hear him preach. When I got to the meetinghouse and stepped up to the door it seemed it was the very door I went through in my dream. I went in, all was still, but a few Baptists began to sing right away, then the preacher got up and began to preach, and it seemed to me I could see the two shining ones weigh the very words out to him that he was to speak, and it seemed that I could not move or take my eyes off him. I had never heard it so plainly, and I had just said he could not preach. Then I was made to see that it is Christ in the man the hope of glory that does the preaching, and the Lord took that way to whip me for talking about his servants, saying some of them could preach and some could not, and whipped me so completely that I was made willing to go to the Elder afterward and tell him how I had said he could not preach, and how I watched him work and then watched the very words he was to preach weighed out to him. I will tell you something now that I did not tell him. I had been made to see the falsehood and deceit of Satan's doctrine, and that the Scriptures teach salvation is of the Lord. Sometimes

there would be thoughts in my mind about preaching the doctrine of Christ our Savior, but now I was made to see no one could preach the gospel except them that God foreordained before the world began, and all they could preach was just as Almighty God had thought, so shall it come to pass. Well, I began to wish I could be a member of the church, but instead of being a good christian boy I had lived in rebellion and disobedience, had talked about the servants of the most high God and had when a boy laughed and made fun of some of them. The lowest seat in church was too high for me, and the Lord would never suffer dear old Elder E. M. Reeves, the pastor of the church there, to baptize such a filthy, rebellious sinner as I, and I had put off telling it to the church so long I was shut up and could not tell them, and if I could how could they receive me? Still the burden of being baptized grew heavier. I was not fit to be with the children of the heavenly King, and I could not go with those who advocated the way that seems right unto a man, but the end thereof is the way of death. I was shut up and could not tell them, could not sing the hymns at meeting. From the time I heard you, at about the age of eleven, I never opened my mouth to help sing at the Baptist meetings until after I was baptized, about eighteen years later. I had thought I would write some of the exercises of my mind and give them to the church, and maybe they would receive me, but I read in the Bible of some that had crept in who were ordained from of old to this condemnation, and it would never do to try to creep in the church. I felt the best thing for me was to be away by myself; I was not fit to be with the Baptists, and could not go with the Arminians. In 1895 I was mar-

ried and moved away among strangers, and as I thought, away from the Baptists. Oh how I did starve to hear the preached word, and sometimes hardly knew what I was doing. There was a Regular Old School Predestinarian Baptist Church about seventeen miles away, and when I found them and that they were the real sound kind I did not miss many meetings while I lived in that county. It seemed I could hardly go home until I was enabled to tell them a little of what I hoped were the Lord's dealings with me and was baptized. About two weeks later I saw Elder Hutchinson, who had baptized me, and he asked me how I was feeling. I told him very well. He told me my worst time was yet to come, that I would have to speak in public. I asked him why he thought so. He said I was keeping too quiet, that they could not get anything out of me, that the suspicion had gone out and that some of the brethren told him after we came up out of the water that he had baptized a preacher. I told him I thought he was deceived, and at the same time I felt that I was dishonest with him and was trying to deceive him only two weeks after being received. My answer seemed to burn me like fire and to cut me off. He said I could not cover it up. Years before when I was a young man at home the talk got out somehow that I would be a preacher, and my sister (who is now dead) and I were talking about it, and she told me it was so, that the folks thought I would have to preach some time. I told her I would never do it unless I had to. God alone knows how I was shut up and could not speak, and how I have rebelled against him because I was a coward and afraid to speak before men. I tried to appear before the world as not interested in the

church, and even swore a little to make some think I did not care for the Old Baptists, but I had to suffer for it. The heart of man is deceitful above all things, and desperately wicked; who can know it? With all my shortcomings, weakness, cowardliness and rebellion, many times my mind would be burdened with thoughts about preaching, and I would dream of preaching and see in the faces of the people signs that they received it. One night when I went to bed my desire was that if it were the Lord's will, to teach me what he would have me know, to show me that night in a dream if it were his will for me to preach. I dreamed he came and said I must go, and I got ready to go. One Saturday as I was going along the road to meeting the thought came in my mind with such force that I trembled, that they would ask me to talk when I got to meeting. When I got there Elder Peters told me to get up and read a hymn, which I did the best I could. After he spoke in prayer he took the Bible and handed it to me and told me to read and then talk some if I felt like it. I read the text, By grace are ye saved, &c., as I had in my dream been away and preached from it and the people received it. I was foolish enough to try and preach it again, but soon found out I was lacking. After I returned home I went out by myself and cried and tried to ask the Lord to forgive me for my foolishness and weakness, and afterward told Elder Peters not to ask me to try any more, that I was not fit. Once I was alone in the garden at work, and the thought came in my mind so forcibly that I must try to preach that I got so weak I just knelt down on the ground and was made to say, O Lord, I am willing to go, and was strengthened to rise and went into the house, took up the Bible and let

it open where it would. It opened at the sixty-first chapter of Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." I closed the book and let it open again, and it opened at the same place. I thought it had been opened at that place and would naturally open there again, so I closed it and then shook it and let it open again. It opened at the fourth chapter of Luke, and I read down to the eighteenth verse and found the same Scripture, but thought that was for the Master, and not me. The time came when I felt that being afraid to talk in the name of the Master before people was taken away from me, and I seemed to feel that I could talk to kings if it were necessary, that man-fearing spirit was gone; but now that I was no longer afraid my mind was a blank, I did not know anything to tell. Some time after when I was alone in the field at work cutting corn it seemed as if the Master stood near me. I could not see him, but in a mysterious way he was there, and took a text of Scripture and preached to me. I just stood as if some one were there preaching to me, and it startled me a little when I realized I stood listening and could see no man; but whether he was there or if the Spirit was leading my

mind, I thought it some of the best preaching I had ever heard. The next day it occurred again, but whether he spoke to me or the Spirit led my mind God knows, I am too ignorant to explain. It occurred again the third day, and seemed to me the sweetest preaching I ever heard. Then the thought began to run in my mind, This is the way you go; you do not know how to preach, but the Lord will stand by you and make it known just what to say, and I thought, That is just the kind of preaching the Old Baptists want, right from the Master. I got over the fence and started toward the house, and that old man I once thought to be dead began to show signs of life and gain in strength, and to tell the truth began to be puffed up, thinking he would take this in hand now and be something yet, and he began to think he could preach. Well, I have to confess now he only got his just dues, for the next was a spell of darkness, and about all he could see was that he was shut in and could not get out, and it seemed to him he could see the children of the heavenly King as they journeyed on past him, and that they all knew he was shut up because of his disobedience and rebellion. They pitied him, but did not want to get very close to him. How he sorrowed to think the rest were traveling home to God and he could not go on with them because he got puffed up after all of his rebellion, and got to thinking he could preach, and about the only Scripture the old sinner could think of was, When ye fast, appear not unto others as though ye fast. He would go to meeting and fight himself to keep from going to sleep, and no one knew of the dreadful state of mind he was in and had been for months. But there came a time of deliverance which is almost inexplicable, and when he was delivered and came to himself these words were on his tongue:

Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death. When he got sight of the towers of Zion and what they were, tongue cannot tell it, for our God is our great High Tower and the great tower of love, to give his only Son to die that we might live. About fourteen years ago I moved to this county, and have been blundering along. At a regular meeting May 14th, 1916, the church licensed me to preach, and on December 9th, 1917, I was ordained to the full work of the ministry, and have since tried in my weak way to speak in the name of the Master. To meet you again after listening to you forty-two years ago was surely a time to be remembered. I think my little visit in Kentucky with you and Elder Moon and the happy band of children of the heavenly King at Elk Lick Church will always be remembered by me, and I long to come again.

Dear brother, I have tried to give you part of the exercises of mind I have passed through. To try to preach is as far as I have gotten. With shamefacedness I confess my sinfulness, but I am not ashamed of my Lord and Master. Thanks be unto him who giveth us the victory through our Lord Jesus Christ.

Yours in gospel bonds,

LISTAN E. STEPHENS.

FOREST HILL, Md., Oct. 6, 1921.

DEAR BRETHREN:—The inclosed letter, written by my dear father, I feel might be of interest to some of the readers of the SIGNS, if you find it suitable for publication.

Yours in love and fellowship,
JENNIE GRAFTON.

DEAR BROTHER AND SISTER DANCE:— I am at home to-day, the second Sunday, thinking of the little group at Rock-springs. The rain on Saturday made the roads so bad that I thought it best to stay at home and spend the day writing to you and others. I saw in the paper yesterday a notice of the death of Elder White, at least I suppose it to be him. The old ministers are fast passing away, but younger ones are being set apart to the work. I know not the day of my departure out of this world, but according to nature I realize the time cannot be long, yet I can say that the matter does not give me much concern, though I am at times greatly troubled about the churches. Elder White once wrote me, in answer to a letter I had written him, expressing great anxiety concerning the churches of my charge after my departure, that I was not so important as all that, for except the Lord keep the city the watchman waketh but in vain. I am sure I do not feel at all important, knowing as I do by bitter experience that I am but a small matter, a mere speck, or dust of the balance, when it comes to keeping the city, but after all it cannot be wrong for me to feel an interest in the people I have loved and tried to serve so long. I often fear that I am too indifferent in things pertaining to the church of Christ. It seems hard sometimes to know what to do. Often I feel to ask the Lord, What wilt thou have me to do? If I am not right, set me right and keep me in the way everlasting. Oh that I may be of service to thy people. Give me good gifts, that I may honor thy great name and be of service to thy people. If indeed thou hast called me to the work, stand by me and speak through me to the glory of God and the good of Zion. Other things have faded away, as

the fashion of this world passeth away, but the word of the Lord endureth forever. I never seem to reach the point that I see, neither in what is called first experience, nor in the pulpit. I fall short in everything, yet there is still a hungering after it, a seeking for that bread which comes down from heaven, whereof if a man eat he shall never die. Paul says, Not that I have apprehended, or am already perfect, but I follow after. Perhaps I am looking for something not promised; if so, I will never reach it until I awake with His likeness, when I shall be satisfied.

I hope you are both well. I am glad to say that we are all in usual health. Peace be with you all.

WM. GRAFTON.

ODELL, Okla.

DEAR SISTER REED:—It is in much weakness that I attempt to write you a letter, and while I hope to send an epistle of love and christian salutation, I feel too imperfect and sinful to hope to be able to write anything calculated to comfort one of God's humble poor. It is only in the goodness and mercy of a covenant-keeping God that we are ever comforted at all or kept from the evil of this present world. Surely it is only in his merciful loving-kindness to us poor sinners that we are sometimes able to comfort each other with the same comfort wherewith we ourselves have been comforted of him; but when faith is in exercise and we can remember indeed that our God does not despise the day of small things, and that every good and perfect gift cometh down from him, then, and then only, are we able to walk in love one with another, to behold the beauty of the Lord of hosts in the holy hill of Zion. Then we do esteem others better than ourselves; then

we can say with the sweet singer of Israel, Thou preparest a table before me in the presence of mine enemies. My dear sister, it is here in this happy frame of mind that the victory is gained through faith. Herein the poor, afflicted, tempest-tossed child of the kingdom is by the same power that redeemed him made from time to time to rejoice with joy unspeakable and full of glory. This is the inheritance of the saints in light. This is the Lord's doing, and is marvelous in our eyes. Here the child of God is made to know the truth of the prophet: They that wait on the Lord shall renew their strength; they shall mount up as eagles; they shall run and not be weary, walk and not faint. Here they are delivered out of prison and lifted from the valley of Lodebar and seated at the King's table and made to feed on the high mountains of Israel, in the rich pastures of grace, drink at the cooling streams and rest in the glorious shade of the gospel of Christ. Being above the law of condemnation, they are given sweet rest in gospel promises, and claim the promises as being to them, and made to sing praises to him who died and rose again, saying he did all things well for us, shouting, as it were, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Well, I feel now to ask your pardon for this letter. I hope it will cause you to remember my weakness. I am staying with brother and sister Boswell. Harmony Church now convenes at the Bynum schoolhouse. We have a first Sunday meeting and Saturday night before at brother Beene's schoolhouse. Some of the brethren will generally go with me down there. Brother Adams, pastor of

Macedonia Church, promised to be with us at Harmony next third Sunday. I still try to preach Jesus the way, the truth and the life of his people, but it does seem I am so unfit, so unworthy, that sometimes I am astonished that I do not quit altogether and never try again. I am thinking of attending a three days meeting in southern Texas in June. I think I would like to go. We sent for eight of Beebe's hymn-books. Come over and help sing. Give my love to Dack and family. Please write me a letter.

May God, who gives everlasting consolation, bless and keep us in the faith of his elect and reconcile us to his will, is the prayer of your unworthy brother in hope,
W. LEE STAGGS.

DELIVERANCE THROUGH PRAYER.

PERHAPS there are some real prayers in which the person praying does not feel fully assured that it is of the Lord at the time. This I may not be able to explain; however, I believe there are some prayers in which the person praying feels a very satisfying assurance that it is of the Lord, because at the end there is deliverance from trouble. I believe those who are able to pray a real prayer are those to whom God has given living faith, not in the person's own strength, but faith pertaining to things above; and it seems that a prayer that is real and true is indited from on high. It often seems to me that for a sinner to be enabled to pray is for that sinner to reach a place in his own individual life where he is in an enjoyable communion with God. Not brought to this point by way of obedience and willingness of his own, but the path that leads a sinner to call upon the Lord in the Lord's name leads through trials and

sorrows, which are sorely grievous and disappointing to the very makeup of the sinner himself, and after having reeled to and fro and staggered like a drunken man he is brought by the power of God (if brought at all) to rest at Jesus' feet and to call upon his name, ready to confess that vain is the help of all the earth; and if he is thus enabled to commune with God, if he is thus enabled for his will to be the will of God for the time being, and if he has been enabled to feel that his burden has been carried away, and if he is given the satisfying faith that the Lord will provide, it is all by appointment of God, and that by way of his ever eternal purpose and foreknowledge. He, having known the circumstances from all eternity, indited the prayer, he brought the prayer and he brought deliverance, or the thing prayed for, all in and through his boundless mercy and power, and not that the carnal plea of the sinner caused any change in his purpose or will. In this deliverance I sometimes think that the person delivered may be taught that God, before the dust of the highest hills was made, knew that the man's own lust would lead him astray. He knew beforehand that each and every one of his personal wrongs would be, and at the exact time that they were, yet in their doubts and in their distresses the Lord brings deliverance to his people, and "if the Son therefore shall make you free, ye shall be free indeed."

Dear editors, I have written this for your consideration and disposal, not desiring to claim any authority of my own, but have merely written my thoughts and belief on the subject, if I have a belief at all.

Yours unworthily,

W. A. CHANDLER.

CLAY, La., April 23, 1921.

Loop, Texas.

DEAR EDITORS:—I have thought for a long time that I would send for your paper and write to know if there are any Old Baptists near here. My home is in Gaines County, Texas, sixty-four miles southwest of Lubbock, ninety miles northwest of Big Spring, Texas, and one hundred and forty miles east of Roswell, N. Mex. We live on what is known as the South Plains. I would be glad to hear from some Primitive Baptists, if there are any in this part of the country; those who believe in a God who is all-wise, who viewed the end from the beginning; one who saw all things, nothing taking place without his knowledge; who foreknew all things and had a purpose in all things, all things being made by him and for him, who was before all things, and by whom all things consist. There is no power but of him, for the powers that be are ordained of him, and they fulfill the purpose he intended they should. Those who are blessed with his Spirit serve and honor him, and look to him for all their sustenance, both temporal and spiritual, and have no confidence in the flesh, for they know in their flesh dwells no good thing. Every good gift and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning. Then if he turns not, why should we say he does? Why should we set forth a belief that if we will, God will? I believe we are punished for our misdeeds and blessed in our obedience, but we are blessed before we perform one good deed, for without his presence to guide us we are sure to go wrong. Man in his best estate is vanity. If in his best estate he is vanity, how can he perform good within himself? "It is not in man that walketh to direct his steps." We

have no right to say we can. Why should we say we could if we would? That kind of an expression does not fit my case. Unless the Lord guides me I am sure to go wrong, not just a little while, but all the time. If there are any living near of this belief I would like to hear from them.

Yours in hope,

J. F. DANIELL.

HAMLIN, Ark., May 28, 1921.

DEAR EDITORS:—I herewith inclose two dollars to pay my subscription to the dear old SIGNS OF THE TIMES, which is the only true gospel (if I know anything about true gospel) that I ever get now. All the preaching we hear in this part of the country is work and do, pay the preacher and save yourself. I am not a professor, nor ever have been. I was raised by good Primitive Baptists, being a man of the world. Twenty-six years ago I moved to this country, where there is no Baptist preaching, and have raised a family of eight children. I am sorry to say they have never heard a good sermon in their lives, but I have tried (and feel to believe I have succeeded) to raise them to be honest and to believe in a just and righteous Lord. Not being spiritually taught, I have never tried to teach them spiritually, always believing that the good Lord would in his own way and time attend to that. I have sometimes thought that perhaps I ought to move from this part of the country to where they could have the privilege of hearing the truth, then I think of the hundreds who are in the same condition that we are, and that the just God knows their condition. In the twenty-six years there

has not been a Baptist sermon preached in these parts, and there are but few people living here who are of the Primitive Baptist belief or members of that body.

Please pardon my long neglect in renewing my subscription.

Wishing you a long life and a continuance in sending out your messages of truth, I am yours in hope,

A. S. JEFFERS.

RIVES, Tenn., July 25, 1921.

DEAR EDITORS:—Please find inclosed three dollars to renew my subscription to the SIGNS, as I am late with my renewal. I feel I cannot do without it as long as I can pay for it, so please do not stop the paper unless I tell you, and I will try to pay some time during the year, as it is about all the preaching I get. It always comes laden with good news from a far country, which fills my eyes with tears and my heart with joy as I read line after line. I find from its columns that there are people in the world who believe as I do and who can tell my experience better than I can. Oh how I wish as I read that I could see and talk with them. May God's richest blessings rest upon each and every one of the dear kindred in Christ, is my prayer. I am much cast down at times, as I live all alone and am very lonely, but when my Savior reveals his smiling face I am made for a short time to rejoice in his love.

Please cast the mantle of charity over these scattering thoughts.

In hope of immortal life beyond this vale of tears, where nothing enters to defile,

(MRS.) A. L. HARRISON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I JOHN V. 6, 8; JOHN III. 5.**

ELDER H. C. KER—DEAR BROTHER:—Please give your views through the SIGNS on 1 John v. 6, also the eighth verse of the same chapter, also John iii. 5. I desire particularly to know about the water in all three of these verses, but write also on the blood, for the water and blood are joined together in these verses. I am an old reader of the SIGNS, and in fellowship with the truth I hope.

JOHN N. BARTLETT.

PHILIPPI, W. Va., Feb. 22, 1921.

The Scriptures referred to read as follows: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." ("For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.") "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The request of brother Bartlett has been long delayed, for lack of light on the subject more than for any other reason, and we confess that now we have no better understanding of it than when the request was made, but feel willing to write along general lines, with the hope of suggesting some things worthy of consideration at least.

The sonship of Jesus, its mystery and the impossibility for the carnal mind to in any way conceive or comprehend it, seems to have been in the mind of John in writing this chapter. Along this line we shall write first of all. Paul in bearing testimony of Jesus Christ, the Son of God, said, "Without controversy, great is the mystery of godliness: God was manifest in the flesh." Such declarations as were made by the prophets concerning His coming, that he should be born of a virgin, were too deep for themselves and for that age of the world, nor is the mystery less to-day, hence by faith only can man believe that Jesus is the Christ. This is the great "stumbling-block" in all civilized parts of the world: How could Jesus be the Son of God? Reason, logic nor science can enter into the mystery. Because of this many reject Bible testimony concerning his coming by water and by blood, but whosoever believeth that Jesus is the Christ is born of God. This establishes the absolute necessity of being born of God in order to believe that Jesus is the Son of God notwithstanding the fact that he was born according to the natural course of nature. He took upon himself flesh and blood and was made of a woman. In verse six John seems to ask the question of his brethren, and of all the children of God: Do you believe it? After which he confirms their faith by saying, "It is the Spirit that beareth witness." In other words, it is through the operation of the Spirit that you know Jesus is the Son of God, whom to know is life eternal.

Verse seven declares that there are three that bear record in heaven: the Father, the Word and the Holy Ghost, and these three are one. This takes us all back to consider the plan of God for the salvation of mankind, or his elect.

The Father, the Word and the Holy Ghost, the three-one God decreed, determined—predestinated that the Son should come by water and by blood, and that he, the man Jesus Christ, should by the sacrifice of himself forever put away sin. That was the purpose, and now the three, the Father, the Word and the Holy Ghost, bear witness in heaven that the eternal purpose, purposed in God, has been accomplished, hence there is therefore now no condemnation to them that are in Christ Jesus. These three are one in deity, will and purpose.

Verse eight tells us that "there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." It will be observed that in verse eight the word "spirit" is not capitalized, signifying that it does not mean God, but rather that spirit that was in Jesus the Son, the man, the servant, in which spirit he rendered obedience unto death, the death of the cross. It was said by him that God is a Spirit and must be worshiped in spirit and in truth. Let this spirit, or mind, be in you, which was also in Christ. It was on the cross that his blood was shed for the remission of sins, and when his side was pierced blood and water came forth, signifying that death had taken place. The testimony of the three-one God was corroborated. The first three declared what should be done, the last three witnessing that all had been accomplished. Thus salvation, redemption and justification came to the ends of the earth, "for as by man came death, by man came also the resurrection of the dead." Therefore if we believe on the Son of God we have the witness in ourselves.

In John iii. 5, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

God." Some have thought the water in this connection to mean baptism. Perhaps it does, but it has seemed to us for a long time to signify purification. It is true that without baptism no one can enter the church or kingdom of God. On the other hand, it is just as true that every one must be purified, washed, cleansed from all sin, before he can enter the kingdom of God. Man needs "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.

The word "water" is used in a figurative way in most every part of the Bible, and can seldom be used, as it seems to us, in a literal sense. The Lord said by the prophet, When the poor and the needy seek water, and there is none, I, the Lord, will hear them and will not forsake them. In this place the word "water" means mercy, pardon and justification, which were not found in the law. The call was, and is, Come ye to the waters. The word "waters" here means salvation, which the law could not give. Jesus said, The water that I give shall be in you a well of water springing up unto everlasting life. The water here means the indwelling of the Holy Ghost. In Revelation the term, "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," is used. This river of water of life signifies the source, and only source, of life; the river of water of life. Moses smote the rock in the wilderness and water gushed out and the Israelites all drank of that water. Centuries afterward the apostle said, They all drank from that rock which followed them, and that rock was Christ. These examples will serve to show that

the word "water" should not be used always in a literal way. The same is true of the word "fire." Many times it is used in a figurative sense and to apply it literally destroys the spiritual import of the Scripture in which it is used. It often means the vengeance of God, or condemnation of the law. It is highly important to consider well the connections when the words water and fire appear that one may have a right conception of the words. While we all know that understanding of the word of God must come by revelation, it is necessary that language be given its force, and that such words as water and fire not be applied always in a natural sense. Let us all study to show ourselves approved unto God, workmen who need not be ashamed, rightly dividing the word of truth.

K.

CIRCULAR LETTERS.

(Written by J. M. Cate.)

To the Elders and messengers of Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, and all who love the Lord.

DEARLY BELOVED:—It is through the never-failing mercy of our God, who appointeth the bounds of our habitation, that we are enabled to meet again in council and worship that great God who rules in heaven and among the inhabitants of the earth. This reminds us that another year of time is gone, with its joys and sorrows, and is numbered with the past. Many of our friends have passed over the dark river of death, and this brings the realization that we, too, are rapidly approaching the end of our pilgrimage, being pilgrim-strangers in a strange land.

Now, dear brethren and sisters, I realize

it is your wish and custom to have what is called a Circular Letter to be printed with our Minutes, and at our last session we chose our beloved brother, Elder N. J. Jones, whom we all know was perfectly able to write it, but God saw fit to call him to his eternal home before he had written it. Now to call on one so weak as I to prepare a Circular Letter seems to me a little too much, but if the Lord will be my helper I will try to be obedient to my brethren, feeling that I am nothing, and less than nothing, and vanity. I only have one word on my mind to write about, and that word is so great that my little, weak mind can hardly comprehend it. You may want to know what it is, and where to find it. You will see it spoken of in many places all through the Bible, will see it manifest in all of God's works, and you will see the real thing in the faces of the brethren and sisters when one comes to the church telling what a precious Savior he or she has found, as happened yesterday. "Love." Yes, love. Oh how sweet it sounds in a believer's ear, it soothes his sorrows and drives away his fears. This I call spiritual love, the kind we love the brethren with, by which we know that we have passed from death unto life, because we love the brethren, and it seems to me we love them because we cannot help it, because God has planted this love in our hearts, and when we hear one of those little ones who has been born of the Spirit cry, our hearts are filled with joy and we praise His holy name. Now, brethren, does it not seem that if we could abide in this love, in God's love, we would continue to love one another, and there would be no jars and divisions, and the whole family of God would be bound together in one bundle of love? Not particularly that we have so much love for

these old houses of clay in which we see the spiritual man dwelling, but the spiritual brother. For instance (Pardon for referring to myself.) long time ago I was traveling along a lonely timbered road; a man appeared by the side of the wagon, a real man, a stranger. I asked him to ride, and as we journeyed along I do not remember anything we talked about, only each of us related our travels from nature to grace. We clasped each other's hand and wept for joy. We found we were really brothers in the Spirit if we were total strangers in the flesh. Before we passed out of the wilderness the man left me, but I cannot remember when, where or how. I have often wished I knew who he was and where I could find him. What I am trying to show is this: we do not have to be acquainted with this body, the house we live in, to love each other. I have had many seasons of rejoicing over those I have become spiritually acquainted with who I never expect to see in the flesh. I view this as love and fellowship abounding, spiritual love and fellowship, God's fellowship. Now we are sometimes a little particular about our church fellowship, which is all right in a way, but it seems that if we would continue in this spiritual love and fellowship, love God with all our heart, and our neighbor as ourselves, we would be willing to bear with what we call our brother's misunderstanding. I sometimes feel there is much nonfellowship and division evidenced in our churches over things that do not belong to the church and should not come into it. Let brotherly love continue. God is love.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

MARRIAGES.

By Elder J. C. Mellott, October 6th, 1921, in Salisbury, Md., Mr. Herman Reese Hales, of Snow Hill, Md., and Miss Nettie Frances Matthews, of Salisbury, Md.

OBITUARY NOTICES.

Addie Heath was born February 8th, 1850, in Simpson County, Ky., and departed this life at her home near Bangs, Brown Co., Texas, April 3rd, 1921, and was laid to rest the next day in the cemetery near Cherokee, in San Sabo County, Texas, a large congregation of relatives and friends being present. Sister Heath, whose maiden name was Holcomb, united with Sand Run Church in 1869, and was baptized by Elder P. L. Brandstutter, and remained a devoted member of the church until her death, her last membership being with Friendship Church, near May, in Brown County. In 1878 she was united in marriage to W. L. Heath, in Panola County, east Texas. To that union were born two children, one boy and one girl, both of whom were blessed to be with their mother until the last. May the God of all love and mercy enable us all to be reconciled to his will, realizing that our loss is her eternal gain.

MARTIN STONE.

Hilda Garrison died on Monday, July 25th, at the Laura Franklin Hospital in New York city. Her home was with her father, Dr. John Boggs Garrison, in Hopewell, N. J. Just in the bloom of young womanhood, being 32 years of age, she was stricken suddenly in the midst of apparent health with an internal malignant growth about four months previous to her death. Although perfectly aware of the nature of her disease, she was cheerful through it all, and never was heard to complain. She had never made any religious profession, but her life showed that she had faith in God to do all things right according to his purpose. She was universally beloved by all who knew her. Her mother, one sister and one brother preceded her to the grave, and her father is now left alone in his house.

On July 27th Elder Charles W. Vaughn conducted her funeral in the Old School Baptist church-house in the presence of a large company of mourning relatives and friends, to the comfort of those who believe in the power of God in all things and in salvation only through the grace of Jesus Christ.

J. B. GARRISON.

Mrs. Susan Ashworth Irrington was born February 28th, 1841, and died October 5th, 1921, aged 80 years, 7 months and 7 days. She was a Virginian by birth, and at the age of twenty years was married to Robert E. Irrington. To that union were born six boys and one girl: R. L. and C. C. Irrington, of Princeton, W. Va.; J. W. Irrington, of Oakvale, W. Va.; J. M. Irrington and Mrs. L. Saunders, of Windfield, W. Va.; G. E. Irrington, of Huntington, W. Va., and H. F. Irrington, deceased. She had been a faithful member of the Primitive Baptist Church for fifty years, living true to her profession and adorning it

by an orderly walk and a godly conversation. She was strong in her convictions to the last, leaving a bright evidence that she is at rest in the paradise of God. She tried to rear her children to be truthful and honest, and in this she was successful. She was left a widow in May, 1900, but with a brave and faithful heart, full of the love of a devoted mother, she lived to rear her children to manhood and womanhood.

The writer was called to conduct the funeral of this dear old sister, and a large congregation of people assembled on that solemn occasion for the purpose of paying their last tribute of respect to a kind and motherly friend to all who knew her. Her body was laid away in the Matox cemetery to await the coming of her adorable Lord Jesus Christ to raise her vile body and fashion it like unto his in the resurrection.

J. W. McCLANAHAN.

RESOLUTION.

WHEREAS, We, the Ebenezer Baptist Church, of New York city, realizing that we have been blessed of the Lord in the gift of brother **R. Lester Dodson** to comfort and edify us in the preaching of a living way of salvation by grace; and

WHEREAS, We have the assurance that his ministry is also approved by our sister churches among whom he has labored, and being confident that the Lord has given him the tongue of the learned, that he should know how to speak a word in season to him that is weary; be it therefore

RESOLVED, That we invite the churches of our association and correspondence to have their pastors, deacons and messengers to sit with us in council on Tuesday, November 8th, 1921, at 11 o'clock a. m., in the meetinghouse, with a view to ordaining brother Dodson to the full work of the gospel ministry.

Done by unanimous consent of the church at a regular meeting held October 2nd, 1921.

JOHN McCONNELL, Moderator.

CYRUS RISLER, Jr., Church Clerk.

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

Mrs. M. M. Perry, Ark., \$1.00; S. J. Rogers, Ky., \$2.50; Huldah J. Leonard, N. Y., \$1.00.

MEETINGS.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

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11:00 A. M.

2:00 P. M.

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(Park Avenue Hall)

PHILADELPHIA, P. A.

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WILMINGTON OLD SCHOOL BAPTIST CHURCH

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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, 694 E. 125th St., 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 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.

THE First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLIE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

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(ESTABLISHED 1832.)

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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.

SALISBURY, Md.

DEAR BRETHREN:—You who are Gentiles according to the flesh, scattered throughout the whole world, grace, mercy and peace be yours through Jesus Christ our Lord, who hath redeemed us by his blood and made us heirs of God and joint-heirs with himself by the one offering of himself, and hath thereby perfected all them that are his; who are the called, which God the Father gave him, for is it not written in the second Psalm, “Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession”? And we know that this same Jesus, who is the Son of God, ever asked according to the will of the Father, for in the fortieth Psalm we find the Spirit of him in David say, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” It is now my mind, if God so wills, to call your attention to some of Paul’s words found in the eleventh chapter of his epistle to the Romans, who are also Gentiles:

“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.”—Verse 25. We know that in olden times God called Abraham and separated him from his father’s house and all his people. Paul speaks of Abraham in this matter when God called him, that “he went out, not knowing whither he went,” and how that God made of him a nation, promising him many things that to the natural mind are impossible to perform; but God is not slack concerning his promises, (2 Peter iii. 9,) and we have the fulfillment of all his promises verified in all instances to all men whomsoever he has promised a thing to be, whether it be woe or peace. After this, Abraham, an old man, well stricken in years, and Sarah his wife past age for conception, and who had never borne a child, being barren, God promised them a son, that the seed of Abraham should be as countless as the sand of the seashore, and as the stars of heaven for multitude, all of which was in due time fulfilled, which sprang from one, and him as good as dead. We know how this tribe in-

creased, how that God renewed the promises to Isaac and Jacob and was ever faithful to them and their seed, to whom at that time the oracles of God were given. Though their transgressions were countless, the forgiveness of God was equal to their sins and his mercy ever about them, keeping them and prospering them in the face of their enemies; but Israel waxed fat and kicked, and perverted the holy law of God, and so changed the commandments and ordinances given to them of God by Moses that when Jesus Christ came in the flesh according to the will and purpose of God, which he had before promised that he should, the prophets all spake of him, and in no uncertain terms of his coming. So strong is the prophecy of Isaiah especially, that he wrote in the past tense, when it was about seven hundred years, as we count time, until his coming, and during the interim great laxness reigned among the Jews, and many said, Where are the signs of his coming? yet in the fullness of time the promise of God was verified in their midst, and Jesus was born of the virgin Mary; but the Jews, being wise in their own conceits, though ignorant of the word of God, failed to recognize the fulfillment of God's promise to them in this same Jesus when he was born, and refused him, casting him aside, having him murdered between two thieves and a common murderer released instead, that all the word of God concerning him and them be fulfilled, for does not Paul say that blindness in part has happened to Israel? which is all in the will and purpose of God, that we, the Gentiles, might also be partakers of the glory which the Son had with the Father before the world began; for there is no other name under heaven given among men whereby we must be saved. There-

fore, by the failure of the Jews to recognize Jesus on account of their blindness, it is written of him, Lo, I turn to the Gentiles, which also is dimly portrayed in many writings of the Old Testament. Peter, who was a strict Jew, and would have no dealings with the Gentiles, which was according to the law, was shown by the vision of the sheet knit, as it were, at the four corners and let down from heaven three times and received therein each time, which was filled with all manner of fourfooted beasts and creeping things, which according to law were common and unclean, that that which God had cleansed is neither common nor unclean. Therefore Peter went immediately and willingly to the house of Cornelius, a Gentile, and preached to them, saying, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts x. 34, 35. He also commanded their baptism, seeing that the Holy Ghost fell on them as it had upon the disciples, for which visit and preaching Peter was severely censured by those at Jerusalem, but his defence was accepted. Then Paul by the will of God was made the great apostle to the Gentiles, fulfilling all the word of God concerning him. Many and sharp were the trials that lay in the path of duty, but God was faithful, and we hear Paul say to Timothy as he neared his end: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy iv. 7, 8. Not only was Paul a good fighter and an able defender of the truth, so

much so that rulers and other important men were dumfounded and could not gainsay his words, but the fight that he was in was a good fight, a fight for the truth against evil and wickedness in high places. So then God began to manifest his presence among the Gentiles, and they have ever since been the recipients of manifold blessings and countless mercies by his grace through Jesus Christ, whom he has sent to be a propitiation for the sins of his people everywhere. So faithful and true to them that he is an ever-present help, and has guided and guarded the church safely over perilous seas, through howling tempests of persecution and every dark place of despair. Though oftentimes we have been lax concerning our duty and the way of righteousness, he has ever remained true and faithful, and he will ever remain faithful and true to the people of his choice, but just so sure as there have been trying times and changes, just so sure they will come again. Though blindness in part has happened to Israel, God has not cast away his people whom he foreknew; but we know that because of unbelief they (the Jews) were broken off. Paul here uses the olive tree as a figure to show to the Gentiles the truth concerning the matter, speaking of the tame olive tree and the Jews as branches of this tree, who because of unbelief were broken off, and we, who are of a wild olive by nature, were grafted into the stock of the tame tree and partake of the fatness of the root and stock (Christ). After making this plain he says, "Behold therefore the goodness and severity of God: on them [the Jews] which fell severity; but toward thee, [Gentiles] goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." This "if" does not in any way disturb

the predestination of all things and the sovereignty of God, nor give us leave to believe that we can or will not do as we please, for there is a fixed path for both Jew and Gentile, and all things, whatsoever they may be, whether powers, principalities, men or devils, things present or things to come, all—everything, is in the determinate counsel and foreknowledge of God, in whom is no variableness, neither shadow of turning; but we know that all things which have a beginning must also have an ending. "In the beginning God created the heaven and the earth;" that is, all material things. There was a beginning of time and all things pertaining to time; so also there is an end of time and all things pertaining thereunto. As we count time we have about two thousand years from the beginning to the flood, when the world was destroyed because of the wickedness of man, whose heart was evil and that continually; but Noah and his house were saved, for he believed God, and became heir of the righteousness which is by faith. All others were destroyed because of unbelief, they had forgotten God. About two thousand years later Christ was born of the virgin Mary, according to the promise of God, at which time the world was a seething caldron of wickedness and lewdness; the Jews, the chosen people of God, forgot him and walked after their own fancies. All solemnity was gone from the prescribed sacrifices and ordinances, the sacredness of marriage was gone and the home was lightly esteemed; consequently because of this, which was because of unbelief, they were broken off and dispersed, scattered to the four winds, and the Jew has been a wanderer on the face of the earth since the destruction of Jerusalem, which occurred about the year 70 A. D. He has no land

that he can call his own, because of unbelief; he has sacrificed Canaan for the pleasures of the world, while Moses, who was a faithful one, chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."—Hebrews xi. 25, 26.

Now, brethren, we should not be wise in our own conceits. This blindness of the Jews is only in part, and is to be until the fullness of the Gentiles be come in; for if we, who are wild by nature and were grafted into the good olive tree, which is contrary to our nature, how shall we escape being broken off if we are not steadfast by faith, seeing that God spared not the natural branches, which were broken off because of unbelief, that we might be grafted in? But I would have none think that God ever destroyed a faithful one, though Caleb and Joshua were the only two that came up out of Egypt, above twenty years old, that were permitted to enter Canaan, the land of promise, which God swore to Abraham, renewing his oath to Isaac and Jacob, that he would give to their seed; they were faithful and believed God, so they entered the promised land.

There were some faithful and devout Jews during the apostate stage of the Jewish nation, and they beheld the glory of God in the face of Jesus Christ; for Simeon took the babe in his arms, blessed him and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Other examples we have also on record. Though the masses forgot God, there have been some that remained faithful, and they are the salt of the earth (the preserving quality). Even the cities of the plain could not be destroyed

until after just Lot was taken out. But there will be a time when the fullness of the Gentiles be come in, and without any attempt at prophecy, it would seem according to many signs that appear above the horizon that a change is in the none too distant future. There are many lo heres aand lo theres, false christs and false prophets have arisen, which do show signs and wonders to seduce; the love of many has waxed cold. Money is the god of the day, and daily and hourly men and women sacrifice everything that is good and true that they may shower his bounty more profusely than ever on a money-mad, frivolous, idle, pleasure-loving people, that they may be able, so the leaders claim, to win the world for Christ, to finish a work that he could not do; but we know that he satisfied the last demand made by a holy law on a wretched, helpless people steeped and dyed in sin, and no man or set of men can help to do that which has already been accomplished; neither is the wrath of God appeased with money nor his kingdom purchased by such a corrupt medium of exchange. Idolatry and wickedness in high places are before our eyes and on every hand; also are there not dissensions and divisions in our very midst, even within our doors, jealousies, evil surmisings, back-bitings and many things that ought not to be? Just what time will bring forth no man can tell, for no one knows the mind of the Lord; only the revealed things are ours, the secret things belong to him. We have his word to refer to. John says, "But ye have an unction from the Holy One, and ye know all things."—1 John ii. 20, and there is much said to those who have ears to hear and hearts to understand. We have a pen picture in the vision of Obadiah, and have a "thus saith the Lord" concerning

Edom. There has ever been a variance between Jew and Gentile. In old times the Jews looked down on the Gentiles, who were the heathen. Then after their dispersion and the recognition of the Gentiles as God having a people among them also, they have ever since looked down on the Jew somewhat. There seems to have been boasting, first on the part of the Jew, then of the Gentile, and Paul here warns us not to boast against the branches (Jews), for we do not bear the root, but are borne by the root. "For if God spared not the natural branches, [Jews] take heed lest he also spare not thee" [Gentiles]. There is no room on the part of any for boasting. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "Even so then at this present time also there is a remnant [of Jews] according to the election of grace." The root that bears us is holy, and only as we partake of the root are we holy; but many things have crept in among us that destroy the joys found only in unanimity of thought and mind. Love the brotherhood, for we are members of one body. How then should the hand tear at the eye, or the eye condemn the ear for not seeing? for all members have not the same office. Then let us live peaceably with all men, especially the house of God, and not be busybodies and meddlers with other men's business, not too quick to condemn a brother for some supposed error. Let us first examine very carefully our own eye and see that the beam has been removed before we set out to clear the mote from our brother's eye. When one has erred we should not be too quick to cast him off, no, not even to deal harshly with him, but tenderly, for perhaps he may see the error of his way and be restored, repenting of

his way. When we go not according to Scripture we err, and how shall an erring one correct the fault of another? If occasion arise that we should deal with one, we should seek the guidance of the Lord and an understanding of his word in the matter, and when we have done all, first assuring ourselves of the righteousness of our course, and the offender will not turn and hear the church (not a self-appointed committee of one) we should at least and at last be kind to him. The Lord is merciful to our unrighteousness, then should we not be very lenient toward each other? Harsh words should not pass our lips, but we should at all times see our brother as perfect in Him who hath perfected forever them that are his.

Brethren, I cannot command language that expresses my mind so well as the farewell of Peter, therefore I quote the last verses of his second epistle: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen."

F. SELBY FISHER.

BREWERS, Ky., October 18, 1921.

DEAR BROTHERS EDITORS:—I am inclosing copy of a letter from dear brother R. L. Veazey, of Cottage Grove, Tenn., which I have read and reread with much interest, as it seems to be full of the doctrine of God our Savior as well as a very lively spiritual exercise of one who has been and is yet being taught and led by the Holy Spirit. Desiring to share this epistle of love with the household of faith, I send it for publication in the SIGNS OF THE TIMES, if you deem it worthy material for its dear readers, who indeed are the salt of the earth, who are afflicted, poor and despised, yet they trust in a God who speaks and it is done, commands and it stands fast; yes, a God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, and to think or hope he has quickened us together with Christ. Oh what a stoop of his mercy, and how rich his grace. This the poor sinner needs and must have to make him sit in heavenly places and fit for the Master's use, for all our righteousness is as filthy rags in his sight.

J. C. CHESTER.

COTTAGE GROVE, Tenn., August 21, 1921.

DEAR BROTHER CHESTER:—I thought I would write you a few lines to-day, as I am at home. I intended to go to Providence, but on account of the rain last night and feeling unwell myself I concluded that it was best not to go. My mind is with the dear brethren and sisters, and I wish I could be with them, but God, who rules all things after the counsel of his own will, knows best, for he rules, governs and controls all things to his own glory and honor, and none can stay his hand or say, What doest thou? At the present time they say you can

stay his will, you can overthrow his purposes and keep him from doing his will and carrying out his purposes, but this is not so. They are the very people that deny the Lord that bought them with his own blood. Yet this must be, for he says there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of. Now, brother Chester, if the way of truth is not evil spoken of in this day, pray tell me when it shall be. See the difference between Paul's manner of talking and that of the great masses of to-day, beginning with the first verse of the second chapter of 1st Corinthians: "And I, brethren, when I came unto you, came not with excellency of speech or wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. * * * And my speech and my preaching was not with enticing words of man's wisdom." Well, how was it then, Paul, if it was not after this manner? Your preaching is not like that of the ministers of to-day. Paul says it was in demonstration of the Spirit and of power. Why did you preach that way, Paul? So that your faith should not stand in the wisdom of man, but in the power of God. Paul then was most assuredly being led by the Spirit of Almighty God, and that is the way all of God's true ministers are led. For the preaching of the cross is to them that perish foolishness, but unto us which are called, Christ the power of God and the wisdom of God. Oh what a feast it is indeed to sit under the sound of God's called ministers and listen to the grand

and glorious truth spoken as it is in Christ Jesus. It is a balm to our bleeding hearts; it builds us up in the faith and makes heavenly places for us to sit. Oh how I was made to rejoice, as I humbly hope and trust, in a Savior's love while sitting under the sound of your preaching at Walnut Fork last meeting. It was good to my poor soul, and yet I am made to wonder why I should be enabled to feast upon it, for I am so full of sin and corruption, nothing good in me, and many times it seems to me that my hope, if I have any, is almost gone, and I am made to cry out to the Lord, Restore unto me the joy of thy salvation; save me from this untoward generation. Then again, as I humbly hope and trust, I am builded up in the most holy faith and made to rejoice in a Savior's love. It is thus that I am tossed to and fro, sometimes down in the valley, and then, as I humbly hope, raised aloft to Mount Pisgah. Now, dear brother, this brings me to my travels from nature's night to the marvelous light and liberty of the truth, as I humbly hope and trust. On the night of September 24th, 1889, I was made to see what a sinner I was before God. My father had been very sick for some two weeks before this, but had gotten much better, in fact well, as we all thought, and on the morning of the 24th he rode up to our little town on some business. I was mowing the second crop of hay, and had gone to the house for some repairs for the machine, and as I came out of the house I saw father riding down the road toward the house. I could tell that something was the matter with him as he came up, and he said, "Son, take my horse, I am mighty sick." He went into the house and to bed; that was about ten or eleven o'clock in the morning. When I came to dinner and went

into his room I saw that he was very sick, so I ate my dinner and told my mother that I had to go about three-quarters of a mile to work on a bridge, as I was road overseer and had been warned to fix the bridge, but that I would ride my horse, and if father got worse to ring the bell for me and I would come at once, which she did, but I failed to hear it, so she sent a negro after me and I went at once, and when I got to the house she told me to go for the doctor immediately. I did so, and when we got back I saw that father could not live. Something, I know not what, came over me and I could not sit up, so went to my room and lay down on the bed. It seemed to me that I was bound to die. My wife called the doctor to come in and see me, but he was not the physician I needed. Oh my soul! I lay there in that condition until one o'clock that night. I heard my dear mother call, and I said to my dear wife, Father is dead. I arose, and we started for the room where my father was. I got nearly to his room door and I could not go another step in that direction, for it came to me in thunderous tones, Separated forever. With the assistance of my wife and some one else I went back to my room and to bed, as I thought never more to arise from it. All the sins I had ever committed seemed to loom up before me like mountains, and if there had been a millstone placed upon my breast it could have been no heavier. I tried with all the power that was in me to pray, but it did not amount to anything, for my prayers did not rise higher than my head. My prayer was, Lord, have mercy on me; Lord, save me or I perish. I went on in this way until Thursday evening (my father died Tuesday night at one o'clock) and most of the time I was unconscious. Thursday evening father was buried, and

about three o'clock my wife came in and said they were getting ready to go to the graveyard, and asked me if I wanted to see my father. I told her I did, so with her assistance I went into the room and kneeled down by the precious body of my dear father to take the last look forever, as I thought. It seemed to me that I could not bear to give him up, for I knew that I would never meet him again, for I was doomed to die and hell was my home forever. While kneeling there I tried to pray (as I thought for the last time) to the Lord to save me, for I could see that I was lost. My prayer was, Lord, save me or I perish, and yet I could not see how he could be a just God and save me. If I was lost it was just, and if saved it must be alone through the goodness, mercy and grace of God. Some one carried me to my bed, and all at once I awoke, as it were, feeling perfectly easy, that burden was gone, and as I opened my eyes I looked into the face of sister Paschall. She was the widow of brother John Paschall, and I thought she was the most beautiful person I ever beheld in my life. There seemed to be a complete circle around her head as bright as the noonday sun, and I was made to shout aloud, Salvation is of the Lord. Then it was I could say farewell to my father with the hope of meeting him again. I thought then that I would never see any more trouble. I continued this way for some three weeks, when all at once something seemed to say to me, You are deceived in the whole matter, and, worst of all, you have deceived every one else. Then my burden seemed more than I could bear. My prayer to God then was, Lord, if I am deceived undeceive me. I continued this way for some time, and at an unexpected time to me I was made to rejoice again, as I hope, in the Savior's

love. My constant prayer from then until now has always been, If I am deceived undeceive me. O my soul, the trouble I have seen since! only for the grace and mercy of God I could not endure it; but thanks be to his holy name for what he has done for me.

I have written a part of my experience, but could never tell it all. May the Lord give you strength, grace and wisdom to continue telling of the promises of God, proclaiming life and salvation alone in Jesus' name, and finally, when you have done with this life and your career is ended, may the Lord call you to come up there to sing his praises forever and forever. Oh may it be my happy lot to meet you around the throne of God, there to forever shout redeeming grace through Jesus Christ our Lord, is my prayer.

Write to me and visit us as often as you can.

Your unworthy brother,

R. L. VEAZEY.

POCA, W. Va., Sept. 22, 1921.

DEAR EDITORS:—At our excellent and well ordered association, convened with the Providence Church, Lincoln County, West Virginia, (it being the eighty-sixth session of the Pocatalico Association known to be the Old School Baptist Association) there seemed to be great interest shown in taking care of the people, and that was not all, for it seemed that the entire congregation had come out to hear preaching, and a proof of the warm reception of the Association in that locality was when the names of those who had made arrangements to take care of the people were announced it seemed as if the entire community had opened their doors to take the people in. We were also blessed with able correspondents and visiting ministers. The preaching was

clear, without mixture, no dead flies to cause the ointment of the apothecary to send forth a stinking savor. The order was good, and fellowship among the brethren seemed to be unanimous. Of a truth how pleasant it is for the children of God to dwell together in unity.

By request of sister Terry I will offer a few thoughts on the subject found in 1 Kings xvii. 4: "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." This wonderful narrative given of this typical man of God, Elijah the Tishbite, is to be of interest and comfort to the children of God. At the very first mention of him we see the whole man living and moving in spirit and conduct. As we follow him we notice he speaks with power, the name Elijah signifying, My God of power, or, Jehovah is my strength. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit. (James v. 17, 18.) Hence the effectual fervent prayer of a righteous man availeth much. A great drouth had come in answer to Elijah's prayer. In his own strength he could do nothing, but the strength of God was his. He could do nothing, and yet deeds of omnipotence proceeded from his hands. With divine authority and power he shut and opened the heavens and bade the dead to live and the living to die. Great and marvelous are thy works, Lord God Almighty. As to what the brook Cherith would really signify I am not prepared to say, but there is not a doubt that it was running water at the time of Elijah's sojourn there, and the purpose of God in it complete, pointing to the day Zechariah

speaks of in the fourteenth chapter, eighth verse: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be." That day (gospel day). I think I see the purpose of God in this man of God executing the will of God for the purpose of turning Israel from following Baal. We also hear the prophet, Isaiah xlvi. 11, "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." And it came to pass after a time that the brook dried up, because there had been no rain in the land. When in a spiritual sense our brook seems to dry, and we are ready to cry, Where is the blessedness I knew when first I saw the Lord? Where is the soul's refreshing view of Jesus and his word? when zeal in the cause of Christ abates and our devotion dies the spirit of praise and thanksgiving seems to be gone, it is then we are made to remember his special care for the church, a people called out. He has said of his vineyard, I, the Lord, do keep it, I will water it every moment, I will even keep it night and day. Then all time is taken up in his watchcare. The raven, a ravenous and unclean bird by nature, is made the servant of God to minister the necessities of life to the man by whom the counsel of God is executed by proving to him the God he served was the true and living God, who could and did consume by fire his offering in the presence of Baal's followers. Oh how wonderful are the works of God, and his ways past finding out!

In conclusion, I will say the God whom we serve will certainly keep his word, therefore be of good cheer. Spiritual

drouth and barrenness of soul in the end proves to be a blessing, and as to how he shall keep his word, let not the clay be at strife with the Potter, but let our song always be, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces."—Dan. ix. 7.

"I have commanded the ravens to feed thee there." All things must and do work together for good to them that love God. The God of heaven was at the helm and Elijah must complete his mission, he would not leave the brook until the Lord bade him remove. The howling wilderness was not too dreary for him, because God was with him. The calling of a ravenous bird from the east to minister unto him daily food is evidence of God's power over the unclean as well as the clean. All things must serve the place and purpose for which they were created, and by the brook Cherith we see this man of God waiting the voice of him who commands and it stands, bidding him to remove, feeling his place of defence shall be the munition of rocks. Bread shall be given him, his waters shall be sure. J. W. McCLANAHAN.

WARING, Texas, Oct. 15, 1921.

DEAR EDITORS:—Inclosed you will find notice of my change of address again, from Sabinal, Texas, to Waring, Texas. It seems that I cannot do any good anywhere except in the mountains. My health is much impaired on account of the move. My brethren and sisters have been very kind to me the past year during my affliction. They have written me some very comforting letters, and have not been negligent in other ways, for which I feel to be oh so thankful. Many times I have felt cast down, disheartened and discouraged, and would think I would suffer from want, but just in time I would be remembered. The Lord works in a mysterious way his wonders to per-

form. I hope to regain what I lost in the change. Tuberculosis is a loathsome disease, and this locality has proven the most advantageous of any place I know. I acted very unwisely in changing, but I wanted to get where there were some that know the truth, but the Lord's time for me to go elsewhere had not come. Brethren, pray for me when it goes well with you.

Your brother in hope of mercy,
J. B. BOWDEN.

SIDNEY, N. Y., July 18, 1921.

DEAR EDITORS:—I am sending you check for two dollars, which I should have sent long ago. I thank you for sending the SIGNS after my time expired. I very much enjoy reading the many letters and editorials, which so strongly set forth the predestination of all things by a God who has all power and will do his good pleasure. The longer I live the more I realize my entire nothingness and inability to do one good act, except as the Lord worketh in me to will and to do of his good pleasure. What have we that we have not received? Who maketh us to differ from another? Is it not the Lord? Why do we glory one above another? Why all this strife and contention among the true believers? Should we not in meekness accept whatever light and blessings the good Lord has seen fit to bless us with, and thank him every day of our lives that he has restrained us from doing things which other brethren do that looks wrong in our sight, remembering that it is the same God that controls each and every one of our acts, and that it is all according to his wise purpose, and that all things work together for good to them that love the Lord? The all-important question is, Do I love the Lord or no?

Yours in hope,

E. C. BIRDSALL.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***LUKE XXI. 6.**

"As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

By request made of us while we were attending the Salisbury Association we shall try to present some thoughts on the above text. Jesus spoke these words with reference to the temple in which the Jews worshipped in the city of Jerusalem; not Solomon's first temple, which had been destroyed many years before, when the Jews were carried captive to Babylon by Nebuchadnezzar and his army, but the second temple, which had been built on their return from captivity. This temple, though beautiful and adorned with goodly stones and gifts, did not equal in splendor the first temple erected by Solomon. Of this second temple, standing at the time of Jesus' discourse as recorded in the twenty-first chapter of Luke, Jesus tells his disciples that it, too, shall be destroyed, and that not one stone shall be left upon another. He foretells here the destruction of the temple, which actually took place in 70 A. D., at the time when the Roman army under Titus laid siege to the city and captured it. Then was the temple completely destroyed and the site of it plowed up, so says Josephus, insomuch that even to-day it is a matter of conjecture as to where the temple really stood. It may be said with truth

that the temple stood as the center of the Jews' religion, that all their religious life focused there. There were the priests of the tribe of Levi in their holy vestments going about the service as prescribed in the law of Moses, there were the sacrifices offered, there were intercessions made for the sins of the people. But all this was to pass away, and did pass away, every vestige of it, at the destruction of Jerusalem. The covenant which God had made with Israel by the hand of Moses hundreds of years before came to an end in the death of Jesus, though it continued to stand as an old and wornout garment a few years longer, until the temple, every stone of it, was demolished. There is a great lesson for God's people to-day in all this matter of history, and it is this: that the law of Moses is in no sense over the church of God to-day. It has entirely passed away, and the new covenant, which came in by the blood of Jesus, has nothing whatever to do with the old covenant, which came by Moses. It is astonishing how many learned men in the pulpits of the world's churches are not able to distinguish between these two covenants and are all the time endeavoring to mix them up. The two covenants are as distinct as day and night; indeed, the Scriptures frequently present the law as the night and the gospel as the day. Speaking of those who dwell in the night; that is, under the law, it says, Let us who are of the day (the gospel) be sober. True, the law covenant was a type of the gospel covenant; the former foreshadowed the latter, and many things pertaining to the law prefigured the gospel and gospel things, but the two cannot be confused and intermingled with each other except to the confusion of a right understanding of the whole Bible, because law and gospel will not mix a bit more than will oil

and water. Objects of the natural world cast their shadows when the sun shines on them, and so do the elements of the law of Moses become shadows of truly holy and gospel things when seen in the light of the Spirit of Christ; but just as a tree's shadow must not be mistaken for the tree itself, so principles of the law must not be preached as being the very substance of truth and salvation. Here is where the whole world stumbles; that is, at that stumbling-stone Jesus Christ, in that they do not and cannot behold the law as all fulfilled in and by Christ and forever passed away, not one stone of it left standing upon another. Not a single observance or principle of the law of Moses is carried over into the gospel of Jesus Christ. It is sometimes thought and stated that the ordinance of the Lord's Supper observed by the present day church of Christ is a remnant of the old passover supper observed by the Jews under the old covenant. There is not a word of truth in this. The Lord's Supper has no connection with the passover supper. It is true that Jesus met with his disciples to eat of the passover supper before he died, but the Scripture plainly states that the passover supper had been finished when Jesus took the bread and the wine and instituted with his own hands this new or gospel supper to be observed in future ages by his gospel church. Also, it is often thought and so stated that baptism as observed by the gospel church to-day is a remnant of the washings and cleansings observed by the Jews under the law. This is not true at all. Baptism by being immersed in water and in being emerged out of water is a new and gospel ordinance observed first by Jesus and his servant John the Baptist, and has no connection whatever with Jewish washings under the law of Moses.

The old legal cleansings may, in some instances, have been typical of baptism, but they certainly formed no part of baptism, and are not linked under the gospel with it in any way. Much confusion of understanding would be spared us could we at all times remember to discriminate between legal principles and practices and gospel principles and practices. Keep them separate in our preaching and in our exhortations to God's people and all will be well. Jesus said that a new piece of cloth is not sewed on an old garment, lest the new tear away from the old and the rent be made worse. He had in mind the distinction between the two covenants, that the gospel is not the law patched up, it is not the old law mended or renovated and made over, but the gospel is a new covenant out and out. Jesus lived and suffered, bled and died, not to make good the deficiencies of the law of Moses, but to bring in a wholly new and better law, the law of the Spirit of divine and eternal life, and to beget his elect unto a living hope by his resurrection from the dead. Neither is new wine put in old bottles, lest the bottles burst and all be lost, but the new wine is put in a new vessel and so all are preserved. The wine or Spirit of the new covenant and gospel of Jesus Christ is put in a new creature, the man born again, or from above, by the will and Spirit of God. The sinner is not reformed, but regenerated, thus becoming a new man in Christ, a fit container or vessel for the new wine of the gospel kingdom; old things, that is, legal things, are passed away with such an one and all things are become new; that is, spiritual. The new man is made in the image of Christ, has the nature and mind of Christ, the heart and life of Christ. The "new birth" is the most profound and far-reaching event

that ever transpired in the life of a sinner. By it he becomes dead to sin, and can no longer live in it; by it he becomes translated from nature's darkness into the light of the kingdom of God's Son; by it he is relieved from the curse and condemnation of the law of sin and brought into the liberty of the truth of God. Nothing liberates like truth. Ye shall know the truth and the truth shall make you free, Jesus said.

All these thoughts have flashed through our mind in connection with the statement of the Savior that not one stone of the temple in old Jerusalem was to be left standing, but all was to be destroyed. The temple of the living God, which is the church, can never be destroyed, but it is not built of legal material; not one stone comes into the spiritual house of God through obedience to any legal ceremony or commandment. The law could accomplish nothing, because of the weakness of the flesh; that is, could accomplish nothing good. Therefore God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that his people should be made the righteousness of God in him.

L.

SUBSCRIBERS TAKE NOTICE.

WE have many times requested our subscribers to send subscriptions direct to J. E. Beebe & Co. Many seem to think it makes no difference to whom they are sent, but if they knew how much inconvenience and delay it causes us, they would kindly comply with our request. Make all checks, money orders, &c., payable to

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MIDDLETOWN, N. Y.

CORRESPONDING LETTERS.

The Pocatalico Old School Baptist Association, now in session with the Providence Church, Lincoln County, West Virginia, September 9th, 10th and 11th, 1921, to the sister associations with which we correspond, sendeth salutation and love in the Lord.

DEARLY BELOVED BRETHREN:—We greatly desire to keep up correspondence with you, feeling the blessings of God resting upon us by your messengers coming to us laden with the precious things of the kingdom of our God. The Minutes of this session will tell where our next session will be held, then we hope it may be our happy lot to meet you all again. May peace and love abound to all who love the Lord and Savior Jesus Christ. Farewell.

Received by the Association.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

The Lexington Old School or Primitive Baptist Association, now in session with the Second Roxbury Church, at Halcottville, New York, October 5th and 6th, 1921, to the associations and churches with which we correspond sends christian salutation.

DEARLY BELOVED IN THE LORD:—Through the tender mercy of our covenant-keeping God we have great reason to praise his great and holy name for sparing our unprofitable lives and enabling us to meet together in an associate capacity. We feel, too, that the gospel has been preached to us in faithfulness and much assurance by God's servants whom he has sent to us, for which we feel to thank his holy name. Our churches are in peace and traveling in the order of the gospel, for which we feel to praise his

holy name. We have received your Minutes and messengers, and desire a continuance of your correspondence at our next session of the same, which will be held on the first Wednesday and Thursday in October, 1922, with the Olive and Hurley Church, at Olive, Ulster County, New York.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Ass't Clerk.

OBITUARY NOTICES.

Abram Spitler passed quietly and peacefully away at his home, 2512 Western Ave., Mattoon, Ill., August 14th, 1921, aged a few months over 80 years. He was born and reared to young manhood near Rensselaer, Ind. His parents, the late Wesley Spitler, Sr., and wife, who were members of the Old School or Primitive Baptist Church, moved to Effingham County, Ill., shortly after the close of the Civil War, and later transferred their membership to a church near their new home. Two or three years later the subject of this sketch, on profession of faith in Christ, was received and baptized in the fellowship of the same church. The writer had known him personally for over sixty years, and closely and intimately for almost a half century. His profession of religion was never tarnished or blighted by a single disorder or God-dishonoring act. He loved the church and kingdom of the Redeemer above all things else. To search the Scriptures and talk of the wonders of redeeming grace were to him always a source of unspeakable pleasure and delight. Only a couple of weeks before he was called home he sat before me at one of my appointments. As the divine plan and excellencies of salvation by grace and the blessed calling of the Lord's children out of darkness into the glorious light of heavenly truth were being set forth, his face became radiant, tears ran down his cheeks and his whole being seemed swallowed in that blessed life which was so soon to become a joyful realization. With him now the joy of salvation will never be obscured. In the years of our acquaintance we were often thrown together, and invariably the conversation would be on the subject of religion. Humility was apparent in all his walk and conversation. No levity or foolishness ever marred his conversation on religion or any other subject. To walk worthy of the vocation wherewith he had been called was his constant desire. To do this he turned confidently to the Lord for grace and strength, for he had no confidence in his own strength. He always persisted in saying that if he was truly a member of the

household of faith he was the very least of all. His unquenchable faith in God was a wonderful God-given possession. It was truly the substance of things hoped for and the evidence of things not seen. His was a good hope through grace.

On August 28th, 1878, he was united in marriage with Mary T. Monson. To that union were born four children: Mrs. George Kydd, of Baltimore, Md., Wesley N. Spitler, of Chicago, Ill., Mrs. Harvey Wright and Leah Spitler, of Mattoon, Ill., who, with the widowed mother and nine grandchildren, are left to mourn the loss of one beloved of all who knew him in all the varied relations of life. He rests from his labors and his works do follow him. He was a life reader of the SIGNS and an actual subscriber for many years, and what is more, he was heartily in accord with the truths set forth in its columns.

On August 16th a large concourse of relatives and friends gathered at the First Presbyterian church-house nearby, and the writer conducted a brief service, after which all that was mortal of the devoted head of an interesting family, an earnest and faithful christian, a beloved neighbor and citizen and a true and tried friend and brother of the unworthy writer, was laid to rest in Dodge Grove Cemetery to await the resurrection.

JOHN G. SAWIN.

Robert Turana Shelton was born in Sangamon County, Ill., December 1st, 1849. In early life he received a hope of salvation by grace through the shed blood of Jesus. When a young man he left Illinois, going first to Davis County, Iowa, and later to Coffee County, Kansas, where on July 30th, 1876, he was married to Margaret Kennedy. Six sons and two daughters were born to them, one daughter dying in infancy. Soon after their marriage he and his wife offered themselves to the church called Neosho, in Coffee County, Kansas, and were received by experience and baptism. In 1889 he removed with his family to Tenino, Wash., where they resided until 1897, when he moved to a farm near Oakville, Wash. Last winter he moved to Elma, Wash., where he departed this life August 5th, 1921, leaving his wife, six sons, one daughter, three brothers, three sisters, the members of his church, by whom he is greatly missed, and a large circle of friends to mourn their loss. In 1896 he and sister Shelton united with Little Zion Church, at Elma, Wash., (the meetings of which church are now held in Oakville) by relation from Neosho Church, in Kansas. Brother Shelton was very punctual in attending church meetings, very seldom missing a meeting, and never without a good reason. His greatest joy in life appeared to be in meeting with his brethren and singing the songs of Zion and talking of the merits of Jesus' blood in the salvation of sinners. He had a deep insight into the Scriptures, and would

have nothing but salvation by grace and a "thus saith the Lord." In 1898 he was chosen clerk of the church, and continued in that office until a short time before his death, when he asked to be relieved of the duties of the office on account of failing health. He was sound in doctrine, as the writer had occasion to know by being associated with him in writing a new church covenant and articles of faith, after all the church records were destroyed in a fire which consumed his home in February, 1920. A kind husband and father and a spiritually-minded brother has passed from this life of turmoil and sorrow to one of everlasting peace and joy, where he shall see Jesus as he is and be like him.

Funeral services were conducted by his pastor, Elder Wilson, after which the mortal remains were laid to rest in Odd Fellows Cemetery, there to await the final call of his Lord and Master.

May the Lord be with, comfort and sustain the bereaved ones.
J. D. HARDY.

Mrs. Ruth Drake, widow of Deacon Edward Drake, of Steuben County, N. Y., died October 2nd, 1921, aged 81 years, 2 months and 7 days. She is survived by five children, two stepchildren, thirty-one grandchildren and three stepgrandchildren. She was a noble mother and grandmother, a kind and helpful neighbor and a faithful member of the Old School Baptist Church at Ingleside, N. Y. She was baptized by Elder A. St. John about fifty years ago, and lived and died in the faith of God's elect. She died at the home of her daughter, sister Jennie Tuthill, who with her family did all that loving hands and hearts could do. Sister Drake is with and like Jesus.

The writer conducted the funeral services at Ingleside.
D. M. VAIL.

MEETINGS.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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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(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m.

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WILMINGTON OLD SCHOOL BAPTIST CHURCH

1304 Jefferson Street

WILMINGTON, DELAWARE

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A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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, 694 E. 125th St., 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 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.

THE First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

S. B. MOFFITT, Pastor.

J. B. SALLIE, Clerk, Oregon City, Oregon, R. D. 3, Box 177.

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THE

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Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 89. MIDDLETOWN, N. Y., DECEMBER 1, 1921. NO. 23.

POETRY.

SHEPHERDS.

(THE PASTOR.)

WATCH well your flock, ye shepherds,
Watch them both night and day;
For if you do not watch them,
They might be led astray.

Whenever you are sleeping,
And think that all is well,
The enemy approaches,
But how, you cannot tell.

Whenever they are hungry,
'Tis then they should be fed;
Whenever they are thirsty,
To streams they should be led.

Whenever one is missing,
Or wandered out of sight,
Go search for him, and see that he
Is in the fold at night.

Whenever they grow restless,
'Tis then they're hard to keep,
And you will often have to climb
The mountains rough and steep.

Whenever they are chilly,
E'en though they're in the fold,
Then give them good protection,
Before they get so cold.

When clouds begin to gather,
And night is coming on,
'Tis then you should be watchful
Until another dawn.

Whenever you are faithful,
No matter what alarms,
You will not leave the lambskins,
But take them in your arms.

If any one should ask you,
“Watchman, what of the night?”
Be sure that you can answer,
“The firmament is bright.”

Watch well your flocks, ye shepherds,
And though the world may frown,
When here your course is finished,
Then you'll receive a crown.

NANNIE B. EDWARDS.

LAGRANGE, Ga.

CORRESPONDENCE.

TOPEKA, Kansas, October 23, 1921.

DEAR EDITORS OF THE SIGNS:—Having to write you on business, it is in my mind, as it often is, to write a little for the paper, leaving it to your discretion as to whether it is or is not fit to place before your readers. I know that I never can write anything “in His name” in any way satisfactory to myself. Even my best thoughts are mixed with sin, causing me, whenever I turn my eyes within, to have such a sickening view of myself that I can only clap my hands upon my mouth and cry, Lo, I am vile. The prophet Isaiah said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.”

Only those who have had a view of the King in his beauty, and, to the finite mind, his incomprehensible perfectness, ever realize the uncleanness of their lips. It is to this people of unclean lips, among whom I hope to be permitted to dwell all the days of my pilgrimage here, that I wish to write, for they are the only ones who can have fellowship or sympathy for the uncleanness of lips I feel when I try to utter a word of praise to Him, and the abjectness that makes me tremble when I dare hope that I may be one who has seen the King.

My mind has been led of late to dwell on the forgiveness of sins. Not so much on the forgiveness of our Father which is in heaven, as on the many admonitions to the forgiven ones to forgive one another. "When ye stand praying, forgive, if ye have aught against any," "even as God for Christ's sake hath forgiven you." That is something it is impossible for lustful, sinful flesh to do, for the fleshly, natural man receives not the things of the Spirit, either this admonition or any other; but the little child of God, the new, inward, spiritual man, the one that stands praying, groaning within himself, prays not only for forgiveness for himself, but also for the spirit of forgiveness, and when that spirit is given, true forgiveness springs from the heart spontaneously, not of the will or effort of the flesh, but of God. When Christ taught his disciples to pray he said, "After this manner therefore pray ye." He did not tell them to simply repeat his formula, but warned them against using vain repetitions, as the heathen do, and as we can see them doing on all occasions, repeating his words and calling them the Lord's prayer, but he said, After this manner pray ye: Our Father which art in heaven. Forgive us our debts, as we forgive our

debtors. Dear children of God, this does not mean debts of dollars and cents, but if thy brother offend thee forgive him until seventy times seven. That is full and complete forgiveness, as we would ask our heavenly Father to forgive us. Our vengeful nature would prompt us to take our brother by the throat, saying, Pay me what thou owest me. If a brother wrongs you in any way he owes it to you to apologize and make amends (and the same if you have hurt him). It is a debt. We are told to owe no man anything, but to love one another. If we owe a debt of that kind let us obediently hasten to adjust it. If we have the pure and unfeigned love which we owe to one another it is not hard to any but the proud, fleshly man to settle all such debts, for love is the fulfilling of the law. I know by painful experience that the flesh, the strong man armed with a vengeful spirit, when not brought into subjection and kept under, will continually lead us into deep debts, and I have known of such debtors living and dying in debt, never making any effort to pay the debt or any inclination to make amends. Then what shall he do, to whom the debt is owed? Shall he go through life holding the rankling injustice in his heart? No, but as God for Christ's sake forgave you your debts to him, so do ye to one another. How did he forgive? Did he hold our sins and iniquities against us until we came confessing our faults and begging mercy and forgiveness? No; in answer to our supplications he does not say, I will forgive when I see enough penitence in you, but the answer is, Your sins are forgiven, and we hear the blessed words spoken ages before we ever felt our sins or cared for him or his forgiveness: Cry unto Jerusalem that her warfare is accomplished and her iniquity is pardoned,

We learn that long ago God forgave us our sins for Christ's sake when he made the supreme sacrifice of himself on Mt. Calvary, in payment of the debt we owed. He paid it all, and left not one farthing charged against us for us to pay by our so-called good works later on. We have not one farthing to pay, the forgiveness is full and complete; justice is satisfied, and our debt of sin held against us no more forever. What a glorious light shines within when this is revealed to us, not by any efforts of man, but by our Father which is in heaven. The Sun of Righteousness arises with healing in his wings, and his light makes manifest to us that that which we so much craved was accomplished on Calvary's gloomy mountain; and as long as the light of that blessed Sun shines in our hearts he will heal all our backslidings. Oh why, when our own debts have been so completely and so mercifully forgiven, should poor mortals be slow to forgive one another, forgetting his own words, that inasmuch as ye did or did it not to one another, even so to me? To the least of my saints, so to me. But old nature, the strong man armed, never having received these precious things, is not touched by them, and prompts us to say, The injustice done me is too great, the sting is too deep. David said, If it had been an enemy that had done it, then I could have borne it, but it was thou, a man mine equal. We walked to the house of God in company and took sweet counsel together. Oh yes, if it had been an enemy we would soon think no more about it, but it was one of the dear saints, whom I had loved with brotherly love, who has wronged me so deeply, and in spirit we are saying of our God, who has done so much for us, He is an austere man, gathering where he has not sown. He re-

quires of me forgiveness when he has not sown a spirit of forgiveness in my heart, and without him I can do nothing. Dear tried one, you are not without him, for God, who cannot lie, said, Lo, I am with you alway. He is of one mind, and none can turn him. No matter how low you may sink, either naturally or spiritually, no matter in what by and forbidden paths you may wander, or how far you stray, none can turn him; and though you make your bed in hell, seeking rest and forgetfulness in the vain allurements of the world, still, true to his word he is with you, and will never leave nor forsake you nor the other poor debtor. He is our strength, our ever-present help, and we can do all things through Christ who strengtheneth us. In assurance of that help and that strength, when we have been redeemed, brought back from our iniquities, our backslidings all healed, then we may dare to pray to God to forgive us our debts as we forgive our debtors, and in humbleness we long for a spirit to bless them that curse us and to pray for them that despitefully use us and persecute us, and our great desire is to owe no man anything. Therefore if thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, then come and offer thy gift. We cannot hold to a wrong act with one hand and expect to receive a blessing in the other. With hatred in our hearts toward even one of the least of his, any oblation we might offer to him would be a vain mockery. For if we love not our brother whom we have seen, how can it be believed that we love God whom we have not seen? Hatred of our brother and unfeigned love of God cannot dwell together in the same

heart. To him that overcometh will I give to eat of the tree of life. The tree of life is our right to a home in the church, where we can eat and feast on the love and fellowship of the brethren. O dear kindred in Christ, if God so loved us that he would give his one darling Son to suffer and die in our stead, to pay our debt and set us free from the penalty pronounced against us, we ought to love one another, for love is the fulfilling of the law, and love worketh no ill to his neighbor. As we hope to meet each other where all but love is done away, as equal joint-heirs with our dear Elder Brother, let us pray to be kept in his fear and love, and that we may be enabled to forgive our debtors as we ask forgiveness for our own debts.

MARY ELLISON.

EASTON, Pa., Nov. 13, 1921.

DEAR EDITORS:—I have a very good letter from sister Chick, widow of Elder Chick. If you think it would be all right to publish in the SIGNS, do so; if not, send it back.

Yours, (MRS.) L. E. SHARP.

APRIL 24, 1921.

DEAR SISTER SHARP:—I surely did not think I would be so long in answering your good letter. I was glad to know you still remember me with love and fellowship. I am not worthy of the love and esteem the brethren show me. Many have been so kind to write me. I wonder why. I am a poor letter writer, and often envy those who are gifted in expressing their thoughts, and the way God has led them, on paper. I am often made to wonder if I know anything about heavenly and divine things. We are told, Out of the abundance of the heart the mouth speaketh, and if my heart

were filled with heavenly things why should I be so sinful and worldly-minded? I have to walk in darkness most of the time. I realize daily all my strength must come from the great I AM; I cannot take a step without his guidance. It just now came to me that if I were to be gifted in writing, and a comfort to any of God's little ones, my pen would have to be guided by our heavenly Father. May I be made submissive to his will and trust him for daily strength while I journey through this sinful world. Yes, my dear sister, I often live in the past, and well remember the sweet visits you and dear sister Fisher used to make at our home. How my dear husband enjoyed those seasons. He was always glad to see his brethren and sisters and to converse upon spiritual things. I miss those pleasant seasons now; the home is sad and lonely when we are there. The children are all married except Bonnie, and she is not at home much of the time; she has spent the past two winters in Maryland, and in the summer she goes to Maine. God moves in a very mysterious way. A few years ago we were what you would call a large family, now we are separated, some of us many miles apart. I came to Chicago last fall with Mary. She had a little baby one month old. I only expected to stay a few months, but have been here nearly seven. It is so hard for me to leave her here all alone. I do not stay in the home in the winter now; we have rented the house, and it was just as well for me to spend the winter here. I miss my meetings very much. As yet we have not found any Old School Baptists. We have heard there are a few here, but no church. Sister Cooper, one of our members of the Hopewell Church, is here keeping house for her brother, so we get together as

often as we can. She lives south of Chicago, and we are north, some distance apart. I think I shall have to go home before long. I am sorry you are so crippled with rheumatism, and hope when the weather gets warmer you will be better. You speak of going to the associations. What pleasant times you would have. I, too, have had some precious seasons at those meetings, but now there seems to be a sadness mixed with the joy. I miss my dear husband so when I go and see the other ministers he used to be so intimate with. Many have passed away, and those of his age are looking older, and some feeble.

I have written quite a lengthy letter, but there is not much to it. I hope you will overlook all imperfections. I wish I could see you and talk with you, instead of writing. Love to all your family.

Your little sister,

LIDA CHICK.

—◆◆◆—
RICHMOND, Maine, Sept. 16, 1921.

DEAR BROTHER KER:—While reading Anna's letter to-day I felt I would like for you to read it also. The things you said about her Saturday afternoon were so lovely. A few days after she was baptized she wrote me a wonderful letter. She and her cousin, Bessie Weeks, walked from the water with me the Sunday afternoon her sister Pearl was baptized, and it was sweet to hear them tell how beautiful the scene was to them. I, too, enjoyed the preaching, and was sorry to have the meeting end. I do long for a right understanding of the Scriptures, but these things are too deep for me. I think I truly do hate strife, and arguments that tend to strife, but I will have to admit that I do rather enjoy good feeling talks.

Remember me to Mrs. Ker. I was

certainly sorry not to see her at Whitefield.

Your sister, I hope,

BONNIE A. CHICK.

—
GARDINER, Maine, Sept. 13, 1921.

DEAR SISTER BONNIE:—I just cannot resist writing to you this evening, because I long to talk with some one about our dear Savior. I can write what I wish to say much easier than I can talk about it, although I love to hear you talk. Since the association my heart has been troubled, and darkness has come upon me, and I know that I am blind. Oh, if God would only give me light. I hardly feel worthy of walking on earth with God's dear people, I am such an unworthy, wicked sinner. I am more worthless than the smallest worm that ever crawled on the face of the earth. I can write to you freely, because I feel that you understand me. No one knows what cruel, wicked thoughts pass through my mind. I am so selfish and ugly that I do not see how any one can call me their dear little sister; but even if I am a worthless little worm I feel that the dear Lord is with me every minute. He guided me to Whitefield last Thursday. If it had not been his will I should never have reached there safely; he gave me the strength and desire. Have you ever had a great desire to talk with some one, but when you were given the opportunity to do so your mouth would be closed and you could not utter a single word? This is what I experienced during the association. I had a great desire to speak, or rather talk with some one, but every time I tried to speak my throat filled up, and when brother Clark asked me to say something I would have given anything to have been able to, because it would have made the heavy burden in my heart

lighter, but I could not. I do not believe I was worthy of speaking among God's dear people, even if they are my own dear brethren and sisters in the Lord. Do you not believe that if I had been worthy of speaking the Lord would have given me the power to speak, instead of weakening my strength and courage? I could listen forever to the beautiful sermons sent to us through our dear minister from God. Oh how I dreaded the last day of the association to draw to a close, because I could not bear the thought of parting from my loving friends, and I could not bear to think that I would have to wait a whole year before I could meet you all again. I find blessed comfort in you dear people; I love every one of you, and my thoughts are with you when I am not. I sometimes feel sorry that I am so young, and wish that I were older like most of my dear brethren and sisters, because I want to be nearer God, as they are, and understand the truth as they do, and love him with the same love that they do. Do you not think that older people are nearer to God than young ones? I feel too far from him; I want to be nearer to him. O Bonnie dear, I hope you understand me; it is such a comfort for me to write my feelings to you. Sometimes I love earthly things so much that I almost forget who it is that gives us all these things which are so wonderful. How can he be so good to any one so insignificant as I am? I am not worth as much as a grain of sand. I think Elder Ker's sermons were wonderful. His preaching was more like a tonic to me than food, I could not get filled. The more I devoured of it the hungrier I became for more and more, yet I do not

believe I could have understood it as clearly as my older brethren and sisters did, but I do know that it was certainly good food.

Well, dear sister, I wish I could hear you talk to-night; perhaps my troubled soul would be comforted. The time I think of God most is after I go to bed nights. Some nights it is almost impossible for me to go to sleep, because I feel so deserted and troubled, and I long for some one to talk with, or rather to talk to me, for I cannot talk, I cannot express my feelings. To-day is my second day of school, a very busy time for me getting settled in our new high school. Is there a meeting in Bowdoinham next Sunday? Mother says you only have them the second and fourth Sundays of the month, but I thought some one mentioned having one next Sunday, and I thought I would inquire, because you would know if any one does.

Well, I must retire, or I will not feel like going to school to-morrow. I wish I had you here to-night to talk to me. I think I could write all night to you, but what I write is not worth reading, so good night, dear sister.

With love to all, I am your unworthy sister,
ANNA DILL.

[THE above good letter was written by a school girl of Gardiner, Maine. We met her at the Maine Association in September, 1921, and were deeply impressed with her interest in and desire for the meeting. She rode a wheel from Gardiner to Whitefield all alone, a long distance, and said she was not at all tired. She was baptized two years ago by Elder F. W. Keene. We are sure that many will enjoy her good letter.—K.]

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***REVELATION V. 13.**

"AND every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

We have recently received a special request for our views on the text above quoted, and while we freely confess that the subject and its connection is too profound for our limited comprehension, we as freely admit that we have some views which we are not willing to withhold from those who are honestly searching after the truth. There is an awful grandeur in the apocalyptic writings of John, which, while it fills us with admiration and reverence, makes us tremble with fear lest we should darken counsel by uttering words without knowledge upon a subject so sublime and glorious.

Immediately after the account of the letters which were written to the angels of the seven churches respectively, John looked, and, behold, a door was opened in heaven. A door is a way of ingress and of egress, and the door which John saw opened in heaven must have been closed, or shut, before John saw it opened. Christ as the Shepherd of his flock proclaims himself "the door of the sheep," and all who ever come before him (as such) are thieves and robbers. He is the

way, and the truth, and the life; no man cometh unto the Father but by him. The opening of this door, to our mind, signifies the opening up of the way of life and salvation through the glorious mediation of our Lord Jesus Christ. As sinners against God, and children of wrath, heaven's portals were closed against all the human family, for all had sinned and come short of the glory of God. The opening of the door points to the perfect atonement made for all the chosen vessels of God's mercy and grace, by him who came from heaven to save his people from their sins. When he had finished transgression, and made an end of sin, and brought in everlasting righteousness for his people, having fully redeemed them unto God by his own blood, he arose from the dead, and in triumph ascended up on high, and commanded, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in," &c.—Psalms xxiv. 7-10. Death is abolished and immortality is brought to light through the gospel, and before the church of the First-born, he who openeth and no man can shut, who shutteth and no man can open, who hath the key of death, hath set an open door. Thus John saw fulfilled the words of Jesus to Nathanael: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."—John i. 51. After the opened door in heaven, the voice as of a trumpet was heard, which Jesus said should gather together his elect from the four winds under heaven, and an exhibition of the wonderful things which should be accomplished under the gospel dispensation. Immediately John was in the Spirit, and behold, a throne was set in heaven, and one sat upon the throne, who

was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald. This throne describes the mediatorial government of the risen and exalted Redeemer, invested with all the power of heaven and earth, to reign in righteousness, and give eternal life to as many as the Father has given him. Under the government of the Messiah all those things which were shown to John in his vision, which the trumpet voice said "must be hereafter," should be brought to pass. The book which John saw in the right hand of him that sat on the throne in heaven (the church of God) was written within and on the back side, sealed with seven seals, was securely held in the right hand of heaven's exalted King, who sat upon the throne in heaven, contained all the wonderful things which were thereafter to be fulfilled. The opening of the seven seals in their order should disclose what had been hidden from ages, and from generations, but are brought to light under the reign of Christ in the gospel dispensation. On the opening of these seven seals, and what was disclosed by the opening of the first six of them, we have recently published such views as we had, and shall not now repeat what we have written.

In these preliminary remarks we have called attention to some things in the preceding context which we deem important as leading our mind to a more full and clear appreciation of the passage on which we are now requested to write. The theme of exultation and joy in which every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, participated, was the wonderful disclosure of the throne in heaven, the power and majesty of him who sat thereon, the book

which was seen in his right hand, which none but the Lion of the tribe of Judah, the Root of David, was worthy to look upon or to open, and the most ecstatic transport was felt when it was proclaimed that he had prevailed to take the book and to loose the seven seals thereof. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." A view of Christ crucified is the first revelation by the Spirit that ever caused a poor quickened but guilt-stricken sinner to rejoice, and when they can see him also as possessing all the power and wisdom which is indicated by the seven horns and seven eyes, and fully invested with the seven spirits of God, their joy becomes inexpressibly great. It is not written, As a lamb that had been slain, or, As though he had been slain, but the vision presents him, "A Lamb as it had been slain." This view takes those who behold it to his very cross, and the Lamb is seen as it had been slain, and then his exaltation to his mediatorial glory is signified by his horns and eyes, which are emblematic of all the power and wisdom of the eternal Father, for it hath pleased the Father that in him should all fullness dwell.

"And he came and took the book out of the right hand of him that sat upon the throne." Him that sat upon the throne, and the Lamb that is in the midst of the throne, are not to be regarded as rivals in power, for both him that sat upon the throne, and the Lamb, are found in the mediatorial identity of our Lord Jesus Christ. In his eternal Godhead he has truly occupied the throne of supremacy from everlasting, and has borne and car-

ried his people in all the days of old. But the appellative title, "Lamb," belongs to him as the all-sufficient sacrifice which was slain for the redemption of his people. He is both the offering and the Priest who through the eternal Spirit offered himself without spot unto God, and by one offering perfected forever them that are sanctified. Daniel says of him, "I beheld till the thrones were cast down, and the Ancient of days did sit," and then describes him thus: "Whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books [or seals] were opened." "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 9, 10, 13, 14. The advent of Christ joined the two natures of Christ, as the Son of God and the Son of man. "God was manifest in the flesh." In the one he is the only begotten of the Father, in the other "it is evident that our Lord sprang out of Juda," so that he was at once the Son of David, and David's Lord. As the Ancient of days he filled the throne of glory before the world began, and as the Son of man he was exalted to his mediatorial throne, at his coronation, after his resurrection from the dead. Now risen from the dead and made (man-

ifestly) both Lord and Christ, he ascends his throne as the King of saints, and from the Ancient of days receives the book, on which no other being in heaven or on earth was worthy to even look, with full power and authority to execute all that is therein written. At this grand event a new dispensation is ushered in, and the four beasts (or living creatures) and all the elders and harpers fall down at his feet and worship and adore him as the King eternal, immortal and invisible, the only wise God our Savior.

"And they sung a new song." New to them, for it had never before been sung on earth, for its theme was that of free and distinguishing grace. Patriarchs and prophets in ages past have sung of him that should come out of Zion and turn away ungodliness from Jacob, but now Zion's watchmen lift up the voice, with the voice together they sing, and the heaven-inspired notes are, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth." The kingdom of Christ, though it is not of this world, is, at least a portion of it, in the world, on the earth, but as the organized body of Christ, and as members of him, and as a chosen generation and royal priesthood, having the mind and Spirit of Christ, they reign with him, for all he is and has is theirs, and they reign in him, through him and by him.

John in vision heard the voice of many angels (or messengers) round about the throne (the mediatorial throne of God and the Lamb), not in suppressed or faltering, trembling strains, but with a loud voice, and in full chorus, of thousand

times ten thousand, and thousands of thousands, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing,” &c. We are aware that the multitude of those who delight to sport with their own deceivings would willingly delude themselves with the fallacious conclusion that this passage sustains the doctrine of what is called universal salvation, and they argue that every creature in heaven, and on earth, and under the earth, and such as are in the sea, must include all the human family, and so it would if it were spoken of the old, or natural heavens, and earth, and sea. But even then it would prove too much for their purpose, for every created thing is a creature, whether it be animate or inanimate, beast, bird, fish, serpent or worm, as well as men, all are creatures, and it would be hard for men to make themselves really believe that all created things were intended. But we are expressly told in this vision that John saw the old heavens and earth pass away. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.”—Rev. xxi. 1, 5, 6. It is of this new heaven and earth, wherein dwelleth righteousness, that John was commanded to write, and of those who are created in Christ Jesus unto good works, which God has before ordained that they shall walk

in them. These are after God created in righteousness and true holiness, with whom old things have passed away and all things have become new; it is in their mouth this new song is put, even praise to our God. But there is no room for caviling or vain speculation as to who shall sing this new and rapturous song, for we are told in chapter fourteen: “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” Again, these spiritual songsters are described in Rev. xv. 2-4: “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” It is sufficiently clear to those who desire to know the truth, that those who sing this new and everlasting song are the inhabitants of the new heaven and new earth wherein dwelleth righteousness, and that no others can possibly learn or in any

way participate in the song, and this company includes all who are redeemed unto God by the blood of the Lamb, and no more. Some of these were, when John saw this vision, in heaven (the gospel church), and some of them were abroad in the earth, and to be gathered into the kingdom in due time, and some of the innumerable company of them had finished their course and were sleeping in their graves, "under the earth," and some were in the sea, but the Redeemer's work was to gather them with his arm, and carry them in his bosom. He has promised to gather them together from the four winds under the whole heaven, and bring them with singing to Zion, and with everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. The spirit of prophecy, as the Spirit of the Lord God, was on the holy apostle, and gave him in vision a view of the whole church and kingdom of Christ, and caused him to hear their song, and to record for our instruction the sentiment and exalted theme in which they worshipped God. Not a discordant note nor jarring sound was heard. "Blessing, and honor, and glory, and power;" all these they ascribe to him that sitteth upon the throne, and to the Lamb forever and ever. What strains of pure devotion swell every heart, and what sweet music flows from every tongue of God's redeemed people. How very different the theme and sound of those who worship their net and burn incense to their drag, who cry, Who is like unto the beast? Who is able to make war with the beast? They ascribe blessing, and honor, and power to the works of their own hands, and claim that they have not only power to save themselves, but power to evangelize the world. Music literally is only pleasant when it is

harmonious, but what jarring discord would distract the ear were we to attempt to blend the worship of idols with the sweet and heavenly songs of divine inspiration of which John testifies in this sacred book. May it be ours to sing with the spirit, and with the understanding also, making melody in our hearts unto God. "Let the inhabitants of the rock sing, let them shout from the top of the mountains," and this be our chosen theme, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

MIDDLETOWN, N. Y., June 15, 1871.

[As we have been requested to publish editorials of the late Elder Gilbert Beebe from time to time, we herewith publish the foregoing article.—ED.]

SUBSCRIPTION BLANKS.

As the majority of our subscribers' time expires with the end of the year, we inclose in each paper of this issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscriptions. Will you please make a special effort to send one or more new subscribers when you renew your subscription for next year?

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MIDDLETOWN, N. Y.

CIRCULAR LETTERS.

(Written by Elder J. W. McClanahan.)
The Pocatalico Old School Baptist Association, now in session with the Providence Church, Lincoln County, W. Va., September 9th, 10th and 11th, 1921, to the churches which compose this Association sendeth greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—Another year has rolled around, and we who are living are blessed to meet again in an associate capacity, and we hope in coming to you bearing this epistle of love that you may be found in one mind, standing together on the fundamental principles of doctrine, seeing eye to eye and speaking the same things. How sweet the thought, If God be for us who can be against us? There is not a shadow of a doubt but that Paul felt the fullness of this expression in his heart. He declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Paul's letter to the brethren at Rome was to the end that they be strengthened and comforted. He claims them: "Among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ." The principles of doctrine set forth by Paul to the brethren at Rome we claim to be ours, and can say with brother Paul, If God be for us who can be against us? With him we feel to say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither

death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Surely if God be for us who can be against us? Then, if we are his by choice, he is ours by love. He first loved us, and says, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Now, dear brethren, we do hope that we may be prompted by the Spirit of God's everlasting love in the transaction of the business of this, the eighty-sixth annual session of the Pocatalico Association. We have no desire that a single member of this association should depart from the principles of doctrine set forth in her Articles of Faith, but a great desire that the spirit of brotherly love may be manifest. As one of old said, How good and pleasant it is for brethren to dwell together in unity of the Spirit. We know that we are imperfect creatures after the order of ordinary generation, but after the order of regeneration we are subjects of gospel address; being born again, are new creatures in Christ Jesus; old things having passed away, behold, all things have become new. Do we not hear the Spirit of Christ speaking by the mouth of Solomon, saying, I am the rose of Sharon and the lily of the valleys? As the lily among thorns, so is my love among the daughters. We see Christ, who is the beauty of the church, and whenever he is manifested in this plane where we all meet on a common level we are ready to ascribe all beauty to him who is the rose of Sharon. May it be God's holy and righteous will to lead us beside the still waters of his everlasting peace, causing us to lie down in the green pastures of his never-

ending love, remembering that we are poor, imperfect creatures standing in need continually of the influence of God's Holy Spirit, that we may be able to judge righteously in matters pertaining to the order of the house of God (church). We feel that good brethren have been sawn asunder in many instances by a fleshly or natural judgment. When a brother or sister gets the idea that they must judge their brother or sister to condemnation, let such an one take heed lest the same judgment be meted out to them. Now, dear brethren, do we not see how important it is to examine ourselves to see by what spirit we are actuated? Do we feel a brother's sigh and with him bear a part? Is it not a fact that the prayer of our heart is for the peace and prosperity of Zion, and that erring ones may be converted from the error of their way, and that we all may adorn our profession by a pious walk and a godly conversation, feeling, If God be for us who can be against us?

J. W. McCLANAHAN, Moderator.

J. R. BECKETT, Clerk.

ORDINATIONS.

MINUTES of the council called by the Ebenezer Baptist Church, of New York city, for the purpose of examining Deacon R. Lester Dodson, with a view to ordaining him to the full work of the gospel ministry.

The council convened Tuesday morning, 11 o'clock, November 8th, 1921, at the meetinghouse, corner of Intervale avenue and Home street, New York city.

Sang hymn 877 (Beebe's collection).

Prayer by Elder J. B. Slauson, of Ridgetown, Canada.

Preaching by Elder George Ruston, of Kelly Corners, N. Y., from Revelation iii. 11.

Elder H. C. Ker, of Dolmar, Del., was chosen moderator, and Deacon Cyrus Risler, Jr., clerk.

The churches represented in the council by ministers, deacons and messengers were as follow:

Warwick, N. Y.—Elder H. C. Ker, pastor; Deacon D. J. Dolson, Isaac Baird, M. L. Baird.

Middletown and Walkkill, N. Y.—W. Jones, S. F. Osburn, M. E. Hyatt, A. Jones, E. Brink,

New Vernon, N. Y.—Deacon H. S. Collard, C. Manning, A. D. Hoyt.

Hopewell, N. J.—Elder C. W. Vaughn, pastor; deacons D. L. Blackwell, John Yard, D. S. Bond; G. Connor, C. V. Hill, J. B. Garrison.

Kingwood, N. J.—E. H. Rittenhouse.

Southampton, Pa.—Deacon Casper Fetter, W. Hobsack, M. Noble.

Philadelphia, Pa.—Elder B. F. Coulter, pastor; Deacon J. S. Yerkes, A. Barnsley, A. Coulter.

Welsh Tract, Del.—Elder J. G. Eubanks, pastor; J. B. Miller.

Wilmington, Del.—Elder J. G. Eubanks, pastor; I. R. Jarmon.

London Tract, Del.—M. N. Galloway.

Little Creek, Del.—Elder H. C. Ker, pastor.

Broad Creek, Del.—Elder C. W. Vaughn, pastor.

Salisbury, Indiantown, Nassaongo, Messongoes and Forest Grove churches, Md.—Elder J. C. Mellott, pastor.

Snow Hill, Md.—Elder B. F. Coulter, pastor.

Olive and Hurley, N. Y.—Elder George Ruston, pastor; M. Coones, —French.

Second Roxbury, N. Y.—Elder George Ruston, pastor; A. Bellows, E. A. Ruston.

Union Grove and Vega churches, N. Y.—Elder George Ruston, pastor.

Bowdoinham, Maine—M. Dunlap.

Particular Covenanted, Canada—Elder J. B. Slauson, pastor; Angus Gillis.

Cane Creek, Va.—R. L. Dodson.

The Minutes of the regular church meeting, held October 2nd, 1921, recording the unanimous action of the church in calling for the ordination of brother Dodson, were called for and read.

Moved and seconded, that the council proceed to examine the candidate. (Before putting the question the moderator invited all present, members of sister churches of our faith and order, to act with the council.) Question put and carried.

Elder John McConnell, pastor of the church, then presented brother Dodson, who related his experience as a subject of grace, and his exercises respecting the work of the ministry.

The examination proving satisfactory, it was moved and seconded that the council proceed with the ordination. Carried unanimously.

Ordination was then imposed by the laying on of hands by the ministers present, Elder B. F. Coulter speaking in prayer.

A solemn and impressive charge was delivered by Elder J. G. Eubanks, and the moderator, on behalf of all the churches represented, gave the right hand of fellowship to brother Dodson.

Hymn 1046 (Beebe's collection) was sung, and the meeting closed with benediction by Elder Dodson.

H. C. KER, Moderator,

CYRUS RISLER, JR., Clerk.

OBITUARY NOTICES.

Jane Elliott, daughter of Benjamin Gunn and Elizabeth Currie, was born on her father's farm, one mile west of Wallacetown, Ontario, December 9th, 1839. Sister Elliott was united in marriage to George Elliott January 12th, 1865. They resided on the Elliott farm, in the township of Ekfrid, until the death of her husband, when she moved to Glencoe, where she resided until the summer of 1920, when she went on a visit to her daughter, Mrs. James McCracken, at Jenner, Alberta, at whose home she died December 24th, in the 81st year of her age. Sister Elliott was received into the fellowship of the Covenanted Baptist Church of Canada at the quarterly meeting held in Ekfrid June 27th, and baptized by Elder William Pollard, and lived a very devoted life to the church, which was to her a sweet and pleasant home among those of like precious faith. Her walk through life was a token of heavenly grace; the hardships and conflicts which the dear Lord was pleased to call her to pass through she bore with great fortitude. She endeavored to fill her place in church the best she could, directed by the Spirit of her blessed Master. Her kindred in Christ were always welcome at her home. Sister Elliott was kindhearted and charitable to the poor, and was loved and respected by all who knew her. She leaves to mourn their loss, besides the church, one daughter, Christie, at whose home she passed peacefully away, three sons: Dr. F. B., George G. and John C., also two grandsons: John K. and George C. Elliott.

Her funeral was held from the meetinghouse in Ekfrid, conducted by the writer, and was largely attended. The body was laid to rest in the cemetery near the meetinghouse. May the Lord comfort the dear ones that mourn.

ALSO,

Annie Bell Gillis died in the London hospital, Ont., September 21st, 1921, in the 55th year of her age. She was the youngest daughter of Duncan and Margaret Gillis, who died some years ago. Sister Annie was received into the fellowship of the Covenanted Baptist Church at the quarterly meeting held in Ekfrid on the fourth Sunday in June, and was baptized July 24th, 1904, by Elder W. I. Carnell. She was a kind and lovable person, possessing those sterling qualities of noble womanhood, and lived a devoted life to the church and cause. Her seat was seldom vacant, until she was stricken with disease which prostrated her. She loved the theme of sovereign grace, and her walk was in fearfulness of offending her brethren or bringing reproach upon the cause or church, which was to her very solemn and sacred. Her illness was of long duration, and her suffering at times was intense, yet she bore it without a murmur, longing for the time to come when

her suffering would be over and she would fall asleep in Jesus to await his second coming with power and great glory to take his ransomed home. The following was written by dear sister Gillis while on her sick bed nearing death's door:

"My dearest friends in bonds of love, I have put in a very lonely day, not having slept any last night and none to-day, but thought I would tell you of the refreshing visit I had last night. It seemed as though I was taken in the loving embrace of the everlasting arms of love and mercy and made to lie down in green pastures. Praises were pouring out of my mouth for His wonderful works to the children of men. My room was turned into a palace; while Jesus dwelt with me it was an Ebenezer to my soul, but after a time doubts and fears came and I was brought low. Think it not strange concerning the fiery trial which is to try you, and other passages of Scripture are continually passing through my mind. I hope and desire to be reconciled to His unchangeable will, for I feel that there will be a change soon, and if anything happens to me I hope you will not worry about me, but say, It is the Lord's will, let him do what seemeth good in his sight. I hope you may all be kept in his love. These light afflictions, which are but for a moment, as Paul said, worketh for us a far more exceeding weight of glory, and is all for the trial of our faith. Every one is so kind to me, for which I desire to be thankful. Farewell one and all, and may God bless you all."

Her funeral was held from the meetinghouse in Duart and burial took place in the Duart cemetery. She leaves, besides the church, her pastor, two brothers: Duncan M. and Angus, two sisters: Mrs. Jessie Scott and Mrs. A. J. Mitchell, also nephews and nieces to mourn their loss, but we do not mourn as those who have no hope. May the heavenly promises of God our Savior be their comfort in this the hour of their sorrow.

J. B. SLAUSON.

Deacon Preston Staggs, the subject of this notice, was born in Vigo County, Ind., October 21st, 1840. He received a hope in March, 1863, emigrated to Parker County, Texas, in 1870, united with the Zion Hill Primitive Baptist Church and was baptized by Elder James Staggs in February, 1885, serving as clerk of that church twenty-one years. He moved to Ft. Worth and united with the Ft. Worth Primitive Baptist Church in 1909, and was ordained deacon in February, 1910. Brother Staggs lived a consistent member of the church, and enjoyed the confidence of the brethren in the fullest sense, but always acknowledged the imperfections of the flesh and only claimed a hope in the mercies of a crucified Savior. He quietly fell asleep October 28th, 1921, aged 81 years and 7 days. He leaves five children, one son and four daughters, to mourn their loss, besides his

many friends. The church has lost an able counselor and faithful member.

The writer tried to speak words of comfort to the bereaved, after which the body was laid to rest in the cemetery at Willow Springs to await the summons to awake. May the Lord fill the vacancy with his holy presence, is the prayer of the unworthy writer.

JOHN H. SMITH.

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THE POOR OF THE FLOCK.**

John Oliver, Va., \$1.00; J. W. Rockafellow, N. Y., \$8.00; Mrs. Duncan McCallum, Ont., \$2.00.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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.

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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J. G. EUBANKS, Pastor.

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, 694 E. 125th St., 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 First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

HERNDON, Va., Nov. 12, 1921.

DEAR EDITORS:—It has been some time since I have made an attempt to write for the dear old paper, the SIGNS, and I feel at this moment that should I go on and write in my dark state of mind (as I feel to be now) I fear what I might write would prove to be of no comfort to the children of the most high God. I have experienced many bitter trials this year, and feel sad and lonely. I buried my only child in June of this year, and it has left me almost prostrated with grief and sorrow, yet I live on, and feel that I am still a living monument of God's great mercy, but for what reason I live I know not. A few nights ago while sitting by my fireside the following words of Scripture came rushing into my mind: “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.”—Isaiah lv. 1. “Ho, every one that thirsteth, come ye to the waters.” It is only the thirsty ones that need water, and they are the only ones that are commanded to come to the

waters (the waters of God's salvation), and it is free to them that come thirsting after the righteousness of Jesus, the wells of salvation, the fountain of everlasting life. Jesus said, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.”

“And he that hath no money; come ye, buy and eat.” Yes, the table is spread with bounties sweet to the taste; yes, they are to come to the table free, without money and without price. David said, “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” “Yea, come, buy wine and milk without money, and without price.” David said, “He maketh me to lie down in green pastures: he leadeth me beside the still waters.” Green pastures indicate rich food for the sheep. Jesus calls them sheep, my sheep. He says, My sheep hear my voice, and I know them, and they follow me. Yes, he maketh them to lie down in green pastures, and it is a lovely sight to see sheep lying down in green pastures after eating sweet, tender grass to their hearts' content from their shepherd's pasture. “He leadeth me beside the still waters;” not

water, but "waters," as stated in Isaiah. "Still waters." The storm is over and gone, the waters are still and serene. "He maketh the storm a calm, so that the waves thereof are still."—Psalms cvii. 29. "Yea, come, buy wine and milk without money, and without price." Yes, they come as new-born babes, desiring the sincere milk of the word. His little children grow and thrive on the milk of the word; they grow in grace and in the knowledge of their Savior Jesus Christ. They come to the waters of life without money and without price, and they speak from their hearts, saying, I am glad salvation's free. All that was written in prophetic age has been fulfilled in the coming of Jesus on the earth; for he is the beginning of all things and the end of all things. Jesus said to the Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John while on the isle called Patmos was told to write the things that were true and faithful. "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

"Yea, come, buy wine and milk without money, and without price." Wine to my mind is an emblem of blood; so when we come to his table and eat the bread and drink the wine, we eat his flesh and drink his blood in remembrance of him who trod the wine-press alone and shed his precious blood for many.

I must close, for I have written too much already. It seems to me that the field I have entered into gets wider and wider, and I am almost frightened to think that I have lingered so long on the edge of the field and gathered so little; but what I have written is free for you to read and do with as you think best,

and all will be right with me. I am deficient in language, and when I write I must do so in a simple and childlike manner. I will close by wishing you all a Merry Christmas and Happy New Year, both spiritually and literally.

From a poor weak worm of the dust,
JOHN F. OLIVER.

POCA, W. Va., Nov. 12, 1921.

DEAR EDITORS:—I am sending for publication a short sketch of the religious faith of Thomas Lincoln and his family, hoping it may be thought worthy a place in the SIGNS. The minutes of their meetings sounded right to me, and I feel that it would be read with interest by many, but you are more competent to judge as to what would be best.

Your unworthy brother in hope of eternal life through Jesus Christ our Lord,
J. W. McCLANAHAN.

LINCOLN REARED AS A HARDSHELL BAPTIST.

ROLLING back the mists of a century and offering the deerskin bound records of Little Pigeon Baptist Church, near Lincoln City, Ind., as the missing link of Abraham Lincoln's religion, Thomas B. McGregor, assistant attorney general of the state of Kentucky, has given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the "Hardshell" Baptist Church. There is no record of Abraham Lincoln's affiliation with any church denomination, but Mr. McGregor's story of Thomas Lincoln, moderator and pillar of the little Baptist church, proves conclusively, Mr. McGregor says, that the Lincoln family were Baptists. "The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln," said Mr. McGregor, "and the story,

as told by the records that are still to be found in the archives of Little Pigeon Church, near Lincoln City, Spencer Co., Ind., of the devotion paid by the parents of Lincoln to him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to them their true estimate. In fact, they were well to do pioneers of their day, of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church-going members."

"Pigeon Creek Church was founded June 8th, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek, in what was then Warrick County, Indiana Territory. It was then, as now, the chief church in that vicinity. When the meetinghouse was built its site was selected about a mile west of Thomas Lincoln's home, the church building to-day occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln's sister, Sarah Grisby, died in 1828, she was buried in the church burying-ground, where her grave is yet to be seen, marked by a rough stone. This church, with its continuous existence since 1816, has only two books containing its records and minutes, the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the Hardshell Baptist Church of Pigeon Creek, and this book, with its deerskin cover, the hair still remaining, not only reveals in its crude historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views."

"Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterward they were united with one of the churches of the Baptist Licking Locust Association of Regular Baptist churches in Kentucky, and when Nancy Lincoln died in Indiana, Abraham by his own efforts had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral."

After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship, and as the minutes of June 1st, 1823, show, he united with the Pigeon Creek Church by this letter and his wife by experience. From that date until they moved to Illinois, in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church, acting as moderator, on committees to investigate the conduct of brethren and sisters and messenger to associations, bearing the letter of Pigeon Creek to her sister churches. The historic minutes which record the affiliation of Thomas Lincoln and his wife with this little pioneer church follows:

June 7th, 1823.

The church met, and after prayer meeting proceeded to business.

1st. Inquired for fellowship.

2nd. Invited members of sister churches to seats with us.

3rd. Opened a door for the reception of members.

4th. Received brother Thomas Lincoln by letter and * * *

7th. Received brother John Wire by relation and sister Lincoln and Thomas Carter by experience.

"Thomas Lincoln was not in such poor circumstances but that he always donated

to the needs of his church," said Mr. McGregor, in offering the following copy of an agreement to build a new chimney on the meetinghouse:

We, the undersigned, do agree one with another to pay the several sums next to our names in produce this fall to be delivered between the 1st and 20th of December, the produce as follows: corn, wheat, whiskey, soft linen, wool or any other article or material to do work with. The produce will be delivered at Wm. Barker's in good mercantile produce.

Signed with other names is:

Thomas Lincoln, white corn, manufactured—pounds—24.

"Thus," continued Mr. McGregor, "we have revealed to us the religion of Abraham Lincoln's parents, his sister Sarah, and of himself. He was raised in the simple hardshell faith, which in after years never left him. We have no record of Thomas Lincoln or his wife ever uniting with any church after they moved to Illinois in 1830."

KELLY CORNERS, N. Y., Sept. 30, 1921.

DEAR ELDER KER:—It is with some hesitancy that I start to write you, but I just feel I want to, so I hope you will be patient enough to put up with me. I have not been in a very happy frame of mind for some months, and your sermon yesterday afternoon just made me as I said to you, all upside down. It made such a struggling inside, which filled me with confusion. When you spoke of those who were cowards among Gideon's men, and then spoke of the children of God, that they cannot turn back, I felt condemned, for oftentimes I feel I have been like those who were offended at Jesus, where it says that many of his

disciples turned back and walked no more with him. But I hope there is that in me which would give answer as Peter did when he said, Lord, to whom shall we go? I am thankful that I have been in a more peaceful frame of mind to-day. The word "guiltless," though I did not feel impressed by it when you spoke it, fastened on me sufficiently to follow me in my sleep, and I have been comforted by it. Surely through that word Jesus is seen. The account of Philip and the eunuch is one of the sweetest to me that there is. How often I read the word and long for the man Christ Jesus to guide me, that Jesus might be preached unto me, for what is preaching without it? I long for his appearing; I want, as you said, another token, and have felt ashamed to ask, or else too hardened and indifferent.

I do not feel I can write more, and it is also bedtime, so I will draw to a close. I hope the Lord will fill your mouth and heart also when speaking in his name, that you may be enabled indeed to preach unto us Jesus. I send my love and best wishes to you both.

Your unworthy little sister,

GRACE ASTON.

[We received the above good letter following the two days meeting in September, 1921, with the Olive and Hurley Church, of which Elder George Ruston is pastor, and sister Grace is a sister to sister Ruston. She has been in this country less than two years, coming from England, where the Lord taught her as he teaches his children here in America. It is good when preaching turns us "upside down." It causes us to examine ourselves to see if we be in the faith,—

K.]

NOVEMBER 8, 1921.

TO MY HOME CHURCH AT JUSTUS, PA.
—MY DEAR KINDRED IN CHRIST:—It is with a feeling of unworthiness that I am writing a few lines to you after meeting with you at our two days meeting and at our regular meeting the Sunday following, September 12th. I can never tell you how much I enjoyed those meetings and hearing the preached word, after not hearing a gospel sermon, except one, in a year, and that one was by our beloved pastor, Elder Vail, in Waverly last July. I was much pleased to enjoy the blessed privilege of meeting with you all again. It has been a very great comfort to me in my lonely hours to know that I have a home with those whom I believe to be the children of God and who believe in salvation by grace alone. But what a warfare is going on all the time in the christian's breast. Just for short seasons we can read our title clear, then come the harassing doubts and fears and discontent. Then again we feel the assurance that we shall be satisfied when we awake with the likeness of our dear Redeemer. I was much pleased to witness the unity of the brethren. It is certainly joyous to see brethren dwelling together in unity. Let brotherly love continue.

From one who loves you all for the truth's sake, one of the least.

CARRIE EATON.

CADDOA, Colo., October 31, 1921.

DEAR EDITORS:—Please find inclosed money order to renew my subscription for the SIGNS OF THE TIMES. You could hardly consider it renewing my subscription, as I did not subscribe for it this year, but took it last year. I wish to thank you for sending me the good old

paper, it did not come to me unwelcome. Money was scarce with us at the time I should have renewed my subscription, and I kept putting it off until finally I thought I could comfort myself by reading the old ones which I had, as I have some that are over five years old, and they are read and reread very often, for all the preaching I get is through the SIGNS. My husband took up a claim out here in Colorado in 1917, and we have been here ever since. I have found only one family of Old Baptists out here. I see many letters from those who are like myself, shut off from hearing any preaching. Oh how I long to clasp their hands in love and fellowship. Only those who have experienced it can know how hungry one gets to hear our blessed Lord's name praised above all others.

Your unworthy sister,

BRITTIE CAUDLE.

PORTLAND, Oregon, Nov. 26, 1921.

DEAR EDITORS:—I herewith inclose post-office money order for two dollars for renewal of subscription for the SIGNS OF THE TIMES for Nancy L. Simmons. She is my mother, past ninety years of age, and requests me to say that her greatest pleasure is in reading your paper, since there is no church in this city of her denomination that she can attend. She has been with us here two years. She would be very much pleased if any of her dear brethren or sisters would write to her. A friendly letter would be a ray of sunshine in her dear old life. She has been a member of your church for about seventy years.

Yours very truly,

J. W. SIMMONS.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1921.

EDITORS:

Elder H. C. Ker, Delmar, Delaware.
Elder H. H. Lefferts, Leesburg, Va.

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

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

CLOSE OF VOLUME EIGHTY-NINE.

WITH this number of the SIGNS our readers will expect something in the way of a report for the present year, and while it will not differ materially from reports of past years, we feel that our friends will be anxious to hear of the SIGNS' welfare. At the beginning of each year we all feel more or less anxiety concerning the SIGNS from every standpoint. Changes are taking place all the time; many of our writers pass away each year, many subscribers also pass to their last reward, and conditions and circumstances over which others have no control cause many to discontinue taking the SIGNS. It can therefore readily be seen how all connected with its publication enter upon each new year. But number after number goes out, usually on time, and the year passes, and another volume is completed. New writers come into the field to fill the vacancies of those gone, and those of our old writers left continue to contribute to the columns of the SIGNS. Every one has his or her own gift of expression, and whether writing doctrinally or experimentally each communication fills its place and reaches the hearts and minds of those to whom it is directed of the Lord. While gifts differ, there is but one Spirit prompting all who write and all who read to His glory and the mutual

comfort and upbuilding of one another. During the present year we have suffered the loss of some of our most able writers, and it sometimes seems that without them the SIGNS cannot be just the same, in the sense that a home is never the same after one of the family leaves it forever. We deeply and sincerely sympathize with those left. Elder J. F. Beman, one of our ablest and most frequent writers, we shall all miss. Clear in view and expression, he used "the pen of a ready writer," sealing instruction and comfort to thousands. The loss of such men is felt throughout the entire country. Notwithstanding the fact that because of death and other reasons some, as always, have discontinued taking the SIGNS, our list has gradually increased until at the present time we have more subscribers than for a number of years. We therefore feel encouraged to believe the Lord intends that the SIGNS continue.

This is the last number of volume eighty-nine, a long time for a paper to exist, but "if God be for us, who can be against us?" It stands for everything that becomes sound doctrine, both in principle and practice, but no backbiting, no slandering. Peace and good will toward men is the motto of the SIGNS. Another year has passed without controversy of any sort entering its pages; the truth of God has, however, been set forth in no uncertain sound. The editors and publishers have endeavored to comply with the wishes of our subscribers as far as was wise and prudent, and while we have experienced some criticism along certain lines, we have received commendation more than a thousand fold, for which we feel thankful. The "contributions for the poor of the flock" have been up to the standard, and in behalf of the poor we thank all who have aided them in

having the SIGNS. We hear from such brethren the country over, telling us how the SIGNS gladdens their hearts and homes. We also thank those who have contributed to its columns, and request that they continue to write.

We shall all appreciate the efforts upon the part of our friends to promote an interest in the SIGNS OF THE TIMES, that its circulation may be increased, and we shall do all in our power to give our readers a clean sheet worthy of their confidence and appreciation.

Thanking you all for past favors, we say, Farewell for 1921. K.

A WORD TO OUR SUBSCRIBERS.

WHEN we were forced to reduce the size of the SIGNS, because of the high cost of materials, &c., used in its publication, we told our subscribers that as soon as prices would allow we would put the paper back to its original size, which promise we have not forgotten, and had hoped to be able to do so ere this, but the truth of the matter is that prices of everything used in publishing the SIGNS are about as high now as when we were forced to either reduce the size of the paper or charge more for it, and after much serious thought on the subject concluded it would be better to cut down the number of pages than to charge more for subscription.

Another thing which makes it very hard for us is that many fail to keep their subscriptions paid up, and we have on our list at present many who are more than two years in arrears, to whom we expect soon to send statements, with the request that they let us know whether or not they wish their paper continued. Last year when we sent such statements to those who were in arrears we failed to receive ten per cent. of what the bills

totalled, which would be a poor showing in any business, but for a publication like the SIGNS it is much worse. We cannot understand how any who care to read the SIGNS can be so negligent in paying their subscriptions. We never try to force the paper on any who do not want to read it, and all any of our subscribers have to do is to send us word to discontinue sending the paper to them and it is discontinued immediately. We do therefore feel that when no such notice is sent us, and the paper continues coming to a subscriber, that one should feel it his or her duty to see that it is paid for. While this is a small matter to each subscriber, to us it is a very large matter.

In sending on subscriptions, or business of any kind, much delay and confusion would be avoided if sent direct to this office, addressed to J. E. Beebe & Co., Middletown, N. Y.

The foregoing is not intended for those who keep their subscriptions paid up, nor for those to whom we send the paper free, but for those who through carelessness or other reasons let their subscriptions run behind and then fail to pay, saying they did not order the paper sent beyond the time paid for, or making other excuses. If when your subscription expires you do not wish the paper continued to you, please notify us of the fact and it will stop coming, but if you do not so notify us we feel you should pay for the time you have had the paper. Any one can readily see when his or her subscription expires by examining the date opposite their name on the little pink slip on their paper or on the wrapper in which the paper comes to them. If the date reads 15 Dec. 21, it means the subscription is paid to December 15th, 1921, &c. Please examine your dates, and if your subscription has expired let us hear from you.

J. E. BEEBE & CO.

CIRCULAR LETTERS.

(Written by John F. Oliver.)

The Corresponding Meeting of Virginia, in session with the Ebenezer Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1921, to the churches composing the same, and to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—Since the organization of this meeting it has been our custom annually to adopt and send out to its members and correspondents a letter embodying our views upon some subject of importance or interest to the brethren. In this we wish to call your attention to the words recorded in John xix. 30: "It is finished." When Jesus was nailed to the cross, and before he died, he used the above named words: "It is finished." When Jesus therefore had received the vinegar he said, "It is finished: and he bowed his head, and gave up the ghost." Some people might ask, What did Jesus mean when he spoke the words, "It is finished"? We would answer by saying, The salvation of his people for all time and in eternity. Yes, God in the beginning, or before time began, had this finished work of Jesus all planned in his mind before the world began, and as the architect plans the structure of a building in his mind before a nail is driven, so God in his all-wise wisdom planned this finished work of Jesus in his mind before time began; yes, planned with the Father and with the Son before the world was. Jesus said to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee

before the world was."—John xvii. 4, 5. Thus we see that Jesus came into the world to do his Father's will. He said, I came not to do mine own will, but the will of him that sent me. Again, we read his words which he said unto his disciples: "My meat is to do the will of him that sent me, and to finish his work."—John iv: 34. Thus we see that the salvation of God's elect is sure; nothing can be added to the work nor taken from it, for it is a finished work and complete. As God finished his work of the creation of the heavens and the earth and all the host of them, (Genesis ii. 17,) so Jesus in his death and resurrection finished redemption for his people which his Father gave him to do before time began. No man, woman or child has ever been able to fathom the depths of God's great wisdom treasured up in the man Christ Jesus before the world began. Well might the apostle Paul exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"—Romans xi. 33, 34. The man Christ Jesus was both God and man, God manifest in the flesh, made of a woman, made under the law, and a sure Redeemer of his people. In John i. 1, 2, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Thus we see that all of God's elect were chosen in Christ before the world began. Paul said they were saved and called with an holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began; and to verify this statement Paul goes on to say: "But is now

made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Hence, then, to preach the gospel is to preach Christ Jesus and him crucified, a finished gospel, which is the power of God unto salvation to every one that believeth. This finished work of Jesus reaches every subject of his love in every nation, kindred, tongue and people, for it is written, I will say to the north, Give up; and to the south, Keep not back; bring my sons from afar and my daughters from the ends of the earth, even every one that is called by my name, &c. Paul writes: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians ii. 19-22. Yes, the building is complete, finished, Jesus Christ himself being the chief corner-stone. "The stone which the builders rejected, the same is become the head of the corner."—Matt. xxi. 42.

The stone which builders did disown,
Is now become chief corner-stone.
This from Jehovah doth arise,
And it is wondrous in our eyes.

Yes, the building is complete, finished, made up of lively stones, living stones, Jesus being the topmost stone, the head-stone. For he is head over all things to the church, which is his body, and the fullness of him that filleth all in all.

Dear brethren, we might write on and on of this finished work of Jesus, page after page, volume after volume, and yet after all the half could never be told. David in Psalms cxxxix. states: "My substance was not hid from thee, when I

was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Hence we see beyond successful contradiction that all Christ's members were written in the Lamb's book of life before time began. Every member fashioned in the mind of God when as yet there was none of them, but that all should be made manifest at the appearing of the Lord Jesus, who should abolish death and bring life and immortality to light through the gospel, and take upon himself the sins of his people and die upon the cross and cry out, "It is finished." Oh the great mysteries of Providence. The poet writes:

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

Dear brethren, we shall conclude by saying, Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Are we as kind, loving and forgiving as we should be toward one another? If not, should we not be exhorted to let brotherly love continue? We therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. (Eph. iv. 1-3.)

The next session of this Corresponding Meeting is appointed to convene, the Lord willing, with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday before the third Sunday in October, 1922. We hope at that time to again receive your messages of love and fellowship and to have with us your ministers and messengers.

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

MARRIAGES.

By Elder J. M. Adams, November 8th, 1921, at his home in the city of Monroe, Ga., Joseph H. L. Woodruff and Miss Emma Adams, both of Walton County, Georgia.

OBITUARY NOTICES.

William Henry Decker was born April 24th, 1842, in Montgomery, N. Y., and died at New Vernon, N. Y., November 23rd, 1921, aged 79 years, 6 months and 29 days. By his neighbors and all who knew him he was held in high regard as an upright and honorable man, and his decease is sincerely mourned by them. Brother Decker was baptized by Elder H. C. Ker in the fellowship of the New Vernon Church July 3rd, 1898, and continued a faithful member of that church to the end. He gave proof of having received, not the spirit of bondage, but the spirit of a child—the spirit of love, which inclined his heart unto God, and to behave toward him as a child to a father. The witness of the Spirit, the evidence of the love of God shed abroad in his heart, was declared in a walk of humility, and under the influence of that spirit, in lowliness of mind esteeming others better than himself, he showed himself approved unto God in the fellowship of all those who through faith and patience inherit the promises. Brother Decker had been in poor health for some time. Hardened arteries and the ailments due to that condition finally obliged him to forego much physical exercise, which was a hardship, for he had been a healthy, powerful man, and enjoyed hard work; yet he was patient and cheerful to the end, appreciating the loving-kindness and care of those who ministered to his necessities. He is survived by two brothers: Cornelius W. Decker and Andrew Decker, and a number of nieces and nephews.

There was a large attendance of relatives and friends at the funeral service, held in the New Vernon meetinghouse. The text of the discourse was 1st Thessalonians iv. 13-18. Interment in the New Vernon Church cemetery. The God of all comfort has promised those who mourn after a godly sort, "As one whom his mother comforteth, so will I comfort you."

JOHN McCONNELL.

Mary Jane Morse Shoemaker departed this life September 5th, 1921. She was the daughter of Joseph and Alba Ellis Morse, and was born August 30th, 1843. She was married October 9th, 1871, to Pardy Shoemaker, and was his faithful companion until it pleased the Lord to remove him by death on February 3rd, 1915. Since then she had either lived alone

or with her sister, Eunice Stillwell, with whom she was living at the time of her death. Sister Shoemaker united in her youth with the Middletown Church, Delaware County, N. Y., and was baptized by the late Elder Isaac Hewitt, and for many years she was a consistent member of that church. On Sunday, January 13th, 1918, our dear sister united with the Second Roxbury Church by relation of experience. She was a good, humble-minded, God-fearing christian, and is greatly missed by all of us. She loved to talk of spiritual things, and was particularly gifted in expressing herself to the comfort of the brethren. It can truly be said of her that she was meek and lowly in heart.

Elder John Clark and the writer attended the funeral, and tried to speak to the comfort of the bereaved. The interment was at West Conesville.

GEORGE RUSTON.

Mrs. Sarah Jane Kelley died on the morning of November 6th, 1921, in her 83rd year. She was a Miss Bossom, and was married many years ago to John P. Kelley, and bore him three sons and one daughter. The daughter as well as her husband preceded her to the grave a few years. The sons: William, Horace and Silas, are all living to mourn the loss of a dear mother. She was a noble woman and dear sister in Christ. Sister Kelley, her husband and daughter were all members of the Black Rock Church, Baltimore County, Md., and were baptized by the late Elder F. A. Chick, and all proved true and faithful members, never failing to fill their seats when able to do so. It was good to meet and be with them anywhere, and in their home it was their delight to welcome those of like precious faith. So cordial were their greetings and whole-souled their entertainment that it was indeed a pleasure to visit them and a comfort to hear them talk of the blessed Jesus and his love. Sister Kelley had been in poor health for some time, seldom able to get from home, yet her death was a surprise, as she passed away suddenly while sitting in her chair.

The funeral services were conducted by the writer at Black Rock church-house on the morning of the 9th, and although the weather was very inclement, the high esteem in which she was held was attested by the large number of people who attended the sad services. The text used was 1st Corinthians xv. 26: "The last enemy that shall be destroyed is death." She was laid to rest beside the remains of her husband to await the call of her dear Savior, when he shall come without sin unto salvation.

May God comfort the sons, the church and all the bereaved ones, is the prayer of one who loved her as a dear faithful sister in Christ.

Written at the request of her son.

JOSHUA T. ROWE.

NOTICE.

The Shohola Creek Old School Baptist Church at a meeting held October 23rd, 1921, unanimously voted to call for the ordination of brother Hugh McKean to the full work of the gospel ministry. We invite brethren and friends to meet with us on December 24th and 25th for that purpose. Trains will be met at Shohola Saturday, 24th, and friends conveyed to place of services. Any one coming on Friday will drop a line to Nicholas Hess, Shohola, Pa.

Done by order of the church October 23rd, 1921.
GIBSON MCKEAN, Church Clerk.

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

F. H. Richardson, Iowa, \$3.00; Mrs. T. H. Young, Ohio, \$1.00; W. K. Baird, Ky., \$3.00; J. A. Tandy, Okla., \$5.00; Miss S. I. Rittenhouse, N. J., \$3.00; S. W. Shipway, N. Y., \$3.00; Margaret B. Tiebout, N. Y., \$24.00; Mrs. Val. Werner, N. J., \$3.00.

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CHURCH,**

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(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting every Sunday 10:30 a. m.

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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.

**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.

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BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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, 694 E. 125th St., 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 First Primitive Baptist Church of Mineral Wells, Texas, meets the first and third Sundays of each month at 11 o'clock a. m. in the meetinghouse on S. W. 4th Ave. A cordial invitation is extended to all lovers of the truth to meet with us.

SALLIE E. HOWARD, Church Clerk.

Cedar Creek Church meets in Sellwood (Portland) Oregon, the fourth Sunday in each month at Wall's Hall, corner 13th and Lexington Sts. All day service with lunch at noon. Service begins at 10:30 a. m. Take Sellwood car at 1st and Alder Sts., get off at Lexington St., right in front of the hall. Street car runs on 13th St. All are invited.

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(ESTABLISHED 1832.)

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